INDEX RERUM

A

READY REFERENCE

ON

BIBLICAL SUBJECTS

BY

R. C. BINGLEY, SR.

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READY REFERENCE ON BIBLICAL SUBJECTS

MAN'S RELATION TO GOD, THE FATHER OF OUR LORD

JESUS CHRIST — PATERNAL ASPECT:

I ascend unto my Father and your Father, and to my God and your God. John 20:17

That ye may be the children of your Father which is in Heaven. Mat. 5:45

But love your enemies and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind to the unthankful and to the evil. He ye therefore merciful as your Father also is merciful. Luke 6:35, 36

For ye are all the children of God, BY FAITH in Christ Jesus. Gal. 3:26

We, (the faithful) are the children of God. Rom. 8:16

Be ye therefore followers of God, as dear children, and walk in love. Eph. 5:1-2

Touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:18

For as many as received Him, to them gave He power to become the sons of God. John 8:14

That ye may be blameless and harmless, the sons of God, among whom ye shine as lights in the world. Phil. 2:15

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; for he that knoweth us, knows not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear (i.e., Christ) we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. 1 John 3:1-3

Marvel not that I said unto you, ye must be born again. Except a man be born again, he cannot see the Kingdom of God. John 3:3,7

So many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12-13

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him that is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our FAITH. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5:1-5

OUR RELATIONSHIP TO ABRAHAM, THROUGH CHRIST, HIS SEED.

PATERNAL ASPECT:

He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that BELIEVE, though they be not circumcised, that righteousness might be imputed unto them also. The father also of those who walk in the steps of that faith of our father Abraham,
which he had being yet uncircumcised. For the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of FAITH. Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the FAITH OF ABRAHAM, who is the father of us all. As it is written, I have (by promise) made thee (Abraham) a father of many nations, before whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though they were. Who against hope believed in hope, that he might become the father of many nations. Rom. 4:11-13: 16-18

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. Gal. 3:29

Now we brethren, as Isaac was, are the children of Promise. Gal. 3:28

OUR RELATIONSHIP TO JESUS, SON OF THE LIVING GOD.

FRATERNAL ASPECT:
The King, (Christ) shall say, 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. Matt. 25:40

Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me. Matt. 28:10

Go to my brethren, and say unto them, I ascend unto my father, and your father, and to my God, and your God. John 20:17

For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first-born among many brethren. Rom. 8:29

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord? 1 Cor. 9:5

To the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you and peace, from God our Father and the Lord Jesus Christ. Col. 1:2

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

GOD, THE FATHER OF OUR LORD JESUS CHRIST

UPON OUR KNOWLEDGE OF GOD DEPENDS OUR FUTURE EXISTENCE:

Jesus said; This is life eternal, that they might KNOW THEE, the ONLY TRUE GOD, and Jesus Christ, whom Thou hast sent. John 17:3

A certain lawyer stood up and tempted Him (Christ) saying, Master, what shall I do to inherit eternal life? ... And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10:25, 27

Jesus said, They that worship Him (God) must worship Him in truth. John 4:24

To the nation of Israel God spoke through Moses, saying, Thou shalt have NONE OTHER gods but ME. Ex. 34:14 Jesus repeated this in Mark 12:29. One of the scribes came and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered: The first of all the commandments is: Hear, O Israel, the Lord our God is ONE LORD; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself. Mark 12:28-30

The prophet Isaiah spoke "BEFORE ME (GOD) there was no GOD FORMED, and neither shall there be AFTER ME." Isa. 43:10

Thus saith the Lord of Hosts, I am the first, and I am the last, and beside me THERE IS NO GOD, Isa. 44:6

Paul, the Apostle, said; There is NONE OTHER GOD BUT ONE. 1 Cor. 8:4 Again in Eph. 4:6, we read, THERE IS ONE GOD and Father of all (those "that believe"), who is above ALL.

Israel had this lesson to learn, as recorded in Deut. 4:39. The Lord our God is ONE LORD, and beside Him, THERE IS NONE ELSE. Know this and consider it in thine heart, that the LORD, HE IS GOD in heaven above and upon the earth beneath; there is NONE ELSE.

Paul said to the believers of Galatia, GOD IS ONE (Gal. 3:20). THERE IS ONE GOD AND ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS. 1 Tim. 2:5

Now unto the KING, ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, be honor and glory forever and ever. 1 Tim. 1:17

GOD HAS NO EQUAL, for HE saves; I am God and there is none like me. Isa. 46:9

Also, to whom will ye liken ME or SHALT I BE EQUAL? saith the Holy One. Isa. 40:12, 25

Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath. 1 Kings 8:23
I am the Lord and there is none else; there is no God beside ME ... That they may know Christ, by whom are all things and we by Him. 1 Cor. 8:5, 6

That created the heavens, God Himself that formed the earth and made it; He created it not in vain. He formed it to be inhabited, I am the Lord, and there is none else. Isa. 45:6, 18

In speaking to the believers Paul said: Though there be that ARE CALLED GODS, whether in heaven or in earth (as there be gods many and lords many), but to us there is but ONE GOD, THE FATHER, of whom are all things and we by Him, and one Lord Jesus Christ, by whom are all things and we by Him. 1 Cor. 8:5, 6

JESUS CHRIST, THE SON OF GOD AND SON OF MAN

The angel, in speaking to the virgin Mary, said: The Holy Spirit 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. Luke 1:35. The angel Gabriel was sent from God to a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus, for He shall save His people from their sins. Luke 1:18-25

Paul said, Jesus was made of the seed of David according to the flesh, and declared to be the Son of God, with POWER, by the resurrection from the dead. Rom. 1:4 We also have the testimony of Paul in speaking to the Hebrews: Jesus was made a little lower than the angels for the sufferings of death. Heb. 2:9 Also, that God sent forth His Son, made of a woman, made under the law, Gal. 4:4. He (Christ) took not upon Him the nature of angels, for in all things it behoved Him to be made like unto His brethren. As they were partakers of flesh and blood, He also Himself likewise took part of the same. Heb. 2:6, 14, 15, 16. Christ was the ONLY Begotten Son of God, the Father. 1 John 4:9

Jesus Himself said: Why callest thou me good? There is none good, but ONE: THAT IS GOD. Mark 10:18

He (Jesus) was in all points tempted like as we are yet without sin. James 1:14; Heb. 4:15

When the fulness of time was come God sent forth His Son, made of a woman, made under the law, Gal. 4:4

Now, ye seek to kill me, a MAN that hath told you the TRUTH, which I have heard of God. John 8:20

Christ is spoken of by the Prophet Isaiah 53:3, as "A MAN OF sorrows and acquainted with grief." Also, "through this man is preached the forgiveness of sins." Acts 13:38

Jesus is now "at the right hand of God, as the "One Mediator BETWEEN GOD AND MAN, the man Christ Jesus," 1 Tim. 2:5

Christ is spoken of as "The Resurrection", For since by man came death (Adam); by MAN (CHRIST), came also the resurrection of the dead. 1 Cor. 15:22. Later, the world will be judged by THAT man when God hath ordained, the man Christ Jesus. Acts 17:31

Jesus was made perfect through suffering. Heb. 2:10

Christ as smitten of God and afflicted. Isa. 53:4

He increased in wisdom and favour with God and man. Luke 2:52

Jesus Himself said, I do nothing of myself. My Father is GREATER THAN I. John 14:28

Jesus was saved out of that which He feared and learned obedience by the things which He suffered. Heb. 5:7-8

Christ was the one man despised by God to die for the sins of the people, and so, God spared not His own Son, but delivered Him up for us all. John 11:50, 51 Rom. 8:32

God sent His Son to be the propitiation for our sins. 1 John 4:10

It was God's Son who made His soul an offering for sin, who was cut off out of the land of the living, and who made His grave with the wicked and with the rich in His death. It was God's Son who was brought as a lamb to the slaughter. Isa. 53:6-10

For though He were a Son, yet learned He obedience by the things which He suffered. Heb. 5:8. When He had by Himself, purged our sins, God raised Him from the dead
and set Him at His own right hand in the heavenly places. Eph. 1:20

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. Heb. 4:15

Jesus said to Mary: Go to my brethren and say unto them, I ascend unto my Father and your Father, to my God and your God. John 20:17

After Christ's ascension, Stephen (later a martyr), was permitted to see the heavens were opened and He saw the glory of God and Jesus standing on the right hand of God. Acts 7:55, 56

Then cometh the end, when the Son shall have delivered up the Kingdom to God, even the Father, ... for He must reign till He hath put all enemies under His feet. When all things shall be subdued unto Him, then shall the Son also be subject unto Him (God), that put all things under Him, THAT GOD MAY BE ALL IN ALL. 1 Cor. 15:24-28

The Jews sought the more to kill Him (Jesus) because He not only had broken the sabbath but said also that God was His Father, making Himself equal with God. THEN ANSWERED JESUS AND SAID UNTO THEM, Verily, verily, I say unto you, THE SON CAN DO NOTHING OF HIMSELF ... For the Father loveth the Son and sheweth Him all things that Himself doeth, and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man but hath committed all judgment unto the Son. I can of mine own self do nothing. As I hear, I judge, and my judgment is just, because I seek not mine own will but the will of the Father which hath sent me. John 5:18-22

Jesus answered them, I told you and ye believed not. The works that I do in my Father's name; they bear witness of me. But ye believe not, because ye are not of my sheep, and said unto you. My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish ... MY FATHER IS GREATER THAN ALL. John 10:25-26

Jesus said: My doctrine is not mine; but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. I do nothing of myself, but as my Father hath taught me, I speak these things. For I do always those things which please the Father. I pray not for the world but for those whom thou hast given me for they are thine. And all mine are thine, and thine are mine; for I am glorified in them. Holy Father, keep them in thine name whom thou hast given me. The words, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth: Thy word is truth, that they all may be one, as thou art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory thou gavest me, I have given it and will give them, that they may be one, even as we are one. In them, and thou in me, that they may be made perfect in one. John 17:22

This is my beloved Son, in whom I am well pleased. Matt. 3:17

Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth in him, and he in God. 1 John 4:15

These things are written that ye might believe that Jesus is the Christ, the Son of God. John 20:31

1 believe that Jesus Christ is the Son of God. Acts 8:37

He preached Christ in the synagogues, that He is the Son of God. Acts 9:20

Jesus said: This is LIFE ETERNAL, THAT THEY MAY KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAST SENT. John 17:3

Christ also said: FOR MY FATHER IS GREATER THAN I. John 14:28

THERE IS ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL ... and in you all (i.e., by Faith in Christ Jesus). Eph. 4:5-6

Above supplement added in 1963.

Publisher.
"O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. Ps. 108:1.

The long and bloody Gentile Drama closes upon a magnificent scene.

JERUSALEM, the eternal city of the great King, the joy of the whole earth, becomes the irradiating centre of the most magnificent empire the sun ever shone upon. The glorious majesty of his kingdom extends to the ends of the earth; the nations like unto "a sea of glass," reflecting righteousness and goodness. Psa. 48:2, Rev. 15:2.

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." Psa. 97:1: 674.

"O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible; he is a great King over all the earth." Psa. 47:1: 2.


"HAVE NOT I WRITTEN TO THEE EXCELLENT THINGS IN COUNSEL AND KNOWLEDGE, THAT I MIGHT MAKE THEE KNOW THE CERTAINTY OF THE WORDS OF TRUTH; THAT THOU MIGHTEST ANSWER THE WORDS OF TRUTH TO THEM THAT SEND UNTO THEE?" Prov. 22:20, 21. "AND BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKETH THEE A REASON OF THE HOPE THAT IS IN YOU, WITH MEARKNESS AND FEAR." I Pet. 3:15.

"The book of God, like the book of nature, is full of wonders, and contains such an endles variety of matter as may well engage the study and attention of our whole lives. It is like a rich landscape, beautifully varied with woods and hills, meadows and rivers."—Bickersteth.

A CHART EXHIBITING AT A GLANCE

THE DURATION OF THE KINGDOM OF MEN FROM THE BABYLONIAN DYNASTY TO THE END OF THE GENTILE TIMES

As decreed by Jehovah, when "the kingdoms of this world become the kingdoms of our Lord and his Christ." (Rev. 11:15.)

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THE PROMISES

Unto a land that I will shew thee (Abraham). Gen. 12:1.

Into a place which he should after receive for an inheritance. Heb. 11:8.

And there shall a people which thou shalt be called; (see Gal. 3:16) I will give thee a land. Gen. 15:4.

A place called Euen. (see Diaglott) gospel (i.e., glad tidings) unto Abraham, saying, in thee shall all nations be blessed. Gal. 3:8.

The Promises

To perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he sware to our father Abraham. Luke 1:72, 73.

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THESE:

PERSONAL AND MYSTICAL

Low to Abraham and his seed were the promises made: And to thy seed which is Christ. Gal. 3:16.

For all the land which thou seest, to thee will I give it, and to thy seed forever. Gen. 15:13.

And it (the law) was added, till the seed should come to whom the promise was made. Gal. 3:19.

And we declare unto you glad tidings, how that the promise (of the seed) which was made unto the fathers, God hath fulfilled the same unto their children, in that he raised up Jesus again. Acts 13:32, 33.

For the hope of the promise (of the seed) made unto our fathers: unto which promise our twelve tribes, hope to come. Acts 26:6, 7.

For the hope of Israel (the promised seed—Jesus) I am bound with this chain. Acts 28:20.

And thy (Abraham's) seed shall possess the gate of his enemies. Gen. 22:17 (Gen. 3:15.)

And in thy seed shall all the families of the earth be blessed. Gen. 22:18.

For all the promises of God in him are yea, and in him according to the promise. Gal. 3:16.
Holy City (the saints) being trodden down by the Little Papal Horn for 42 months (prophetic time, 1260 years).

And the "two witnesses prophesying" a like period of time, but dating from A.D. 312 to 1572. Their subsequent political death, and spiritual resurrection, and ascension to the high priestly throne of God, at the time of the great Revolution, or "great earthquake," resulting in the upheaval of its monopolistic form of government, and slaying many of its nobility. Fine (being one of the ten tue kingdoms of mystical Babylon, that "great city") figuratively expressed as "the tenth part of the city," that is, the half of the city were left standing.

(Rev. 11:13—Eur., vol. II, pp. 594-718)

THE SEVENTH TRUMPET
(Third Wave)
Comprehends the Seven Vials "of the wrath of God poured out upon the earth.

The judgments of the first five Vials lasted from A.D. 1795 to 1819, and were confined to modern Europe. The last Vial, like its predecessors, commences its series of events before the complete exhaustion of the Sixth Vial.

(Eur., vol. II, pp. 83, 84; vol. III, p. 472)

THE FIRST VIAL
A.D. 1789
There fell a noisome and grievous sore upon the men with the mark of the beast)—"the elements of civil and foreign war in active operation, spreading its sores out from France, and afflicting the Catholic portion of Europe.

(Rev. 16:2—Eur., vol. III, p. 477)

THE SECOND VIAL
A.D. 1793
"Poured upon the sea, and it became as the blood of a dead man"—"the great naval wars carried on for over ten years, in which England destroyed most of the fleets of the priest-ridden countries, and the loss of life was very great, as the above symbolic language conveys.

(Rev. 16:3—Eur., vol. III, pp. 486)

THE THIRD VIAL
A.D. 1796
Napoleon in war with Austria, in the region of the "rivers and fountains of waters," chiefly in southeastern Italy, "and they became blood," descriptive of those sanguinary engagements.

(Rev. 16:4—Eur., vol. III, p. 489)

THE FOURTH VIAL
A.D. 1805
"Poured upon the sun," the overthrow of the royal house of Austria, which had long been the military support of the Papacy. The European powers, in their fierce conflict with Napoleon, who was the sun "searching men with fire," the fiery elements of war bringing about great national calamities.

(Rev. 16:10—Eur., vol. III, p. 511)

THE SIXTH VIAL
A.D. 1820
"Poured upon the great river Euphrates"—the like symbol employed in the Sixth Trumpet (chap. 9:14) of the same great Ottoman power which became so formidable a menace to Europe, but not long after the fall of Napoleon its "water" commenced drying up, and when the Turkish empire falls to pieces, "the way of the kings of the east" (Or, Sun's—rises the saints) is prepared: also the "three frog-like spirits" (French influence) emanating from three political centres, as expressed in symbol; result in the nations making mighty preparations "for the battle of that great day of God Almighty," when the coming of the Lord Jesus will be a thief.

(Rev. 16:12—Eur., vol. III, p. 532)

THE SEVENTH VIAL
(Rev. 16:17—Eur., vol. III, p. 605)
"Poured upon the air," affecting the kingdoms of the nations. The nations become angry: their political and ecclesiastical systems disappear through the uttering of the Great Amen

(Rev. 10:4—Eur., vol. II, pp. 542 to 584)

THE MIGHTY REVOLVING SCROLL in the hands of the "unclothed Angel"—Jesus and his glorified saints.


The Mystery of the Symbolic Angels, or Yakheek Elohim.

Rev. 14:6, 8, 9, 14 to 20—Eur., vol. III, pp. 308 to 430.

The Great Harlot, having sat for centuries on the seven heads of the beast—The Beast of the Sea in another phase, at last "goeth into perdition," and she is no more.

These final judgments being executed, "there came a great voice from the throne, saying, It is done." 16:17; 10:7.

("THE MYSTERY OF GOD IS FINISHED")

THE SEVENTH SEAL

Embraces the Seven Trumpets and Seven Vials, Revolution Thunders of the Little Open Scroll. From a. d. 324 to the end of the Gentile times.

In the opening of the Seventh Seal, “there was silence in the heavens about the space of half an hour,” with the government of Imperial Rome under Constantine. (Rev. 8:1—Eur., vol. II, pp. 79, 344-381, 404.)

THE FIRST TRUMPET

A. D. 305

“Hail and fire mingled with blood,—the Huns and Goths affecting the third part of the Roman Empire, under Alaric, who ravaged Rome and its provinces. “The trees” (mighty men) “and all the green grass” (the Catholic multitude) were destroyed by these barbarians. (Rev. 8—Eur., vol. II, p. 413.)

THE SECOND TRUMPET

A. D. 424

“A great mountain cast into the sea”—the Vandals under Genseric, called “the Tyrant of the Sea,” who destroyed the “third part” of the Roman fleet in the Mediterranean. (Rev. 8:8—Eur., vol. II, p. 420.)

THE THIRD TRUMPET

A. D. 450

“There fell a great star from heaven named Wormwood”—in Greek called Apsinthos, a river in the Illyrian third of the Roman earth; from thence came Attila of the Huns, as “the great beast,” with his destructive armies, devastated the third western part of the Roman Empire, rendering “the rivers and waters” symbolically “bitter.” (Rev. 8:10, 11—Eur., vol. II, p. 428.)

THE FOURTH TRUMPET

A. D. 476

“The third part of the sun, moon and stars of heaven were smitten and darkened” in the days of Romanus Augustus, the last emperor, who was banished by Odoacer of the Goths, the first foreign prince who reigned in Italy under the title of Patrician, as the representative of the Eastern Roman Empire. The throne of Universal Empire was transferred from Rome to Constantinople, “and the extinction of the Roman Empire in the West,” says Gibbon, “left a memorable era in the history of man.

kind.” Thus was the western third of the Roman heavens “smitten and darkened.” (Rev. 8:12—Eur., vol. II, p. 437.)

The “Beast of the Sea” arose in the fifth century. In a.d. 333, Justinian proclaimed the Bishop of Rome as the head of the Catholic Church. (Rev. 13—Eur., vol. III, p. 158.)

Rome again the seat of Imperial Power, in a.d. 799. The Beast with two horns (Imperial Ecclesiastical) was developed when Charlemagne became Emperor of the West. (Rev. 13:11—Eur., vol. III, p. 292.)

THE FIFTH TRUMPET

A. D. 626

“arstar falls from heaven to earth, symbolizes the Mohammedan power descending upon the Catholic isolators dwelling in the Eastern Third of the Fourth Beast dominion,” out of the “bottomless pit” or abyss, the Arabian region, whose king is called “A Destroyer.” (See Marg.) Muhomet and his successors, the destroying power, having “the Key,” symbolically unlocking or letting loose the Arabian “locusts,” or armies, who tormented and injured for two distinct periods of time, each “five months” (in all 300 years). The scorpion power of the Saracens, as his successors, the “third beast,” or Ecclesiastical Power seated in Rome. The scorpion power of the Saracens, as his successors, the “third beast,” or Ecclesiastical Power seated in Rome. (See Marg.) Muhomet and his successors, the destroying power, having “the Key,” symbolically unlocking or letting loose the Arabian “locusts,” or armies, who tormented and injured for two distinct periods of time, each “five months” (in all 300 years). The scorpion power of the Saracens, as his successors, the “third beast,” or Ecclesiastical Power seated in Rome. (Rev. 9:14—21—Eur., vol. II, p. 477.)

THE SIXTH TRUMPET

A. D. 1062 to May 27, 1453

EASTERN ROMAN EMPIRE

The “loosening of the four angels of the great river Euphrates,” or Oriental powers, with their enormous “number of the army of horsemen,” that desolated and ruined the Greek inhabited world, was limited for a symbolic period of 300 years and 30 days, when Constantinople was captured, and became afterwards the seat of the Euphratian or Turkish power, until it shall be “dried up.” See chap. 16:12. (Rev. 9:14-21—Eur., vol. II, p. 477.)

WESTERN ROMAN EMPIRE

The development of the “image of the Beast,” or Ecclesiastical Power seated in Rome. “It spake as a dragon,” assuming the Imperial Head of the Fourth Beast. (Rev. 13:14—Eur., vol. III, p. 325.)

Instead of the thorn shall come up the fig tree, and instead of the brier shall come up the myrtle tree. Isa. 5:15.

I will dwell in the midst of thee—his portion in the holy land. Zec. 2:10, 12.

He shall execute judgment and righteousness in the land. Jer. 33:15.

Our land shall yield her increase. Psa. 85:12.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the tender hanging of grapes him that soweth need. Amos 9:13.

There shall be an overrunning of corn in the eastern third of the mountain; the heath shall thereof shall shake like Lebanon. Psa. 72:16.

And ye shall dwell in the land, and I will call for corn, and will increase it, and lay no famine upon you. Eze. 36:28, 29.

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall yield her increase. Zec. 8:12.

And the tree of the field shall yield her fruit, and the grass shall yield her increase, and they shall be safe in the land. Eze. 34:27.

And he shall cause to come down for you the former rain moderately, when the latter rain smaketh the earth. Joel 2:23.

And the fruit of the earth shall be excellent and comely for them that are escaped of Israel. Isa. 4:2.

For ye shall be a delightsome land, saith the Lord. Mal. 3:12.

THE PROMISED REST

Once offered Israel after the flesh (Heb. 4:1, 10)—the land of promise (Num. 14:8; Heb. 11:9)—and to become “a kingdom of priests” therein (Exo. 19:6)—“Not being mixed with faith” (Heb. 4:2)—“My branch of promise”—“woven to the purpose” (see Marg.) (Num. 14:34). Not allowing them to enter in, “their carcasses fell in the wilderness” (Heb. 3:17)—“Therefore the rest remaineth for the people of God,” the Israelites indeed (Heb. 4:19).

OFFERED THROUGH CHRIST

“Seeing therefore it remaineth that some must enter therein” (Heb. 4:6)—“For unto us was the gospel preached, as unto them” (4:2) being likewise offered “the royal priesthood” (1 Pet. 2:9; Rev. 5:10)—“if we hold fast of the confidence and rejoicing the hope of our calling” (Eph. 3:14)—“will enter the land of rest, and rule therein” (Luke 22:30) and “they shall possess the land,” (Num. 14:23) during the “promised rest” (Dan. 7:27)—“when the kingdom shall come to the daughter of Jerusalem” (Mic. 4:8)—as “the Most High giveth it to whomsoever he will” (Dan. 4:25)—“For all the earth is mine” (Exo. 19:5)—which “shall be filled with the glory of the Lord” (Num. 14:21; Isa. 11:9; Hab. 2:14).

THE KINGDOM OF GOD OR KINGDOM OF ISRAEL IN THE PAST

But they rejected me, that I should not reign over them. I Sam. 8:7—When the Lord God was your king. I Sam. 12:12.

Behold the king (Saul) whom ye have chosen. I Sam. 12:13.

The Lord hath rent the kingdom of Israel from thee (Saul) this day. I Sam. 15:26-28.

But chose the tribe of Judah; he chose David. Psa. 110:3.

Among the sons of my father (Jesse) he liked me to make me king over all Israel. I Chron. 28:4.

He hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord. I Chron. 28:5.


Which delighted in thee, to set thee on his throne, to be king for the Lord thy God. II Chron. 9:8.

THE THRONE OVERTURNED BY THE BABYLONIANS

Remove the dadam, and take off the crown. It shall be no more, until he comes whose right it is, and I will give it him. Eze. 21:23-25.

We have no king, because we feared not the Lord. Hos. 10:5.

The crown is fallen from our head. Lam. 5:16.


Thou hast profaned his crown by casting it to the ground. Psa. 89:38-46.

For the children of Israel shall abide many days without a king. Hos. 3:4.
AFTERWARDS shall seek the Lord their God, and David their king, in the latter days. Hos. 3:5; Jer. 30:9; Ezek. 34:23, 24: 37; 24.

THE KINGDOM OVERTHROWN BY THE ROMANS

The kingdom of God shall be taken away from you. Matt. 21:43. The people of thy holiness have possessed it but a little while. Isa. 63:17-19.

The place of his sanctuary cast down. Dan. 8:12,14.

They have defiled by casting down the dwelling-place of thy name to the ground. Psa. 74:1.

Jerusalem a desolation, our holy and our beautiful house, where our fathers praised thee, is burned with fire. Isa. 64:10, 11.

They shall not leave in thee one stone upon another. Luke 19:44.

How long, Lord? Wilt thou be angry for ever? Psa. 79:5.

Behold your house is left unto you desolate—Ye shall not see me henceforth until. Matt. 23:38, 39.


THE THRONE AND KINGDOM RESTORED


Lord, wilt thou at this time restore again the kingdom to Israel? Acts 1:6.

The time came to possess the kingdom. Dan. 7:22.

For the time to favour her (Zion), yea, the time to favour her is come. Psa. 102:13.

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In the regeneration, when the Son of man shall sit upon the throne of his glory. Matt. 19:28.

Then shall he sit upon the throne of his glory. Matt. 25:31.

Even he (the Branch) shall bear the glory, and shall sit and rule upon his throne. Zech. 6:13.

The place of my throne, and the place of the soles of my feet, where I will dwell. Ezek. 43:7.

To beautify the place of my sanctuary, and I will make the place of my feet glorious. Isa. 60:13, 17.

At that time they shall call Jerusalem the throne of the Lord. Jer. 3:17.


When the Son of man shall sit in the throne of his glory. Matt. 19:28.


But unto the Son he saith, Thy throne, O God, is for ever and ever. Hebrews 1:8.

I will establish the throne of his kingdom forever. 2 Sam. 7:12-14.

He shall have dominion also from sea to sea. Psa. 72:8.

I will set his hand also in the sea, and his right hand in the rivers. Psa. 89:28.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psa. 2:8.

Arise, O God, judge the earth, for thou shalt inherit all nations. Psa. 82:8.

He will judge (or rule) the world in righteousness by that man whom he hath ordained. Acts 17:31.

Just and true are thy ways, thou King of the kings of the earth. Psa. 89:27.

They shall sanctify thy name, and shall fear the God of Israel. Isa. 29:23.


Let them praise thy great and terrible name; for it is holy. Psa. 90:3.

My name is dreadful among the heathen—for my name shall be great among the Gentiles. Mal. 1:14, 11.

I will sanctify my great name, which was profaned among the heathen. Ezek. 36:23.

And I will sanctify my great name, which was profaned among the heathen. Ezek. 36:23.

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Do not they blaspheme that worthy name which has been named on you? (Jas. 2:7. See Emp. Diaglott.)

I will write upon him the name of my God. Rev. 3:12. Written on their foreheads. Rev. 22:4.

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In all places where I record thy name. Exo. 26:24.

Shall choose to set his name there. Deut. 14:21.

I have chosen Jerusalem that my name might be there. II Chron. 6:6.

The name of the city from that day shall be, The Lord (Heb., Yahweh) is there. Eze. 48:35.

For he will not pardon your transgressions: for my name is in him. Exo. 23:21.

And they shall put my name upon the children of Israel. Num. 6:27.

Yet thou, O Lord, art in the midst of us, and thy name is called upon us (see Marg.). Jer. 14:19.

And all the heathen (Marg. ref.) upon whom my name is called. Amos 9:12; Acts 15:17.

We will walk in the name of our God. Mic. 4:5.

And they shall walk up and down in my name. Zec. 10:12.

That thou mayest fear this glorious and fearful name, The Lord (Heb., Yahweh) thy God. Deut. 28:58.

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THE GREAT DRAMA

OF THE GENTILES

APOCALYPSTICALLY REVEALED

IN SEVEN ACTS

WITH MANY SHIFTING SCENES, BEING PERFORMED ON THE WORLD'S STAGE DURING THE GENTILES' TIMES

ITS OPENING SCENE—Rome, the seat of the Caesars, in the height of its glory and prosperity, in the reign of Nerva.

ITS CLOSING SCENE—Jerusalem, the seat of the Divine Imperial Government, in the reign of the Lord Jesus, as "King over all the earth." Jer. 3:17.

"The Lamb opened the book (or scroll) and loosed the seals thereof." (Rev. 5:5; 6:1.)

THE FIRST SEAL

A.D. 96

The Roman power, symbolically expressed by "a white horse" (an ancient symbol of the Romans). Its white colour denoted a peaceful period in the empire, and "he that sat on it, etc., describes of a bloodless victory of truth over Paganism.

(Rev. 6:2—Eur., vol. II. p. 126)

THE SECOND SEAL

A.D. 183

"And there went out another horse that was red," symbolizing the intestine troubles in the Roman Empire, resulting in much bloodshed.

(Rev. 6:5—Eur., vol. II. p. 149)

THE THIRD SEAL

A.D. 212

"And lo, a black horse," representing a period of oppression and mourning in the Greco-Latin society.

(Rev. 6:7—Eur., vol. II. p. 167)

THE FOURTH SEAL

A.D. 235

"And behold, a pale horse, with its rider named Death," symbolizes a period of war, pestilence and famine which greatly decimated the Roman inhabitable world.

(Rev. 6:8—Eur., vol. II. p. 185)

THE FIFTH SEAL

A.D. 363

The fierce persecution of the Christians through the edict of Emperor Diocletian, and the subsequent abolishment of Paganism in the Roman Empire.

(Rev. 6:9—Eur., vol. II. p. 210)

THE SIXTH SEAL

A.D. 401

The great earthquake (political) in the Imperial Roman heavens, resulting in casting
But all philosophers and theologians are now agreed that Jehovah is a spurious pronunci- tion, which is an erroneous impression, which did not permit an Israelite to pronounce this sacred name correctly. All critics, however, now see that the true pronunciation of the word is YAHWEH, which they predic- ate on the fact of the word used in Exod. 6:3, being the old form of the third per- son, future tense. Yah is the same in a contracted form, and is used of the Deity up- wards of fifty times; one of which exults to "exalt him by his own name Yah."

YAHWEH or Yah, as a noun, and signify- ing "He who will be," is then the memorial name the Deity chooses to be known by among his people. It reminds them that He will be manifested in a multitude; and that, in that great multitude which no man can number, of all nations and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Apoc. 7:9)—in each and every one of them "He will be the all things in all."

I Cor. 15:28; or, as it is expressed in Eph. 4:6, "there is one Deity and Father of all, who is upon all, and through all, and in you all."

This mutitudinous manifestation of the one Deity—"He who will be" in many, and many in one, by his spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6:4, "Hear, O Israel, YAHWEH our Elohim, the one YAHWEH: that is, He who shall be our Mighty Ones is the One who shall be." Certain Mighty Ones are promised to Israel—pastors according to YAHWEH's heart, who shall feed them with knowledge and understanding—they will be spirit, who shall be born of the spirit. He, the Spirit, the At, or Power of the universe, self-styled YAHWEH, is their Divine Father, and will be theirs; so that they will be consubstantial with their parents. The Deity will then be manifested in the Sons of Deity; he in them, and they in him, by the one spirit. And this company of sons, led by glory to the captor of their salvation, is "the One to whom shall be," or the "One YAHWEH." (See Eureka, Vol. I, pp. 98-115.)

The DEVELOPMENT of the YAHWEH NAME (illustrated in the Chart, see former page) is one of the sublime themes revealed in the Scriptures, and of intense interest to those who hope to participate in the glorious "man- ifestation of the sons of God."

From the few selected testimonies intro- duced in the parallellograms, it can be readily seen that the whole system of salvation de- tailled in the Chart is derived not only to "take out a people for His Name, forming the Abrahamic Elohim; but also in bringing about that grandconsummation predetermined by the Uncreated All, namely, the whole earth peopled with immortal and glorified beings, spirit manifestations of the Eternal Power, who will be called the Deity, and none else. Then shall the whole earth be filled with the glory of YAHWEH.

This is the grand mystery of Godliness de- veloped in an immortal race of beings, to the honor and praise of His glorious Name. AMEN.

(Read "Phanerosis.")

And they shall say to me, What is his name?—Thou shalt thou say, I am (Heb., I shall be) hath sent me unto you. Exo. 3:13, 14.

I am the Lord: (Heb., Yahuweh) that is my name—The Lord (Yahuweh) of hosts is his name. Isa. 43:23, 48:2.

Behold I have sworn by my great name, saith the Lord—Whose name alone is YAH. Psa. 68:4.

Exalt him that rideth upon the heavens by his name YAH. Psa. 68:8.

Blessed be the name of God, Dan. 2:20


That he should be called by a new name, I Tim. 6:16.

That thought upon his name—that fear my name. Mal. 3:16: 4:2.

Giveth thanks to his name. —Whom ye have shewed towards his name. Heb. 13:15; 5:10.


And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. Dan. 2:44.

A kingdom which cannot be moved. Heb. 12:28.

I will not drink of the fruit of the vine, until the kingdom of God come. Luke 22:18, 19.

The kingdom shall come to the daughter of Jerusalem. Mic. 4:8.

And the kingdom shall not be left to other people, but it shall break in pieces (or, shall dash them in pieces)," Psa. 2:9, and consume the kingdom, and it shall stand for ever. Dan. 2:44.

And of his kingdom there shall be no end Luke 1:33.

The stone became (or "increase of his govern- ment."

The kingdom shall endure from generation to generation, and shall not be destroyed, nor be given to another people; and it shall stand for ever. Dan. 2:44.

And the whole world shall be filled with the glory of the Lord for ever and ever. Mal. 4:2.

And for Zion's sake will I not hold my peace, for Jerusalem's sake will I not rest, until Isa. 62:1.

And Jerusalem will be pleasant unto the Lord, as in the days of old. Mal. 3:4.


Glorious things are spoken of thee, O city of God. Psa. 87:3.

In that day shall it be said to Jerusalem, Fear thou not. Zeph. 2:16.

So shall the Lord of hosts defend Jerusalem. he will preserve it. Isa. 31:5.

Put on thy beautiful garments, O Jerusalem. Shake thyself from the dust. Isa. 52:2, 1. Thou shalt also be called a city of the Lord, and of glory in the hand of God. Isa. 62:3.


And the sons of strangers shall build up thy walls.—Thy gates shall be open continually. Isa. 66:10, 11.

And the city shall be built upon her heap. Jer. 30:18.

Thine eyes shall see Jerusalem a quiet habi- tation. Isa. 33:20.

When the Lord of hosts shall reign in Mount Zion, and in Jerusalem. Isa. 24:21.

Behold, I create Jerusalem a rejoicing, and her people a joy. Isa. 65:18, 19.

The Lord is exalted, he hath filled Zion with judgment and righteousness. Isa. 33:5.

And thou shalt be called by a new name, which the mouth of the Lord shall name. Isa. 62:2. And thou shalt be called, Sought out, A city not forsaken. Isa. 62:12.

And the name of the city from that day shall be, The Lord is there. Eze. 48:35.

And Jerusalem shall be called a city of truth, and the holy mountain. Zec. 8:3.
They shall call thee, The city of the Lord—
I will make thee an eternal excellency, a joy
of many generations. Isa. 60:14, 15.

For out of Zion shall go forth the law, and
the word of the Lord from Jerusalem. Isa.
2:3; Mic. 4:2.

But Judah shall dwell for ever, and Jeru-
usalem from generation to generation. Joel
3:20.

For in Mount Zion and Jerusalem shall be
deliverance. Joel 2:32.

The Lord also shall roar out of Zion, and
utter his voice from Jerusalem—then shall

All nations shall be gathered unto it...to

This is the hill (Mount Zion) God desirous
to dwell in. Psa. 68:16.

For the Lord hath chosen Zion; he hath de-
sired it for his habitation. Psa. 132:13-17.

The Lord shall send the rod of thy strength
out of Zion. Psa. 110:2.

For out of thee shall come a Governor.

And Jerusalem shall be safely inhabited
again in her own place, even in Jerusalem.

Yes, many people and strong nations shall
come to seek the Lord of hosts in Jerusalem.
Zec. 8:22.

All the families of the earth unto Jerusalem
to worship the King. Zec. 14:17.

THE COVENANT WITH DAVID

The covenant will not break, nor alter the
thing that is gone out of my lips. Psa. 89:34-
36.

The Lord hath sworn in truth unto David,
Of the fruit of thy body will I set upon thy
throne. Psa. 132:10, 11.

Thy kingdom shall be established before
thee: thy throne shall be established for ever.
2 Sam. 7:16.

He would raise up Christ to sit on his

Made with me an everlasting covenant...for
this is all my salvation and all my desire.
2 Sam. 23:5.

Give the king thy judgments, O God, and
thy righteousness unto the king's (i.e., David's)
son. Psa. 72:11.

I will speak of the glorious honour of thy
majesty. Psa. 145:5.

And the Lord God shall give unto him the
throne of his father David—and of his king-
dom there shall be no end. Luke 1:32, 33.

Upon the throne of David and upon his
kingdom, to order it and establish it. Isa.
9:7.

The key of David shall lay upon his shoul-

He that hath the key of David. Rev. 3:7.

The government shall be upon his shoulder.
Isa. 9:6.

At that time I will cause the Branch of
righteousness...to grow up unto David. Jer.
33:15.

The Branch that thou madest strong for
thyself—the son of thy right hand. Psa.
80:15, 17.

Behold the days come, with the Lord, that
I will raise unto David a righteous Branch, and
a King shall reign and prosper—he shall be
33:5, 6.

Behold the man whose name is The Branch;
and he shall grow up out of his place. Zec.
7:12.

I will raise up for them a plant of renown.
Eze. 34:29.

Blessed be the kingdom of our father
David, that cometh in the name of the Lord.
Mar. 11:10.

David shall never want a man to sit upon
the throne. Jer. 33:17.


I will bring forth a seed out of Jacob, and
out of Judah an inheritor. Isa. 65:9.

The root and offspring of David. Rev. 22:
16.

Christ cometh of the seed of David. Jno.
7:42.

Of this man's (David) seed hath God ac-
cording to his promise raised unto Israel a

Is not this the son of David? Matt. 12:23;
22:45.

Remember Jesus Christ, of the seed of
David. 2 Tim. 2:8.

And there shall come forth a rod out of
the stem of Jesse, and a Branch shall grow out
of his roots. Isa.11:1, 10.

Made of the seed of David according to the
flesh. Rom. 1:3.

The Lion of the tribe of Judah. Rev. 5:5.

The sceptre shall not depart (forever). from

I shall see him, but not now...a sceptre
shall rise out of Israel. Num. 24:17.

Unto the son...a sceptre of righteousness is
the sceptre of thy kingdom. Heb. 1:9.

My servant shall raise up the tribes of

There will I make the horn of David to bud.
Psa. 132:17.

Thou art my Son, this day have I begotten thee—A
Quickening Spirit—Express Image (Gr., substance)
of His Person—Like a Jasper and a Sardine Stone—
As the colour of Amber—The Likeness of the Glory
of the Yahweh—The Holy of Holies—The Golden
Altar.

A Name above every name—In My Name shall his
horn be exalted—To continue His Father's Name—
The Mighty Ail—The Yahweh our Righteousness—
The Yahweh is there.

Born of the Spirit—Spiritual bodies—Partakers
of Divine Nature—Conformed to the Image of His
Son—Fashioned like unto his glorious body—
New Jerusalem—Pillars in the Temple—Precious
Stones—The Urim and Thummim—His Father's
Name on their foreheads. Write upon them my New
Name.

The Glorious Abrahamic Elohim

Nations saved—Death destroyed—Immortal Race—
Glorified Humanity.

All the Earth filled with the Glory of Yahweh

R. C. BINGLEY
ANDAMIC NATURE

Seed of the woman—Little lower than the angels.
In the likeness of sin's flesh—Took part of the same.
Son of Man—Fruit of David's loins.

Perfect Manifestation of Deity in Flesh: Mental and Moral

Yahweh—In my Father's name.... I and my Father are one—Emmanuel—Equal with God—Christ the Lord—My Lord and my God.

My Father greater than I—My beloved Son—Filled with grace and truth—Filled with wisdom—Spake as never man spake—Loved righteousness and hated iniquity.

"Which of you convinceth me of sin? Tempted as we are, yet without sin."

Born of the flesh—Flesh and blood.
Natural Body—Of the earth, earthly. The old tabernacle—Mortal man.


Imperfect Manifestation of Deity: Mental and Moral

A People for His Name—Into the Name—Which is named on you—God dwelleth in us—Word of God abideth in you—Begotten of God—New creature—New man. Inward man—Servants of Righteousness—Spiritually minded.

"If we say that we have no sin,... the truth is not in us."

All flesh as grass—In Adam all die. The whole creation groaneth—All nations as nothing.

SINFUL NATURE: MENTAL AND MORAL. Children of wrath—Alienated through ignorance—Wisdom of the world—World leech in wickedness—The troubled sea that casts up mire and dirt.

Imperfect Manifestation of Deity: Mental and Moral

Nations called by my Name—Walk up and down in my Name—Nations joined to the Lord—Righteousness and praise to spring before all Nations. A sea of glass. Sacrifice offered for sin in the Messianic age.
Behold, this dreamer cometh." Gen. 37: 19.

"When they saw him afar off, they conspired against him, to kill him." Gen. 37: 18.


"Falsely reported that Joseph was killed." Gen. 37: 32.

"Promoted by Pharaoh—ruler over all the land of Egypt." Gen. 41: 43.

"And Joseph was the governor over the land." Gen. 42: 6.

"Therefore has this distress come upon us." Gen. 42: 21.

"Knew not that it was Joseph." Gen. 42: 8, 23.

In their second interview reveals himself. "Joseph made himself known unto his brethren." Gen. 45: 1.

"Said unto his brethren, I am Joseph, your brother." Gen. 45: 3, 4.

"His brethren could not answer him, and were troubled at his presence." Gen. 45: 3.

"But as for you, ye did it for evil." Gen. 50: 20.

"Fear not, for am I in the place of God?" Gen. 50: 19.


"And to save your lives by a great deliverance." Gen. 45: 7.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33.

THE RETURN OF CHRIST

And his feet shall stand in that day upon the Mount of Olives. Zec. 14: 4.

He shall stand at the latter day upon the earth. Job 19: 25.

Behold the day of the Lord cometh. Zec. 14: 1.

For the day of the Lord of hosts shall be upon everyone that is proud and lofty—When he ariseth to shake terribly the earth. Isa. 2: 12, 21.

For the day of the Lord is near in the valley of decision. Joel 3: 2, 14.
Shall be as when God overthrew Sodom and Gomorrah.

I will stretch my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. Jer. 51:25.

Babylon is fallen, is fallen, and all her graven images he hath broken. Isa. 21:9; Jer. 51:8.

THE NATIONS IN SPIRITUAL DARKNESS

The inhabitants of the earth have been made drunk with the wine of her fornication. Rev. 17:2.

(Here is a reference to the Papal system and its Protestant branches.)

For by thy sorceries were all nations deceived. Rev. 18:23.

Because they received not the love of the truth—And for this cause God shall send them strong delusion, that they should believe a lie. 2 Thess. 2:10, 11.

I pray not for the world. Jno. 17:9.—The world lieth in wickedness. 1 Jno. 5:19.

The world by wisdom knew not God. 1 Cor. 1:21.—Even as the Gentiles which knew not God. 1 Thess. 4:5.

Straight is the gate, and narrow is the way, which leadeth to life. Rev. 22:11.

When the Son of man cometh shall he find upon the earth, and gross darkness the people. Isa. 66:18.

The inhabitants of the earth have been taught by the Gentiles, and shall come to know their Maker. 31:2.

Surely our fathers unto whom the kingdom and power is given, have inherited lies, vanity, and things wherein there is no profit—and they shall know that my name is the Lord. Jer. 16:19, 21.

Neither shall they walk any more after the imagination of their evil heart. Jer. 3:17.

The great city—which is spiritually called Sodom and Egypt, Rev. 11:8.

She shall be utterly burned with fire, for strong is the Lord God who judgeth her. Rev. 18:8.

Babylon the great is fallen, is fallen, a cage of every unclean and hateful bird. Rev. 18:2; Rev. 14:18.

The wayfaring men, though fools, shall not err therein. Isa. 35:8.

Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and be taught of us his ways. Mic. 4:1; 2:3.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord. Zec. 8:21.

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. Zec. 8:23.

ALL NATIONS

Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people. Behold, I will gather all nations together, and they shall come to I the temple of Jerusalem. Isa. 65:13.

In that day there shall be a root of Jesse, out of his roots shall grow up notable roots. Isa. 66:22.

And many nations shall join to the Lord in that day, and shall be my people. Zec. 2:11.

It shall come, that I will gather all nations, and tongues, and will show my glory. Isa. 66:18.

All the ends of the earth shall fear him. Psa. 67:7.

All the ends of the world shall remember and turn unto the Lord. Psa. 22:27.

SHALL KNOW HIM

The heathen shall know that I am the Lord— and I will sanctify my glory among the heathen. Eze. 39:7, 21.

And I will be known in the eyes of many nations, and they shall know that I am the Lord Eze. 39:23, 16.

And the heathen shall know that I am the Lord when I shall be sanctified in you (Israel) before their eyes. Eze. 36:23.

That thy way may be known upon earth, thy saving health among all nations. Psa. 67:2.

For they will return to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Zeph. 3:9.

SHALL WORSHIP HIM

For all nations shall come and worship before thee; for thy judgments are made manifest. Rev. 15:4.

Hereafter ye (the high priest) shall see the Son of man coming in the clouds of heaven. Matt. 26:64.

From whence we look for the Saviour. Phil. 3:20.

I shall see him, but not now, I shall behold him, but not nigh. Num. 24:17.

Though now ye see him not, yet believing—For we shall see him as he. 1 Pet. 1:8; 1 Jno. 3:2.

UNTIL

Ye shall not see me henceforth, until ye shall say.—Matt. 23:39.

He shall send Jesus Christ, whom the heavens must receive until the times of restitution. Acts 3:20, 21.

Sit thou on my right hand until. Psa.110:1.

Until the day dawn and the day-star arise. II Pet. 1:19.

Judge nothing before the time, until the Lord come. I Cor. 4:5.

That ye may be sincere and without offence—till the day of Christ. Phil. 1:10, 6.

Until the appearing of our Lord Jesus Christ. I Tim. 6:14.

RETURN

Return for thy servants' sake, the tribes of thine inheritance. Isa. 63:17.

After this I will return, and I will build again the tabernacle of David, which is fallen down. Acts 15:16.

To receive for himself a kingdom and return. And when he was returned, having received the kingdom. Luke 19:12, 15.

SHALL APPEAR

Unto them that look for him shall he appear the second time. Heb. 9:28.

Unto all them also that love his appearing. II Tim. 4:8.

Looking for that blessed hope, and the glorious appearing. Tit. 2:13.

When the chief shepherd shall appear. I Pet. 5:4.

The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. II Tim. 4:1.

Might be found unto praise, and honour, and glory, at the appearing of the Lord Jesus Christ. 1 Pet. 1:7.

When he shall appear, we may have confidence. I Jno. 2:28.

When he shall appear, we shall be like him. I Jno. 3:2.

And every man that hath this hope in him. 1 Jno. 2:27.

When the Lord shall build up Zion, he shall appear in his glory. Psa. 102:16.

SHALL COME

One like unto the Son of man come with the clouds of heaven. Dan. 7:13.

Behold, your God (manifested in Jesus—Emanuel) will come with vengeance, and will come and save you. Isa. 35:4.

So shall the Lord come down to fight for Mount Zion. Isa. 31:4.

Our God shall come and not keep silence. Psa. 50:3.

And the Redeemer shall come to Zion. Isa. 59:20.

The Lord will come with fire... to render his anger with fury. Isa. 66:15.

When the Son of man shall come in his glory. Matt. 25:31.

I will come again, and receive you unto myself. Jno. 14:2, 3.

Ye do shew forth the Lord's death till he come. I Cor. 11:26.

This same Jesus, which is taken up from you into heaven, shall so come in like manner. Acts 1:11.

He that shall come will come and will not tarry. Heb.10:37.


HE COMETH

Enoch prophesied also... behold, the Lord cometh. Jude 14.

For he cometh to judge the earth. Psa. 96:13.

For behold, the Lord cometh out of his place to punish the inhabitants of the earth. Isa. 26:21.

Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him. Rev. 1:7. (See Zec. 12:10.)

After a long time, the lord of those servants cometh. Matt. 25:19.

Of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark 8:38.

The day of the Lord so cometh as a thief in the night... but ye are not in darkness that that day should overtake you as a thief. 1 Thess. 5: 2, 4.

Be ye therefore ready, also, for the Son of man cometh at an hour when ye think not. Luke 12:40; Matt. 24:42.

HIS COMING

Then shall they see the Son of man coming in the clouds with great power and glory. Matt. 25:31; Mark 13:26; Luke 21:27.

But as the days of Noah were, so shall also the coming of the Son of man be. Matt. 24:37.
WAITING for the coming of our Lord. I Cor. 1:7.

After, they that are Christ's at his coming. I Cor. 15:23.

Preserved blameless unto the coming of our Lord. I Thess. 5:23.

At the coming of our Lord Jesus Christ with all his saints. I Thess. 4:13.

And the coming of our Lord—I wait for his Son from heaven. I Cor. 1:7; 1 Thess. 1:10.

It shall be said in that day, Lo, this is our God, we have waited for him. Isa. 25:9.

THE TWO ADVENTS

FIRST

Behold the Lamb of God. Jno. 1:29.

Made of the seed of David. Rom. 1:3.

A tender plant, as a root out of a dry ground. Isa. 53:2.

No form nor comeliness. Isa. 53:2.

No beauty that we should desire him. Isa. 53:2.

In the likeness of men. Phil. 2:7.

Humble himself, of no reputation. Phil. 2:7.

He came unto his own, and his own received him not. Jno. 1:11.


James 1:25.

How often would I have gathered thy children together, and ye would not. Matt. 23:37.

The tried stone, which the builders rejected. Matt. 21:42.

SECOND

Whosoever shall fall on this stone shall be broken. Rom. 9:33; 1 Pet. 2:8; Matt. 21:44.

We will not have this man to reign over us. Luke 19:14.

If he be King of Israel, let him now come down from the cross. Matt. 27:42.

Opened not his mouth. Isa. 53:7.

LION of the tribe of Judah. Rev. 5:5.


The Branch made strong for thyself. Psa. 80:15-17.

The express image (Gr., substance) of his person. Matt. 24:44.

Blessed are those servants, whom thou Lord, when he cometh, shall find watching. Luke 12:37; Matt. 24:44.

Behold, I come as a thief. Blessed is he that watcheth. Rev. 16:15.

Babeton, Behold the Lamb of God. Jno. 1:29.

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Behold, I come as a thief. Blessed is he that watcheth. Rev. 16:15.

I shall be a lady forever. Isa. 17:7.

The sceptre of rulers. Isa. 14:5.

The lady of kingdoms. Isa. 47:5.


Given to pleasures. Isa. 47:8.


Hast been a golden cup. Jer. 51:7.

Made all the earth drunken. Jer. 51:7.

Thine enchantments and thy sorceries. Isa. 47:12.

He hath crushed me, saith Zion. Jer. 51:34.

As a lion broken his (Israel's) bones. Jer. 50:17.

Like a dragon swallowed me up. Jer. 51:34.

Upon the ancients hast thou very heavily laid thy yoke. Isa. 47:6.


Israel was seventy years under bondage. Jer. 29:10.

My people, go ye out of the midst of her. Be not cut off in her iniquity. Jer.50:8,52:6; Isa. 48:20.

The violence done to me and to my flesh be upon Babylon... shall Jerusalem say. Jer.51:35,37.

The spoilers shall come unto thee—He that ruled the nations is persecuted—Make her desolate. Jer.51:46, 56. Isa. 14:6.

I shall not sit as a widow, neither shall I know the loss of children. Isa. 47:8.

In a moment, in one day, the loss of children and widowerhood. Isa. 47:9.

For her judgment reacheth unto heaven. Jer.51:9.

This is the time of the Lord's vengeance. Jer.51:6.

A drought upon her waters (the river Euphrates). Jer.50:38, 51:39; Isa. 44:27.

I will stir up the Medes—The weapons of his indignation. Isa. 13:17, 3, 4.

Commanded by Cyrus (signifies like 'the heir'). Isa. 44:14.

To destroy the whole land (of the Chaldeans)·—It shall be wholly desolate. Isa. 46:20.

How is Babylon become an astonishment among the nations—The praise of all the earth surprrised. Jer.5:61.

Then the heavens and the earth, and all that is therein, shall sing for her. Jer.51:48.

And nations shall not flow together any more unto her—None shall save thee. Jer.51:44; Isa. 47:15.

BAVABON

LITERAL

MYSTICAL

I sit a queen. Rev. 18:7.

Which reigneth over the kings of the earth. Mother of harlots, Rev. 17:5. Rev. 17:10.

That sitteth upon many waters. Rev. 17:1.


Abundance of her delicacies. Rev. 18:3.


All nations have drunk of the wine. Rev. 18:3.

By thy sorceries were all nations deceived. Rev. 18:22.

In her was found the blood of saints—Rev 18:24.


The great red (papal) dragon. Rev. 12:3.

Made war with the saints. Rev. 13:7.

Shall wear out the saints. Dan. 7:25.

Spiritual Israel forty-two months trodden down. Rev. 13:5.

Come out of her, my people, that ye be not partaker of her sins. Rev. 18:4.

A great voice of much people shall say... hath judged the great whore, and hath avenged the blood of his servants. (Rev. 19:1.)

These (nations) shall hate the whore, make her desolate, and eat her flesh. (Rev. 17:16, 17.)

Am no widower of sorrow. (Rev. 18:7.)

Therefore shall her plague come in one day. (Rev. 16:8)

For her sins have reached unto heaven. (Rev. 18:5.)

God hath avenged you on her. (Rev. 18:5.)

The river Euphrates (political) dries up—that the way of the kings of the East might be prepared. Rev. 16:12.

Thou (Israel) art my battle-axe and weapons of war. Jer. 51:50.

Christ the heir of all things—the leader and commander of the people (Israel). Heb. 1:2; Isa. 55:4.

Come, behold the works of the Lord, what desolations he hath made in the earth. Psa. 49:10.

Alas, alas, that great city Babylon, that mighty city. Rev. 18:10, 18.

Rejoice over her, thou heaven and ye holy apostles. Rev. 18:20.

And the merchants (spiritual) of the earth shall weep and mourn over her—and shall stand afar off for fear of her torment. Rev. 18:11, 15.
and much less have we the power to live by the Gospel directly or indirectly. It is obligatory on our part to give all our spare time in promoting its interests, while providing for honest livelihood. In the sight of the Lord, but also in the sight of men." (II Cor. 8:21; Romans 12:17.) "But if any provide not for his own (applies to teachers a much as the hearers) and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8.)

Let the Bride (individually and collectively) say "Come": "Without money and without price," in its absolute sense, and no qualification is admissible.

CORRUPT SPIRITUAL GUIDES

AMONG THE JEWS

Every one is given to covetousness...from prophet unto priest. Jer. 6:13.

Should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool. Eze. 34:2, 3.

Every one followeth gifts and followeth after rewards. Isa. 1:23.

Prophecy not unto us right things, speak unto us smooth things. Isa. 30:10.

Greedy dogs which can have enough...they all look to their own way, every one for his own gain. Isa. 56:10-12.


Therefore shall Zion for your sake be plowed a. a field. Micah 3:12.

CORRUPT CHRISTIANITY

The time will come when they will not endure sound doctrine. II Tim. 3:1.

In the latter days some shall depart from the faith. I Tim. 4:1, 3.

In the last days perilous times shall come. II Tim. 3:1.

Evil men and seducers shall wax worse and worse. II Tim. 3:13.

Every learning, and never able to come to the knowledge of the truth...men of corrupt minds. II Tim. 3:13, 8.

Which some professing have erred, concerning the faith. I Tim. 6:21.


Shall be false teachers among you. II Peter 2:1...which have forsaken the right way. II Pet. 2:1, 15.

Another Jesus...another gospel. II Cor. 11:4; Gal. 1:10.

That Jesus Christ is not come in the flesh, this is anti-christ. I Jno. 4:3.

If any man preach any other gospel, let him be accursed. Gal. 1:8, 9.

Beware lest any man spoil you through philosophy...after the tradition of men. Gal. 2:8.

AMONG THE BRETHREN

Through covetousness they shall with framed words make merchandise of you. II Pet. 2:3.

A heart they have exercised with covetous practices, following the way of Balzam. II Peter 2:14, 15.


Teaching things they ought not, for filthy lucre's sake. Titus 1:11.

By good words and fair speeches deceive the hearts of the simple. Rom. 16:16.


Supposing that gain is godliness. I Tim. 6:5; 1 Tim. 6:10.

Lovers of their own selves, covetous...pleasure more than lovers of God. II Tim. 3:2-6.

Taking vengeance on them that obey not the gospel of our Lord. II Thess. 1:8.

REWARD OF THE SAINTS

Hash not God chosen the poor of this world rich in faith, and heirs of the kingdom? Jas. 2:5.

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

Not many mighty, not many noble are called. I Cor. 1:26.

To take out of them a people for his name. Acts 14:27.

Straight is the gate, and narrow is the way...few there be that find it. Matt. 7:14.

Blessed are the meek: for they shall inherit the earth. Matt. 5:5; Psa. 37:11.

The world...things to come are yours. I Cor. 3:21, 22.

The wealth of the sinner...all hi. goods. Psa. 45:16.

The righteous shall shine as the sun in the kingdom...and exalted them of low degree. Matt. 13:43, 47; Luke 17:28.

There is laid up a crown of righteousness, not unto me only...ye shall receive a crown of glory. II Tim. 4:8; I Pet. 5:4.

SHALL JUDGE

Do ye not know that the saints shall judge the world? I Cor. 6:2, (as Christ will). Acts 17:31.

And judgment was given to the saints of the Most High. Dan. 7:22.

To execute judgments written, this honour have all his saints. Psa. 149:9.

Priests shall rule in judgment. Isa. 32:1.

Thou shalt bruise his heel. Gen. 3:15.

By wicked hands have crucified and slain. Acts 2:23.

That he should taste death. Heb. 2:9.

He was crucified through weakness. II Cor. 13:4.

At his death "the earth did quake." Matt. 27:51.

Ascended from Mount Olivet. Acts 1:9, 12.


I came not to send peace. Matt. 10:34.

He came the first time to put away sin. Heb. 9:26.


REWARD OF THE SAINTS

Whom thou mayest make princes in all the earth. Psa. 45:16.

And exalted them of low degree. Luke 1:52.

SHALL REIGN


To him will I give power over the nations, and he shall rule them with a rod of iron...even as I have received of my Father. Rev. 2:27.

We shall reign on the earth. Rev. 5:10.

We shall also reign with him. II Tim. 2:12.

THE KINGDOM GIVEN

Thy kingdom come. Thy will be done on earth as it is in heaven. Matt. 6:10.

The time came that the saints possessed the kingdom. Dan. 7:22.

The saints of the Most High take hold of the kingdom. Dan. 7:18.

The kingdom and dominion under the whole heaven shall be given to the people of the saints. Dan. 7:27.

The kingdom of God...given to a nation bringing forth the fruits thereof. Matt. 21:43.

Come, ye blessed of my Father, inherit the kingdom. Matt. 25:34.

Blessed is he that shall eat bread in the kingdom of God. Luke 14:15.

INDEX VERUM

And I appoint unto you a kingdom, as my Father hath appointed unto me. Luke 22:29.

When they come into thy kingdom, I say unto them, Today shalt thou be with me in paradise. Luke 23:43.

"Today, after so long a time." Heb. 4:7.


SIT ON THRONES

For there are seven thrones of judgment, the thrones of the house of David. Psa. 122:5.

In the regeneration, ye shall also sit upon thrones, judging the twelve tribes of Israel. Matt. 19:28.

And saw thrones, and they sat upon them, and judgment was given them. Rev. 20:4.

Will I grant to sit with me in thy throne. Rev. 3:21.

Grant that my two sons may sit—iny kingdom. Matt. 20:21.

When ye shall see all the prophets in the kingdom of God—and shall sit down in the kingdom of God. Luke 13:28, 29; Matt. 8:11.

THROUGH FAITHFULNESS

Except your righteousness shall exceed—ye shall in no case enter the kingdom of heaven. Matt. 5:20.

No man having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9:62.

Not every one that saith, Lord, Lord, shall enter the kingdom of heaven. Matt. 7:21.

That the publicans and the harlots go into the kingdom of God before you. Matt. 21:31.

He that hath clean hands and a pure heart, he cannot enter the kingdom of God. Jno. 3:5.


That I might preach him among the heathen, immediately I conferred not with flesh and blood. Gal. 1:16. Some men do, however, in this day, confine "with flesh and blood," and unlike Paul, seek to live by the gospel.

It is evident, however, that God continues "taking out of the Gentiles a people for His Name" (Acts 15:14), and through belief of the Gospel elaborated in Moses and the prophets, together with the Apostles' testimony concerning Jesus the Christ, and their inspired teachings, which are sufficient to "make one wise unto salvation." "I pray not for the world, but for them which thou hast given me," and "for them also which believe on me through their word." (Jno. 17:9, 21.) —Still making ready a people for the Lord." Luke 1:17.

THROUGH INCORRUPTIBILITY

Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. Jno. 3:5, 6-8; 17:14; 19:16; Princes, Isa. 32:1; Psal. 45:16; Officers, Isa. 50:17; Judges, Isa. 1:26; Governors, Zac. 12:6; Pastors, Jer. 3:15; Shepherds, Jer. 23:4.

THE JEW'S

THEIR UNBELIEF, PAST AND PRESENT

For the leaders of this people cause them to err. Isa. 8:16.

Let them alone, they be blind leaders of the blind. Matt. 23:16.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. Matt. 15:9.

We behaved not ourselves disorderly among you. II Thess. 3:7.

Have we not power to eat and to drink without labouring? II Tim. 3:8.

Not because we have not the power (or right) II Thess. 3:9.

This we commanded you, that any would not work, neither should be eaten. II Thess. 3:10.

For we hear that there are some which walk among you disorderly, working not at all. II Thess. 3:11.

We command, that with quietness they work and eat their own bread. II Thess. 3:12.

Even unto this present hour we both hunger and thirst, through working with our own hands. I Cor. 4:11, 12.

I have used none of these things (though I might), but have ministered unto my necessities, and to them that were with me. Acta 20:34.

They that were with me. Acts 20:35.

When we might have been burdensome as the apostles of Christ. I Thess. 2:6.

Did I make a gain of you by any of them whom I sent unto you? Did Titus make a gain of you? II Cor. 12:18.

That I abuse not (or, lest he might) my trust. II Cor. 12:18, 19.

This I will make the gospel of Christ without outward charge. I Cor. 9:18.

I have showed you all things, how that the labouring ye ought to support the weak. Acts 20:35.

He (Paul) was of the same craft, he abode with them and wrought, and they (who were) tentmakers. Acts. 18:3.

N. B.—Paul no doubt received assistance at times, when he was in straightened circumstances, sick or out of work, as oursevles when placed in similar circumstances. It is evident that in our day none are called upon to devote their whole time to the service of the Truth (and Paul could not, if he laboured while preaching the Gospel, though he could "forbear to work" as his privilege, being an apostle), having no Divine command to do so.
And it shall come to pass that from one new moon to another, and from one Sabbath day to another, shall all flesh come to worship before me, saith the Lord. Isa. 66: 23.

SEVENTH DAY REST
And God blessed the seventh day, and sanctified it, because in it he had rested from all his works. Gen. 2: 3.

That day shall be a holy Sabbath to the Lord; thou shalt not do any servile work therein. Exo. 35: 2.

TYPICAL OF—
For he that is entered into his rest, he also hath ceased from his own works (of sin), as God did from his (works of creation). Heb. 4: 10.

There remained a rest to the people of God. Heb. 4: 9.

And typical of—
The Seventh 1,000 year-day Rest to be enjoyed by all nations.

And in that day shall there be a root of Jesse, which shall stand as an ensign for the people; to it shall the Gentiles seek, and his rest (enjoyed by the nations) shall be glorious. Isa. 11: 10.

(See "Blessing of all Nations")

THE GOSPEL PREACHED APOTOLICALLY

By divinely appointed men, but those of the "clerical orders" are the humanly appointed "preachers," "pastors," and "elders" of so-called Christendom, who propagate another gospel; for Paul declared that men would "heal to them teachers having itching ears," and "the worldarethem." I Jno. 4: 5.

Go ye, therefore, and teach all nations. Matt. 28: 19.

Ye stiff-necked and unerring in heart and ears, ye do always resist the Holy Ghost: as your fathers did. Acts 1:51.

Astonishing stumbling blocks, and a rock of offence, even to them that stumble at the word. I Pet. 2: 7, 8.

This child is set for the fall and rising again of Israel. Luke 2: 34.

Rachel brought forth a son, the immediate cause of her death. She called him Ben-oni (see Marg.), "The son of my sorrow." But Jacob his father called him Benjamin (see Marg.), "The son of my right hand." Gen. 35: 18.

As an Allegory
Rachel (like Hagar, in Gal. 4: 24), "answereth to the daughter of Jerusalem, who was delivered of a man child" (Isa. 66: 7) in the "last days" of her commonwealth. She "esteemed the man of sorrows as stricken of God," as a cause of her political death, i.e., "the fall of Israel."

But God, his Father, called him, "My beloved Son"; "the man of my right hand." (Ps. 45: 17.)

CONVERSION OF THE JEWS

If they abide not still in unbelief, shall be gathered unto the Lord as able to graft them in again. Rom. 11: 23.

Nevertheless, when it (the Jewish nation) shall turn to the Lord, the said shall be taken away. II Cor. 5: 15.

Because of unbelief they were broken off. Rom. 11: 20.

For they will return unto me with their whole heart. Jer. 24: 7.

And they shall mourn for him, and return to the Lord their God, and shall be gathered together unto him. Zec. 12: 10.

There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Rom. 11: 12, 13.

There shall be a great multitude of the nation to be gathered together. Ezek. 38: 22.

And I will give them an heart to know me, that I am the Lord: for they shall return unto me with their whole heart. Jer. 24: 7.

And in that day shall the remnant of Israel be among the Gentiles, as Aelia Capitolina is now among the Romans. Zec. 10: 12.
DISPERSION OF THE JEWS
FORETOLD BY MOSES

For I know that after my death, ye will turn aside, and evil will befall you in the latter days. Deut. 31:28, 29.

O that their spirit may be altered, that they would consider their latter end. Deut. 32:29.

The Lord shall root them out of their land in anger—shall scatter you among the nations. Deut. 20:28.

Even all nations shall say, Wherefore hast the Lord done thus unto this land? Deut. 29:24.

FORETOLD BY THEIR GREATER PROPHET

For the days shall come upon thee, that thine enemies shall cast a trench about thee; and evil will befall you in the latter dispersion of the Jews, and the very long period that would elapse before their final return, Matt. 24:15.

(8:27) of a subsequent and more general period including the lesser periods of time. See Dan. 4:23; 8:24, 27; 12:7, 11, 12.

After two days he will revive us; in the third day he will raise us up. Hos. 6:2.

From the time—about B. C. 780—the above remarkable prophecy was uttered (recognizing "a day as a thousand years with the Lord") two days of one thousand years each, elapsing, "will he revive" the national spirit of Israel; and some centuries before the expiration of the "third day" of one thousand years will "my servant arise, the tribes of Jacob" (Isa. 49:6) to the highest position among the nations of the earth. (Zeph. 3: 20; Jer. 31:9.)

MY PEOPLE

The Lord will be the hope of his people, and the strength of the children of Israel. Joel 3:16.

Thou wentest forth for the salvation of thy people. Heb. 9:12.

Salvation awaiteth them that are in fear of the Lord. Ps. 31:9, 10.

This people I have formed for myself: they shall shew forth my praise. Isa. 43:21.

I will rejoice in Jerusalem and joy in my people—For he hath comforted his people. Zec. 9:16.

O my people, I will open your (political) graves, and bring you into the land of Israel. Ezek. 37:12.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Jer. 31:1. Eze. 36:28

This people have I formed for myself: they shall shew forth my praise. Isa. 43:21.

I will rejoice in Jerusalem and joy in my people—For he hath comforted his people. Zec. 9:16, 19; 52:9.

NOT CAST OFF

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly. Lev. 26:44.

And they shall be as though I had not cast them off. Zec. 10:6.

God hath not cast away his people. For if the casting away of the Gentiles be the reuniting of the world, what shall the receiving of them be? Rom. 11:12, 15, 20.

If heaven above can be measured...I will cast off all the seed of Israel. Jer. 41:37.

And if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob. Jer. 33:25, 26.

I will heal their backsliding. For mine anger is turned away from him. Jer. 3:22, Hos. 14:4.

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I am weary with repentings—My heart is turned within me, my repentings are kindled together. Jer. 15:5; Hos. 11:8.

Repentance shall be hid from mine eyes. Hos. 13:14.

Lest peradventure the people repent when they see their trees, and come to thee. Exo. 3:17.

Bring forth fruits meet for repentance (or answerable to amendment of life, see Mark.) Matt. 3:8.

They were pricked in their heart, then Peter saith unto them, repent. Acts 2:37, 38.

Ye sorrowed to repentance—for godly sorrow worketh repentance. II Cor. 7:9, 10.

Impossible...if they fall away to renew them unto repentance. Heb. 6:4, 6.

For he (Esau) found no place for repentance (or, way to change his mind, see Mark.) though he sought it carefully with tears. Heb. 12:17.

THE SABBATH

NOT BINDING ON THE GENTILES

Sin is not imputed when there is no law—The Gentiles, having not the law Rom. 3:19, 20.

NOT IMPOSED ON THOSE UNDER THE LAW OF MOSHE

Nine commandments of the Decalogue reaffirmed.

First—Eph. 4:8; 1 Jno. 5:21; Matt. 4:10.

Second—1 Cor. 10:14; Rom. 1:25.

Third—Jas. 5:12; Matt. 5:34, 35.

Fourth—Ezekiel 18:20; Isa. 5:10.

Fifth—Man esteemeth one day above another; another esteemeth every day alike. Lest every man be fully persuaded in his own mind. Rom. 14:5.

Sixth—He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. Rom. 14:5.

Seventh—He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. Rom. 14:5.

Eighth—Rom. 2:21; Eph. 4:28.

Ninth—Col. 3:9; Eph. 4:25; II Tim. 3:3.

Tenth—Eph. 5:3; Col. 3:5.

Only those Commandments of God Through Christ and the Apostles are Binding on the Gentiles which believe.

The ministration of death written and engraved in stones was glorious...which glory was done away—the ministration of righteousness exced in glory. II Cor. 3:6-9.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come. Gal. 3:19. (The law of Christ hath superseded it.)


Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. 2:15.

Blotting out the handwriting of ordinances that was against us. Col. 2:14.

No longer under a school master—Dead to the law by the body of Christ. Gal. 3:10; 2:14.

THE SABBATH

Not binding on the Gentiles

Sin is not imputed when there is no law—The Gentiles, having not the law Rom. 3:19, 20.

Not imposed on those under the law of Moses.

Nine commandments of the Decalogue reaffirmed.

First—Eph. 4:8; 1 Jno. 5:21; Matt. 4:10.

Second—1 Cor. 10:14; Rom. 1:25.

Third—Jas. 5:12; Matt. 5:34, 35.

Fourth—Man esteemeth one day above another; another esteemeth every day alike. Lest every man be fully persuaded in his own mind. Rom. 14:5.

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No longer under a school master—Dead to the law by the body of Christ. Gal. 3:10; 2:14.

The law, having a shadow of good things to come. Heb.10:1.

To lay upon you no greater burden than these necessary things (which did not include Sabbath keeping). Acts 15:28, 29.

He shall ye hear (obey) in all things—whatever he shall say unto you. Acts. 6:2.

Teaching them to observe all things whatsoever I have commanded you Matt. 28:19, 20.

Which are "the commandments of God." Rom.12:17; 14:12; 22:14.

He became the author of eternal salvation unto all that obey him. Heb. 5:9.

If ye keep my commandments...even as I have kept my Father's commandments. Jno. 15:10.

A new commandment I give unto you, That ye love one another. Jno. 13:34.

The royal law, according to the scripture, Thou shalt love thy neighbor as thyself. Jas. 2:8.

Add to your faith virtue, and to virtue knowledge, far if these things be in you and abound—if we do these things ye shall never fall. II Pet. 1:5-11.

THE SABBATH WAS GIVEN ONLY TO THE JEWISH NATION FOR THEIR OBSERVANCE BEING UNDER THE LAW OF GOD THROUGH MOSHE.

Now we know that what things soever the law saith, it saith to them who are under it. Rom. 3:19.
God commended his love towards us. Rom. 5:8.

Behold, what manner of love the Father hath bestowed upon us. 1 Jno. 3:1.

For the Father himself loveth you, because ye have loved me. Jno. 16:27.

For whom the Lord loveth he chasteneth. Heb. 12:6.

Herein is love, not that we loved God, but that he loved us. 1 Jno. 4:10.

Shall be able to separate us from the love of Christ. Rom. 8:39, 35.

DEaruTY OF THE IGNORANT

God hath made man upright, but they have sought out many inventions. Ecc. 7:29.

For this cause God sent them strong delusion. II Thess. 2:11.

The world by wisdom knew not God. I Cor. 1:21.

The soul be without knowledge, it is not good. Prov. 19:2.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:12.

Being separated from the life of God through the ignorance that is in them. Eph. 2:12.

Not is like the beasts that perish. Psa. 49:12.

Shall be without knowledge, it is not good. Isa. 26:14.


The soul be without knowledge, it is not good. Jer. 32:26, 27.

Neither will I hide my face any more from thee. Eze. 39:29.

The children shall come again to their own borders, from the land of the enemy. Jer. 31:16, 17.

Shall call on my name, and I will answer, and while they are yet speaking, I will hear. Zec. 13:9.

I will answer, and while they are yet speaking, I will hear. Zec. 13:9.

The children of them that afflicted thee, and said to thee, Be not uplifted; I will restore health unto thee, and I will make thee to return again. Jer. 30:17.

Thy children shall return, and they shall live with their children an everlasting. Jer. 30:17.

The children of them that afflicted thee, and said to thee, Be not uplifted; I will restore health unto thee, and I will make thee to return again. Jer. 30:17.

They shall call on my name, and I will answer, and while they are yet speaking, I will hear. Zec. 13:9.

I will answer, and while they are yet speaking, I will hear. Zec. 13:9.

For I will restore health unto thee, and I will make thee to return again. Jer. 30:17.

Thy children shall come again to their own borders, from the land of the enemy. Jer. 31:16, 17.

Behold, this child is set for the fall and rising again of Israel. Luke 2:34.

For in touching the election, they are beloved for the fathers' sakes. Rom. 11:28.

I do not this for your sakes, O house of Israel, but for mine holy name's sake. Eze. 36:22.

Yet will I not forget thee—O Israel, thou shalt not be forgotten of me. Is. 49:15; 44:21.

Neither will I hide my face any more from thee. Eze. 39:29.

Their Deliverance

It is even the time of Jacob's trouble; but he shall be delivered out of it. Jer. 30:7.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverances. Joel 2:32.

I will purge out from among you the rebels, and those that transgressed against me—I will bring the third part through fire, and will refine them—and he shall purify the sons of Levi, and purge them as gold and silver. Eze. 29:20; Zec. 13:9; Mal. 3:3.

That we should be saved from our enemies, and from the hand of all that hate us. Luke 1:71.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God—he will turn and forsake thee. Deut. 4:31.

In their affliction they will weep me early. Hos. 5:15.

For the Lord shall judge his people, and repentent for his servants, when he seeth that their power is gone. Deut. 32:36.

Shall keep no more; he will be very gracious unto thee at the voice of thy cry, when he shall hear it, answer thee. Is. 30:18, 19.

They shall call on my name, and I will hear them, and I will come to pass that they shall call I will answer, and while they are yet speaking, I will hear. Zec. 13:9.

They shall call on my name, and I will hear them, and I will come to pass that they shall call I will answer, and while they are yet speaking, I will hear. Zec. 13:9.

Behold, your God will come with vengeance; he will come and save you., Isa. 35:4.

And it shall be said in that day, Lo, this is our God; We have waited for him, and he will save us. Isa. 25:9.

And they shall all the truth that was incensed against thee shall be ashamed. Isa. 44:11.

The sons also of them that afflict thee shall come bending unto thee; and all they that despised thee. Is. 60:14.

Kings shall minister unto thee—They shall bow down to thee with their face toward the earth. Is. 50:10, 49:23.

SHALL RETURN


I will save thee from afar, and Jacob shall return. Jer. 30:10; Isa. 44:22.

And the ransomed of the Lord shall return, and come to Zion. Isa. 35:10; Isa. 5:11.

The remnant shall return, even the remnant of Jacob. Isa 10:21.

For they shall return unto me with their whole heart. Jer. 24:7.

And Jacob shall return, and be in rest at ease, and none shall make him afraid. Jer. 46:27.

They shall remember me in far countries, and they shall live with their children and turn again. Zec. 10:9.

GATHER THEM

Hear ye 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. Jer. 31:10.

When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen. Eze. 28:25.

I will even gather you from the people, and assemble you out of the countries. Eze. 11:17; 20:34, 41.

And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Is. 11:12.

For a small moment have I forsaken thee; but with great mercies will I gather thee. Isa. 54:7.

Behold, I will gather them out of all countries whither I have driven you. Jer. 32:37; 33:11.

And gather them from the coasts of the earth. Jer. 31:8, 10.
Behold I will take the children of Israel from among the heathen whither they be gone...and bring them into their own land. Eze. 37:21.

And in that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out. Mic. 4:6; Zeph. 3:19.

I will surely assemble, O Judah, all of thee; I will surely gather the remnant of Israel. Mic. 2:12.

At that time will I bring again, even in the time that I gather you. Zeph. 3:20.

I have gathered them unto their own land, and left none of them any more there. Eze. 39:28.

I will hiss for them, and gather them; for I have redeemed them. Zec. 10:8.

But that also he should gather together in one the children of God that were scattered abroad. Jno. 11:52.

And gather thee from all the nations whither the Lord thy God has scattered thee. If any of thine be driven out unto the utmost parts of the heaven, from thence will the Lord thy God gather thee, and from thence he will fetch thee. Deut. 30:3, 5.

**BRING AGAIN**

I will bring them again also out of the land of Egypt—I will bring them again to place them. Zec.10:10, 6.

Shall come again from the land of the enemy...again to their own border. Jer. 31:16, 17.

And I will bring them, and they shall dwell in the midst of Jerusalem. Zec. 8:8.

I will take you one of a city and two of a family, and I will bring you to Zion. Jer. 3:14.

And I will bring you again unto this place, and I will cause them to dwell safely. Jer. 32:37.

In that time shall the present be brought to the Lord of hosts of a people scattered and left none of them any more there. Eze. 39:28.

Surely the isles shall wait for me, and the nations shall hope for me. Eze. 39:28.

They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Isa. 49:22.

Ob that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people. Psa. 147:7; Jer. 31:12; 12:15; 30:3, 18; Eze. 34:16; Joel 3:1; Amos 9:14.

**Dwell in their land**

They shall dwell in the land...even they, and their children, and their children's children forever, and I will place you in your own land. Eze. 37:14.

They shall inherit the land forever. Isa. 66:21.

And I will bring them, and they shall dwell in the midst of Jerusalem. Zec. 8:8.

And ye shall dwell in the land that I gave their fathers. Eze. 36:28.

And they shall dwell safely in the wilderness, and sleep in the woods, and they shall dwell safely, and none make them afraid. Eze. 34:25, 26.

And men shall dwell in it, and there shall be no more utter destruction. Zec. 14:11.

And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. Isa. 32:18.

I will settle you after your old estates. Eze. 36:11.

Each tribe shall be given its allotted portion as described in Eze. 48.

**RIGHTEOUSNESS**

Ye became the servants of righteousness...even so now yield your members servants of righteousness. Rom. 6:18, 19.

That we should live soberly, righteously and godly. Tit. 2:12.

Having the breastplate of righteousness. Eph. 6:14.

The fruit of righteousness is sown in peace of them that make peace. Jas. 3:18.

Blessed are those that hunger and thirst after righteousness. Matt. 5:6.

He that is righteous, let him be righteous still. Rev. 22:11.

He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. II Cor. 9:9.

The eyes of the Lord are over the righteous. I Pet. 3:12.

**Love**


And this commandment have we from him, that he that loveth God, love his brother also. I Jno. 4:21.

If a man love me, my Father will love him. John 14:21.

If ye love me, keep my commandments. If a man love me, he will keep my words. Jno. 14:15, 23.

He shall receive the crown of life, which the Lord hath promised to them that love him. Jas. 1:12, 25.

All things work for good to them that love God. Rom. 8:28.

That ye love one another; as I have loved you, that ye also love one another. Jno. 13:34.

But speaking the truth in love. Eph. 4:15.

Because iniquity shall abound the love of many shall wax cold. Matt. 24:12.

Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Rev. 3:16.

**Love one another**

Love never faileth; and now abideth faith, hope and charity (love), these three; but the greatest of these is charity (love). I Cor. 13:8, 13.

Now the end of the commandment is charity (love) out of a pure heart. I Tim. 1:5.

And above all things have fervent charity (love) among yourselves, for charity shall cover the multitude of sins. I Pet. 4:8.

And to brotherly kindness, charity (love). II Pet. 1:7.

Be kindly affectioned one to another with brotherly love, in honor preferring one another. Rom. 12:10.

Having the same love, being of one accord, of one mind. Phil. 2:2.

The fruit of the Spirit is love, joy and peace. Gal. 5:22.

That ye, being rooted and grounded in love. Eph. 3:17.

And be ye kind one to another, tender-hearted. Eph. 4:32.

That their hearts might be comforted, being knit together in love. Col. 2:2.

Let love be without dissimulation. Rom. 12:9.

There is no fear in love; perfect love casteth out fear. I Jno. 4:18.

Putting on the breastplate of faith and love. I Thess. 5:8.

See that ye love one another with a pure heart fervently. I Pet. 1:22.

And let us consider one another, to provoke unto love and to good works. Heb. 10:24.

The royal law according to the Scripture, Thou shalt love thy neighbor as thyself. Jas. 2:8.

**The Love of God**

God, who is rich in mercy, for his great love wherewith he loved us—in his kindness he set before us, through Jesus Christ. Eph. 2:4, 7.

But after that the kindness and love of God our Saviour toward man appeared. Tit. 3:4.
A great company shall return thither. Jer. 31:8.

They shall make great noise, by reason of the multitude of men. Mic. 2:12.

For more are the children of the desolate. Isa. 54:1.
I will multiply them, and they shall not be few; I will make them also a nation, and they shall not be small. Jer. 30:19.
When ye be multiplied and increased in the land in those days. Jer. 3:16.
Yet the number of the children of Israel shall be as the sand of the sea. Hos. 1:10.
They shall increase as they have increased. Zec 10:8.
The place is too straight for me; give place to me that I may dwell. Isa. 49:18, 20.

Enlarge the place of thy tent—for thou shalt break forth on the right hand and on the left. Isa. 54:2, 3.
So shall the waste cities be filled with flocks of men. Eze. 36:30.
Thou hast increased the nation, O Lord. Isa. 26:15.

NO MORE AGAIN

Shall say no more the ark of the covenant. Jer. 3:16.

No more be said, that brought Israel from Egypt, but. Jer. 16:14; 23:7, 8.
And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Ex. 37:22.
Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Isa. 54:14; Zeph. 3:15.

And there shall be no more a pricking thorn unto the house of Israel, nor any grieving thorn. Eze. 28:24.

(Thes nationes once proved thorns in their eyes. Isa. 23:13.)
No more a prey to the heathen. Eze. 34: 28.

Neither shalt thou cause thy nations to fall any more. Eze. 34:15, 12.
No weapon against thee shall prosper. Isa. 54:17.

No more pulled up out of their land. Amos 9:15.
Thou shalt no more be termed Forsaken, neither shalt thy land any more be Desolate Isa. 62:4.

They shall not build, and another inhabit; they shall not plant and another eat. Isa. 65:22; 23, Mal. 3:11.
Violence shall no more be heard in thy land, wasting nor destruction within thy borders. Isa. 65:18.
No more utter destruction; but Jerusalem shall be safely inhabited. Zec. 14:11, 21.

And I will no more make you a reproach among the heathen, no more a reproach of famine. Joel 2:19; Eze. 36:30.
And I will remember their sin no more—and they shall not sorrow any more at all. Jer. 31:34, 12; Isa. 65:19-23.

BLESS THEM

From this day will I bless you. Hag. 2:19.
And the nations shall call you blessed. Mal. 3:12.
For they are the seed of the blessed of the Lord, and his offspring with them. Isa. 65:23.
And I will make them and the places round about my hill a blessing; there shall be showers of blessing. Eze. 34:26.
Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith. Joel 2:19.

And I will cause the remnant of this people to possess all these things. Zec. 8:12.
I will pour my spirit upon thy seed, and my blessing upon thine offspring. Isa. 44:3.
Then shall the earth yield her increase; and God, even our God, shall bless us. Psa. 67:6.
And their seed shall be known among the Gentiles. All that see them shall acknowledge that they are the seed which the Lord hath blessed. Isa. 60:4.
Blessed be Egypt my people—and Israel, my inheritance. Isa. 19:25.

GOODNESS BESTOWED

Behold the days come, saith the Lord, that I will perform that good thing which I have promised. Jer. 33:14.
Will do better than at your beginnings. Eze. 33:11.
For in my wrath I smote thee, but in my favor have I had mercy on thee. Isa. 60:10.
For your shame ye shall have double, therefore in their land they shall possess double I will render double unto thee. Isa 61:7; Zec. 9:12.
The good goodness towards the house of Israel. Isa. 63:7.
The reprobation of his people shall be taken away from off all the face of the earth. Isa. 52:8.
And my people shall be satisfied with my goodness, saith the Lord. Jer. 31:14.
The days of thy mourning shall be ended. Isa 60:20.
As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. Isa. 66:13.
Jacob shall rejoice, and Israel shall be glad. Psa. 14:7.
Yea, I will rejoice over them to do them good. Jer. 32:41.

For whatsoever things were written aforetime, were written for our learning. Rom. 15:4.
To the law and to the testimony, if they speak not according to this word. Isa. 8:20.
Whose despatch the word shall be destroyed. Prov. 13:13.

PROPHECY

Prophecy came not in old time by the will of man. II Pet. 1:21; Heb. 1:1, 2.
Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets. Amos 3:7.
The secret of the Lord is with them that fear him. Psa. 25:14.
He revealeth the deep and secret things. Dan. 2:22.

Of a truth it is that your God is a God of gods, and a revealer of secrets. Dan 2:47, 28.
I will shew thee that which is noted in the scripture of truth. Dan. 10:21.

To make thee know what shall befall thy people. Psa. 101:14.

What shall be in the latter days—What shall come to pass hereafter. Dan. 2:26, 45, 29.
Surely as I have thought, so shall it come to pass. Isa. 14:24.
I have declared the former things from the beginning. I did them suddenly and they came to pass. Isa. 48:3.

That ye may know that my words shall surely stand. Jer. 44:29, (was fulfilled). Art the works of which I have spoken in old time by my servants the prophets? Eze. 38:17.

So shall my word be that goeth forth out of my mouth, but it shall accomplish that which I please. Isa. 55:11.
The zeal of the Lord will perform this For the Lord hath spoken it. Isa. 9:7; 25:8.
I, the Lord, have spoken and I will do it. Eze. 36:36.

Though it (the vision) tarry, wait for it, because it will surely come. Hab. 2:3.

Then was fulfilled that which was spoken by Jeremy the prophet. Matt. 2:17, 15.
I am not come to destroy, but to fulfill—till all be fulfilled. Matt. 5:17, 18.
And in them is fulfilled the prophecy of Ezechias, which saith. Matt. 13:14.
When ye therefore shall see the abomination of desolation, spoken of by Daniel. Matt. 24:15.

But how, then, shall the scriptures be fulfilled, that thus it must be? Matt. 26:54; Mark 14:21.
And the scripture was fulfilled which saith. Mar. 15:28.

As he spake by the mouth of his prophets. Luke 1:70.
This day is this scripture fulfilled in your ears. Luke 4:21.

For these be the days of vengeance, that all things which are written may be fulfilled. Luke 21:22.
And when ye see these things come to pass, then look up. Luke 21:28.
My words shall not pass away—Till all be fulfilled. Luke 21:33, 32.
That ye may be accounted worthy to escape all those things that shall come to pass. Luke 21:36.

The Spirit—will show you things to come. Jno. 16:13.

A prophet shall the Lord your God raise up unto you. Acts 3:22.
But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Acts 3:18.
And when they had fulfilled all that was written of him. Acts 13:29, 33.
We have also a more sure word of prophecy; whereas ye do well that ye take heed. II Pet. 1:19.

Blessed is he that readeth, and they that hear the words of this prophecy. Rev. 1:3.
To shew unto his servants things which must shortly come to pass. Rev. 1:1; 22:6.
And I will shew thee things which must be hereafter. Rev. 4:1.
As he hath declared to his servants the prophets. Rev. 10:7.
For God did put in their hearts to fulfill his will, until the words of God should be fulfilled. Rev. 17:17.
Seal not the sayings of the prophecy of this book, for the time is at hand. Rev. 22:10.
If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. Rev. 22:19.

PROSPECTIVE

REFERING TO CHRIST

The Lord's day. Rev. 1:10; Zec. 14:11; II Thes. 2:5; 2:—See my day. Jno. 9:56.—In his day. Psa. 72:7; Luke

Whose land (Israel's) the rivers have spoiled. Isa. 18:2. 5:17. 5:18.

Was the Lord displeased against the rivers? Thou didst cleave the earth with rivers. Hab. 3:18, 9.

Symbolic language largely employed in the Apocalypse. (See "The Great Drama.")

KNOWLEDGE

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments. Prov. 11:10.

He that heareth the word (of the kingdom, and understandeth it. Matt. 13:19.

In his days shall the land of Israel be gathered together, and shall be a pleasant land. Eze. 34:24.

Be not children in understanding, but understanding, as the oracles of God. 1 Pet. 2:12.

Comparing spiritual things with spiritual. I Cor. 2:13.

Come now and let us reason together. Isa. 1:18.

Be ready always to give an answer to any man that asketh you a reason of the hope that is in you. 1 Pet. 3:15.

That they might answer the words of truth to them that send unto them. Prov. 22:21.

Wherefore be ye not unwise, but understanding what the will of the Lord is. Eph. 5:17.

Be not children in understanding; but understanding the men. 1 Cor. 14:20.

Hath given us an understanding that we may know him that is true. 1 John. 5:20.

They are all plain to him that understandeth them. Job. 24:24.

As it is now revealed unto his holy apostles and prophets. Eph. 3:5.

Give earnest heed to the things we have heard. Heb. 2:1.

Go up to Zion, unto our law giver. Mic. 4:7.

THE HOUSE OF ISRAEL

FUTURE


Surely, after that I was turned, I repented not. Jer. 31:18.


The house of Judah shall walk with the house of Israel, and shall come together out of the land of the north. Jer. 3:18.

In those days, and in that time, the children of Israel shall come, they and the children of Judah together, going and weeping. Jer. 33:9.

The house of Judah shall walk with the house of Israel, and shall come together out of the land of the north. Jer. 33:9.

In his days shall the land be saved, and Israel shall dwell safely. Jer. 33:6.

THE HOUSE OF ISRAEL

PAST

When Israel was a child, I loved him— I taught Ephraim, taking them by their arms— I drew them with the cords of a man, with bands of love. Hos. 11:14.

O Ephraim, what shall I do unto thee?— Ye have been provoked to anger; ye have been provoked to anger. Hos. 6:4; 10:13.

Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke. Jer. 31:18.

They shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35:10.

In that day shall this song be sung in the land of Judah: Open ye the gates, that the righteous nation which keepeth the truth may enter in. Isa. 26:1, 2.

And ye shall eat in peace, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you. Joel 2:26.

For I will make you a name and a praise among all people of the earth, when I turn back your captivity before their eyes. Zeph. 3:20.

And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for ever. Ezek. 37:26.

And they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Jer. 33:9.

And all nations shall call you blessed; for ye shall be a delightsome land. Mal. 3:12.

RULED OVER

As I live, saith the Lord God, surely with a mighty hand...will I rule over you. Ezek. 20:33.

For out of thee shall come a Governor, that shall rule my people Israel. Matt. 2:6.

And the Lord will be their God, and thy servant David, a prince among men. Ezek. 31:24.

But they shall serve the Lord their God, and David their King. Jer. 30:9.

And he shall rule over the house of Jacob forever—Might serve him without fear. Luke 1:33, 74.

And one king shall be king over them all—David my servant shall be king over them. Ezek. 37:22, 24.

My servant to raise up the tribes of Jacob. Isa. 49:6.

And the Lord shall reign over them in Mount Zion. Mic. 4:7.

Their King shall pass before them, and the Lord ahead of them. Mic. 2:13; Isa. 52:12.

For the Lord is our judge...our law giver...our King. Isa. 33:22.

O virgin of Israel, turn again to thy cities—I will allure her and speak comfortably to her—therefore with loving kindness have I drawn thee. I will heal her backsliding. I will love them freely—The iniquity of Israel shall be sought for, and there shall be none. Jer. 30:14, 14-44.

Again I will build thee, O virgin of Israel, thou shalt again be adorned. Jer. 31:21.

HEAVENS AND EARTH SYMBOLIC

For great is your reward in heaven. Matt. 5:12.

Behold, I come quickly, and my reward is with me to give to every man. Rev. 22:12.

To an inheritance incorruptible and undefiled, reserved in heaven for you. 1 Pet. 1:3-4. (See “Reward of the Saints.”)

HEAVENS AND EARTH SYMBOLIC

Heaven, ruling powers. Earth, people ruled.

Egyptian.

I shall put thee out. I will cover the heavens, and make the stars thereof dark. Eze. 32:10, 11.

Idumean.

The heavens shall be rolled as a scroll; and all their host shall fall down—For my sword shall be bathed in heaven: behold, it shall come down upon Idumea. Isa. 34:4-10.

Babylonian.

Take up this provocation against the king of Babylon. How art thou fallen from heaven, O Lucifer (O day-star, Morning) son of the morning! for to the chief of princes art thou fallen. Thou shalt be brought down to the ground. Isa. 14:4-12.

New Heavens (Messianic).


New Heavens (Messianic).


Shall drop dew. Deut. 32:2.

Gentile Heavens.


SYMBOLIC MOUNTAINS


All the earth siteth still. Zec. 1:11.

For the earth shall be full. Isa. 11:9; Num. 14:21; Hab. 2:14.

THE Constellations

The sun, moon and eleven stars made obseinance to me. Gen. 37:9-11.

And make the stars (Egyptian princes) dark thereof. Eze. 32:7.
THE LION OF THE TRIBE OF JUDAH

And his (then) immortal saints with the nation of Israel in their Benevolent aspect, overthrowing "The Powers that Be," whereby "The Kingdoms of the World become the Kingdoms of Our Lord and His Christ."

"Surely, the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets."

On the near return of the Lord Jesus, the Ottoman Empire will have evaporated, symbolically expressed in Rev. 16:12, as "the drying up of the great river Euphrates, that the way of the Kings of the East (lit. rendering, 'of a sun's rising') might be prepared"; Egypt under the control of England; Constantinople in possession of Russia, and a prosperous settlement of a large number of Jews, already returning to Palestine, "gathered out of the nations, which have got much land and goods, that dwell in the land." See Ezek. 38:11, 13.

When Christ does appear in the pouring of the Sixth Vial (while the resurrection, gathering, and judgment of the household of faith is taking place), the Anglo-Tarshish power is engaged in a fierce struggle with the Russo-Assyrian Gog for political supremacy in the East; the latter power endeavoring to seize India, and Egypt shall not escape him. Dan. 11:42. The Anglo-Tarshish fleet in the Persian Gulf, Mediterranean and Red Seas, holding the southern portion of Syria. Dan. 11:41. The Tarshish power, "with all the young lions thereof," cannot resist the encroachments of the Russo-Gogian army and powerful allies, unable to protect those Jews in the land at that time, as seen in the expositions, "Art thou come to take a spoil; hast thou gathered thy company to take a prey?" Ezek. 38:13.

The invasion of the Holy Land is graphically depicted in the prophets: Ezek. 38 and 39, and Dan. 11:40-45, resulting in "Jacob's trouble". Jer. 30:7; Isa. 33:24. Jerusalem at length captured, Zec. 14:2; and, as divinely recorded in Exe. 38:14,16, "And thou shalt come up against my people of Israel as a cloud to cover the land; it shall stand as a cloud over the land; and it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctioned in thine, O Gog, before their eyes."

The Messiah (with his accepted saints) leaves the Sinaitic region (see Deut. 33:2; Hab. 3:13), and at once moves for the relief of the Jews ("beloved for their fathers' sakes"). Rom. 11:28, in the direction of Jerusalem, "the city of the Great King" (Psa. 48:2), and encounters the Russo-Gogian forces at Bozrah; fulfilling that remarkable statement, "Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them (the Jews). And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy, and in the fire of my wrath, will I come up to fight against Gog, with all his multitude, that are assembled against me, a mighty people, and the nations of many kings." (Ezek. 38:18-21) The poisonous serpents of Gog and Magog (Gen. 3:14) are cast into the lake of fire--the valley of Jehoshaphat, "the valley of decision" (Joel 3:9-16), styled also Armageddon (Rev. 16:16). There the Lord overlords them, "for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa. 66:16. The shattered remnant that escape (Gen. 2:20) abandon Syria, and return to their own countries. The "following prophetic utterances can be well understood: "Behold, I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege, both against Judah and Jerusalem, a burdensome stone for all people. All that burden themselves with it shall be cut to pieces. (Zex. 12:9-10) "And the multitude of all the nations that fight against her and her mother, and that distress her, shall be as a dream of a night vision, so shall the multitude of all the nations be that fight against Mount Zion." Isa. 29:7, 8. "For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey....so shall the Lord of hosts come down to fight for Mount Zion".
and for the hill thereof. As birds flying, so will the Lord defend Jerusalem: defending also, he will deliver it, and passing over he will preserve it." Isa. 31:4, 5. And I will open my eyes upon the house of Judah — The Lord shall save the tents of Judah first, and the house of David as God! (Hos. 1:2, 3, 4, 5, 6; Jer. 3:18; Ezek. 34:24.) "Is it not of the Lord of hosts that was in Migdal-Eder, that made us a proverb of glory?" (Isa. 2:3, 4.) "For thus saith the Lord, As the new wine is stronger than the old wine, so shall the blood of this people be stronger than the blood of the former. For the mountains shall bring forth a fruit of righteousness, and the valles shall manifest things right. " Isa. 2:2, 3. "Therefore the Lord shall execute judgment upon them of every nation according to their ways, and shall make them to go into all the earth." (Gen. 31:33; Deut. 28:47.) "Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; neither is his strength spent." (Isa. 40:29, 30."

The nations shall set up their peace together; and shall bind the nations for ever, saying, The Lord of hosts is our beacon, the Holy One of Israel is our king. (Isa. 2:3, 4.) "Therefore shall the Lord wait, that he may be gracious unto Jacob, and rise up to save them. Now Jacob shall be saved out of all his afflictions." (Isa. 41:13, 14.) "The Lord is our salvation." (Isa. 41:14.) "Suffered under the law, that he might redeem them who through fear of death were all their lifetime subject to bondage. (Heb. 2:15."

Fear him, rather, who is able to destroy both soul and body in hell (Gebrnna). Matt. 10:28.

SAVE FROM THE GRAVE
Shall he deliver his soul from the hand of the grave? Psa. 89:48.

But God will redeem my soul from the power of the grave. Psa. 49:15.

His soul from the pit. Job 33:18; Psa. 30:3.

Then hast delivered my soul from the lowest hell (for grave: see Marg.). Psa. 36:13.

Then huit in love to my soul delivered it from the pit of corruption. Isa. 38:17.

REFERRING TO CHRIST
Thou shalt make his soul an offering for sin. Is. 53:10.

He shall see of the travail of his soul. 53:11.

He hath poured out his soul unto death. 53:12.

My soul (psuche) is exceeding sorrowful, even unto death. Matt. 26:38.

Spake of the resurrection of Christ, that his soul was not left in hell (hades). Acts 2:31; Psa. 16:10.

And the tablets (Heb., houses of the soul, see Marg.) and the earrings. Is. 3:20.

SPIRIT
As biblically employed
Universally diffused— Psa. 58:12; Amos 4:13 (see Marginn).

Referring to Life
Gen. 7:22 (see Marg.). Num. 27:16; Eccl 12:7; Acts 7:59.

Creative Power—
Gen. 1:2; Psa. 104:30; Job 26:13; 33:4; Luke 1:35.

Divine Agencies—
Psa. 139:11-12; Jer. 23:24.

Applied Personally—
The Deity, Is. 40:1-24; Jesus, 1 Cor. 15:14-55; II Cor. 3:17 (see Marg.). Angels, Heb. 1:14; Antichristians, I Pet. 3:19; I Tim. 3:1-13; I Tim. 4:1-10. False teachers, 1 Jno. 4:3-13; I Tim. 4:1-10, 11. Saints, Jer. 3:16 (Spiritual, I Cor. 15:44).

The Mind—
Num. 15:4; Jer. 58:11; Hos. 9:7 (Marg.). Rom. 8:16; I Cor. 2:11; II Cor. 12:18; Col. 2:5.

State of Mind—

Gen. 26:35 (Marg.). Revised, 45:27.
And they took away their cattle...and of men (Heb., souls of men, see Marg.). 1 Chron. 5:21.

He (Joseph) was laid in iron (Heb., his soul came into iron). Psa.105:18.

But themselves (Heb., their souls) are gone into captivity. Isa. 46:2.

But if the priest buy any soul with his money. Lev. 22:11.

SOULS BORN
And these she bare unto Jacob, even sixteen souls. Gen. 46:18.

All the souls that came with Jacob into Egypt, which came out of his loins. Gen. 46:26.

And all the souls that came out of the loins of Jacob were seventy souls. Exo. 1:5.

SOULS LIVE
My soul shall live because of thee (Abram's wife) Gen. 12:13.

Eight souls saved by water. 1 Pet. 3:20.


Thou hast delivered my soul from death. Psa. 56:13; 116:8; 33:19.

Hear, and your soul shall live. Isa. 55:3.

The salvation of your souls. 1 Pet. 1:9.

Then thy soul (Zebediah) shall live, and this city shall not be burned—so it shall be well with thee, and thy soul shall live. Jer. 38:17, 20.

SOULS EAT AND DRINK

Every man (Marg., ref., soul) must eat. Exo. 12:16.

Our soul is dried away, there is nothing at all besides this manna. Num. 11:5, 6.

Because the soul longeth to eat flesh. Deut. 12:20, 15, 21.

Our soul loatheth this light bread. Num. 21:5.

His soul is empty...and his soul hath appetite. Isa. 29:8.

For meat to relieve the soul. Lam. 1:11.

If he steal to satisfy his soul. Prov. 6:30.

The soul loatheth honeycomb. Prov. 27:7.


Take as much as thy soul desireth. 1 Sam. 2:16.

No soul of you shall eat blood. Lev. 17:10, 12.

But the soul that eateth of the flesh. Lev. 7:20, 29, 27.

the way, when, his wrath is kindled but a little." Psa. 2:10-12.

“All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; when he bloweth a trumpet, hear ye." Psa. 5:21. I will take my rest (in Mount Zion), and I will consider in my dwelling place (Jerusalem) like a clear heat upon herbs, and like a cloud of dew in the heat of harvest." Isa. 18:3; 5. “He stood and measured the earth." Heb. 3:6.

The Jews and a mixed multitude—as in the days of Egypt, Exo. 12:38—accept the announced gospel by flocking to the standard of Jesus the Christ, the proclaimed King and Saviour of the world. The Anglo-Turkish power submitsively yields, her ships employed to bring thy sons (the Jews) from far." Isa. 60:9. “In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled...to the place of the name of the Lord of hosts, the Mount Zion, by the land that sendeth ambassadors by the sea." Isa. 18:1, 2. Pointing to the same maritime power: “Behold, I will send for many fishes, saith the Lord, and they shall fish for them.” Jer. 16:16. “I will hiss for them and gather them.” Zec. 10:8. “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” Isa. 65:24. “Who are these that fly as a cloud, and as the doves to their windows? Isa. 60:8. “The Lord God, which gathereth the outcasts of Israel, saith, ‘Yet will I gather others to him, besides those that are gathered unto him.’ Isa. 56:8.

While the Seventh Vial is being poured out, in which the Seven Thunders utter their terrible warlike voices (Rev. 10:4) on the nations rejecting the Gospel of the Age (see Rev. 14:6, 7), believing themselves strong enough to resist the claims of the Messiah, they believe false, through “the lies they have inherited." (Jer. 16:19.) Europe becomes one vast armed camp, ready to check the aggressive movement on the part of Him now enthroned in Jerusalem, in the midst of His Asiatic dominion.

Kings take counsel against. Psa. 2:25.


Prepare war, wake up the mighty...Beat your plowshares into swords. Joel 3:9, 10.

The heathen raged, the kingdoms were moved. Psa. 46:6.

Gathering their armies. Rev. 19:16.

THE WARLIKE ATTITUDE OF CHRIST

Rule thou in midst of thine enemies. Psa. 110:1, 2.

Gird thy sword upon thy thigh. Psa. 45:3, 4.

My mouth like a sharp sword. Isa. 49:2.


His eyes as the flame of fire. Rev. 1:14, 16.

His feet as pillars of fire. Rev. 10:1, 3. I have long time holden my peace. Isa 42:14.

This once I will cause them to know mine hand and my might. Jer. 16:21.

My determination to pour my indignation. Zeph. 3:8.

To punish the inhabitants of the earth. Isa. 26:21.

The Lord shall rear up of Zion. Joel 3:16.

He shall cry, yea, hear, he shall prevail against his enemies. Isa. 42:14.

And weep in his sore displeasure. Psa. 2:15.

At the lifting up of thyself the nations were scattered. Isa. 33:8.

He shall cut off the spirit of princes: H is terrible to the kings of the earth. Psa. 76:12.

When he ariseth to shake terribly the earth. Isa. 2:21.

He beheld, and drove asunder the nations. Heb. 3:6.

The Lord shall punish the host of the high ones on high and the kings of the earth upon the earth. Isa. 24:21.

Thrust in thy sickle and reap...and gather the vine of the earth, and cast it into the great wine press of the wrath of God. Rev. 14:15, 19.
Thou shalt break them with a rod of iron; thou shalt dash them in pieces. Ps. 2:9.
A thousand shall fall at thy side, and ten thousand at thy right hand. Ps. 91:7.
I will break the bow and the arrow out of the earth. Hos. 2:18.
He hath put down the mighty from their seats. Luke 1:52.
How terrible art thou in works! Through the greatness of thy power shall thine enemies submit themselves unto thee. Ps. 66:3.
Men shall speak of the might of thy terrible acts. Ps. 145:6, 12.

THE JEWISH NATION ANXIOUS FOR THE ENCOUNTER

Let the daughters of Judah be glad because of thy judgments. Ps. 48:11; 92, 8.
(Once said, "Neither have the inhabitants of the world fallen." Isa. 26:18.)

"If thou be the Son of God, come down from the cross." Matt. 27:40-43.

THE JEWISH FORCES

Judah and Israel become a mighty, and aggressive power prepared for war, as expressed by the following symbols:

Judah as a fire. Obad. 18.
Thine arrows are sharp. Ps. 45:5. Glittering arrows. Hab. 3:11.
As the sword of a mighty man. Zec. 9:13.
No weapon against thee shall prosper. Isa. 54:17.

CHRISt JESUS, THE GENERALISSIMO

Christ Jesus, the Generalissimo of the Jewish forces, with his glorified staff of officers (his saints, who also command Israel and Judah, crushing the nations of the earth into submission

(Jews and lords, his immortal saints.)

The Lion of the tribe of Judah. Rev. 5:5.
Like as a lion—so shall he be fought. Isa. 31:4.
Thou shalt break them. Psa. 2:8, 9.
Israel an exceeding great army. Eze. 37:10.
Lift his voice before his army. Joel 2:11.
Theirs (Gentile) armies fight him. Rev. 19:19.
Will cut them in pieces with his troops. (As rendered in margin.) Hab. 3:16.
They came out to scatter me. Hab. 3:14.

Her house is the way to hell (Sheol).—Her steps take hold on hell (Sheol). Deeper than hell (Sheol). Prov. 5:13; Job 23:14.
The wicked shall be turned into hell (Sheol).—Let the wicked be ashamed, and let them be blotted out of the grave (Sheol). Psa. 9:17; 33:17.

HADES

And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell (Gehenna), Matt. 10:13; Luke 10:15.
Death and hell (Sheol, or the grave, see Marg.) delivered up the dead—And death and hell (hades) were cast into the lake of fire. Rev. 20:11, 14.
That his soul was not left in hell (hades). Acts 2:23, 27.
And the gates of hell (hades) shall not prevail against it. Matt. 16:18.
And have the keys of hell (Sheol, or the grave, see Marg.) to bind and to loose. Matt. 16:19.

DIABOLOS

The word "devil" is a corruption of the Greek word, which signifies slanderer, false accuser, or calumniator. Correctly translated only in three instances.

Even so must their wins be grave, not slothful (diabolos). Tit. 2:3.
False accusers (diabolos) incontinent. II Tim. 3:3.

The devil (diabolos) having now put into the heart of Judas. Jno. 13:2.
One of you is a devil (diabolos). Jno. 6:70.
Hath the power of death, that is the devil (diabolos). Heb. 2:14—Rom. 5:20; I Cor. 15:56. (See "Sin: its Consequences").
Resist the devil (diabolos) and he will flee from you. Jas. 4:7.

The devil (diabolos) shall cast some of you into prison. Rev. 2:10.
Your adversary the devil (diabolos) is as a roaring lion. I Pet. 5:8—Delivered out of the mouth of the lion. 2 Tim. 4:17.
That ye may be able to stand against the wiles of the devil (diabolos). Eph. 6:11.

CHRIST WAS TEMPTED


And the devil (diabolos) said unto him, If thou be the Son of God, cast thyself down. —And when the devil (diabolos) had ended all the temptations he departed from him for a season. Luke 4:13.
("If thou be the Son of God, come down from the cross." Matt. 27:40, 43.)

The historical events recorded in Ezra, Nehemiah, and also referred to in Psa. 89:6, answer to the vision of the prophet.
THE MARRIAGE SUPPER

Against him that sat on the horse. Rev. 19:19, 14.
With thine horse (Judah) thou didst. Hab. 3:15.
Fury upon their armies. Isa. 34:2.
Vengeance is mine, I will repay. Rom. 12:19.
Revenge the blood of thy servants. Psa. 79:10.
I have pursued mine enemies. Psa. 18:37.
Beat them as small as the dust. Psa. 18:42.
Shall be chased as the chaff.... before the wind. Isa. 17:13.
For they shall be as ashes under the soles of your feet. Mal. 4:3.
As dust to his sword and as driven stubble to his bow. Isa. 41:2.
Scatter thou the people that delight in war. Psa. 68:30.
Destroy them who destroy the earth. Rev. 11:18.
To render his anger with fury, and his rebuke with flames of fire. Isa. 66:15.
Lake of fire, (a symbol of Europe in war). Rev. 19:20.
For by fire and sword will the Lord plead with all flesh. Isa. 66:16.

THE CONQUERING SAINTS

Thy seed (Christ and the saints, see Gal. 3:16, 29)
shall possess the gate of his enemies. Gen. 22:17.
It (the seed of the woman) shall bruise thy head. Gen. 3:15.
The time came that the saints possessed the kingdom. Dan. 7:22.
The governors of Judah, like a fire. Zec. 12:6
Cherubims, like burning coals of fire. Ezek. 1:4.
To execute vengeance upon the heathen. ....
To bind their kings with chains and nobles with fetters of iron. Ezek. 39:7.
And judgment was given to the saints. Dan. 7:22.
The judgments of the Lord. .... sweeter also than honey. Psa. 19:10.
The "little book" of judgments when eaten "sweet as honey." Rev. 10:10.
And them that got the victory .... Sing the song of Moses and the Lamb. Rev. 15:2, 3.

THE MARRIAGE SUPPER

The magnificent bridal feast given by the Deity expressed the subjugation of the Gentile Powers and Possession of the World. "BLESSED ARE THEY WHICH ARE CALLED (NATION OF ISRAEL) UNTIL THE MARRIAGE SUPPER OF THE LAMB."

THE BRIDEGROOM—THE KING IN HIS BEAUTY

Fairer than the children of men. Psa. 45:2.
Thou hast the dew of thy youth. Psa. 110:3.
His name called the Word of God. Rev. 19:13.
Crown of pure gold on his head. Psa. 21:3.
His eyes as a flame of fire. Rev. 1:14.
Gird thy sword upon thy thigh. Psa. 45:3.
In his hand a sharp sickle. Rev. 14:14.

THE MARRIAGE SUPPER

Upon thy right hand did sit the Queen in gold of Ophir. Psa. 45:9.
Clothed in fine linen, white and clean. Symbolic robe of righteousness. Rev. 19:14, 8.
Crown of life and glory. I Pet. 5:4; Jas. 1:12; II Tim. 4:8.
Rule with a rod of iron. Rev. 2:26, 27.
**THE INVITED GUESTS—THE JEWISH NATION**

Come out of her, my people. Rev. 18:4.

Shall be willing in the day of thy power. Psa. 110:3.

Hearken, O daughter, incline thine ear. Psa. 45:10.

Desires thee beauty, worship thou him. Psa. 45:11.

Beloved for the fathers' sake. Rom. 11:28-29.

Let the daughters of Judah be glad. Psa. 48:11.

With thee will I destroy kingdoms. Jer. 51:19, 22.

**THE SUPPER PREPARED BY THE FATHER**

I will destroy and devour at once. Isa. 42:13, 14.

(Hebrew nation—mortal—as birds of prey.)

All that devoured thee shall be devoured. Jer. 30:16.

To all the fowls of the air. Come and gather yourselves together unto the supper of the great God. Rev. 19:17.

That ye may eat the flesh of kings, captains, and mighty men and all fowls were filled with their flesh. Rev. 19:18-21.

Speak unto every feathered fowl.

Gather yourselves on every side to my sacrifice.

A great sacrifice upon the mountains of Israel.

That they may eat the flesh of the mighty.

And drink the blood of the princes of the earth.

Thus shall ye be filled at my table with horses, and chariots, and with mighty men, and with all the men of war, saith the Lord God. Ezek. 39:17-22.

(Like as Israel feasted in the days of old.)

(See Num. 10:9; 18:24; 25:20; Psa. 74:14.)

**UNIVERSAL PEACE PROCLAIMED**

He maketh wars to cease unto the end of the earth. Psa. 46:9.

He will, and know that I am God. Psa. 46:10.

He shall speak peace unto the heathen. Zec. 9:10.

They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:4; Mic. 4:3.

His name shall be called...the Prince of Peace. Isa. 9:6.

Of the increase of his government and peace there shall be no end. Isa. 9:7.

And abundance of peace so long as the moon endureth. Psa. 72:7.

Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.

The Lord is exalted...and wisdom and knowledge shall be the stability of thy times. Isa. 33:5, 6.

(See “The Nations Blessed,” p. 2.)

**THE GOSPEL OF THE KINGDOM**

The gospel is the power of God unto salvation. Rom. 1:16.

The great salvation spoken by the Lord. Heb. 2:3.

Preaching the gospel of the Kingdom. Mark 1:14.

Anointed to preach good tidings...to proclaim the acceptable year. Isa. 61:1; Luke 4:18.

I must preach the Kingdom of God to other cities also; for therefore am I sent. Luke 4:43.

When any one heareth the word of the Kingdom. Matt. 13:19.

The word which God sent...preaching peace by Jesus Christ. Acts 10:36, 32.

Preaching and shewing the glad tidings of the Kingdom. Luke 8:1.

I must preach the Kingdom of God. Luke 4:43.


Began to preach...the Kingdom of heaven. Matt. 4:17.

The sure rejection of some is referred to.


Jude 4.


But why dost thou judge thy brother?...

for we must all appear before the judgment seat of Christ—therefore, judge nothing before the time, until the Lord come. Rom. 14:10; II Cor. 5:10.

(Work out your own salvation with fear and trembling. Phil. 2:12.)

For we must all appear before the judgment seat of Christ that every one may receive the things done in (or through) his body, whether it be good or bad. Knowing therefore the terror of the Lord, every man, or his just" men. II Cor. 5:10, 11.

Who shall give account to him that is wise in the day of his power. Matt. 12:36, 37.

Who shall judge the quick and the dead. I Pet. 4:5.

Every idle word that men shall speak...and record it against him. Matt. 12:36, 37.

The resurrection and judgment, although not stated in some passages, are nevertheless implied. A few references given.

Resurrection not stated—


Jude 4.

Judgment not stated—

Acts 24:15; Rom. 6:5; Phil. 3:10, 11; I Thess. 1:16; 17; I Cor. 15:42, 55.

Rev. 20:6; I Jno. 2:28, 29.

Revelation and Judgment not stated—

Mark 8:38; Luke 12:46; Rom. 2:7, 8; Gal. 6:18; II Cor. 5:4; Heb. 6:10, 12; 1 Jno. 2:28; 3:2.

**THE REJECTED**

Whoso despiseth the word shall be destroyed. Prov. 13:13.

Our God is a consuming fire. Heb. 12:29.

Let the sinners be consumed out of the earth, and let the wicked be no more. Psa. 104:35.

For yet a little while, and the wicked shall not be. Psa. 37:10.

He shall perish forever, like his own dung. Job 20:14.

And shall utterly perish in their own corruption. II Pet. 2:12.

They which commit such things are worthy of death. Rom. 1:18, 24, 27.

To the one we are the savour of death unto death. II Cor. 2:16.

The soul that sinneth, it shall die. Deut. 18:10, 12, 24, 27.

He that despised Moses' law died without mercy, of how much more punishment, suppose we, shall he be thought worthy? Heb. 10:28, 29.

Know ye not that the unrighteous shall not inherit the kingdom of God? I Cor. 6:9, 10.

Wilt thou judge thy brother?...and the wicked will be judged. Psa. 145:20.

And they shall gather out of his kingdom all things that offend, and those which do iniquity. Matt. 13:41, 42.


He will miserably destroy those wicked men. Matt. 21:41.

But the children of the kingdom shall inherit the kingdom of heaven, and they shall not be put out. Matt. 21:43, 44.

Those same enemies...bring hither, and slay them before me. Luke 19:27.

Who among us shall dwell with the devouring fire. He that walketh righteously and speaketh uprightly. Isa. 33:14.

(If we do not so act.)

Upon whose bodies...the fire had no power. The flame of the fire...will be wailing and gnashing of teeth. Dan. 1:27, 22.

And shall cast them into the furnace; there will be weeping and gnashing of teeth. Matt. 24:31.

The fire shall devour them...Whose end is to be burned. Psa. 21:8, 9; Heb. 6:8.

As the fat of lambs...they consume away. Psa. 37:20.
He that soweth to the Spirit shall reap everlasting life. Gal. 6:8.

Labor for that which endareth unto everlasting life, which the Son of man shall give unto you. Matt. 6:21.

For when he is tried he shall receive the crown of life. Jas. 1:12.

Beloved, they that do his commandments, that they may have right to the tree of life. Rev. 22:14.

To him that overcometh will I give to eat of the tree of life. Matt. 22:17.

That this death which is remained may be for the Word of God. Rev. 21:9.

If any man take away from the Word of God, or add thereto, he shall be destroyed. Rev. 22:18.

WILL RECEIVE ETERNAL LIFE.

That the like faith of Jesus might be made manifest in our mortal flesh. II Cor. 4:11.


We shall be like him; for we shall see him as he is. I John 3:2.

We shall be like him; for we shall see him as he is. John 20:24.

We shall also live with him. Shall reign in life together with Jesus Christ. II Tim. 2:11; Rom. 5:17.

In the world to come, eternal life. The righteous unto life eternal. Mark 10:30; Matt. 25:34.

That mortality might be swallowed up of life. II Cor. 5:4.

For the just shall live by faith. Proverbs 16:33.

He shall be a crown of beauty in the hand of the Lord. Psa. 19:12.

He shall be an ornament of grace in the hand of the Lord. Luke 1:32.

That mortal man might put on incorruption, and this mortal put on immortality. I Cor. 15:53.

He will swallow up death in victory, and there shall be no more death. Isa. 25:8; Rev. 21:4.

RESURRECTION AND JUDGMENT.

The dead shall live. Awake and sing ye that dwell in the dust: And the earth shall cast out the dead. Isa. 26:19.

Who hath heard such a thing? Shall the earth be moved and brought forth in one day? Isa. 66:8.

I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy destruction. Hosea 13:14; I Cor. 15:55.

Many of them that sleep in the dust shall awake, some to receive the gift of everlasting life, and some to receive, not “awake with shame and everlasting contempt.” Dan. 12:2.


I shall be satisfied, when I awake with thy likeness. Ps. 16:8.

I am the resurrection and the life, John 11:25.

For in the resurrection they neither marry, nor are given in marriage. Matt. 22:30.

As touching the resurrection of the dead, have ye not read? Matt 22:31.

I know that he shall rise again in the resurrection at the last day, John 11:24.

All that are in the graves shall hear his voice and shall come forth unto the resurrection of (or resulting in) life, and unto the resurrection of (or resulting in) damnation. John 5:28, 29.

I should lose nothing, but rise it up again, John 10:12.

And I will raise him up at the last day. John 6:39, 40.

That there shall be a resurrection of the dead, both of the just and unjust. Acts 24:15.

Blessed is he that hateth that glorious part in the first resurrection. Rev. 20:6.

We which are alive and remain at the coming of the Lord shall not sleep. I Thess. 4:16.

We shall all be changed. I Cor. 15:51.

Who shall change the body of our humiliation (in the Gr., see R.V.), that it may be fashioned like unto his glorious body. Phil. 3:21.

(Cf. The word “cible” in C. V. is not only erroneous, but misleading, and not in harmony with the apostles other statements.)

A mortal, not “immortal”, emergence is implied in I Cor. 15, being in harmony with other testimonies.

A crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. II Tim. 4:8.

Some few of the worthies received assurances of future approval.

Many await the decision of their righteous Judge.


Sent them to preach the Kingdom of God. Luke 9:2, 6; Matt. 10:7, 9.

Go ye into all the world, and preach the Gospel. Mark 16:15.

Speaking of the things pertaining to the Kingdom. Acts 1:3.

Preaching the things concern the Kingdom of God and the name of Jesus Christ. Acts 8:12.

They preached the word of the Lord. the Gospel in many villages. Acts 8:25.

Believe on the Lord Jesus Christ and thou shalt be saved; and they shall unto him the word of the Lord. Acts 16:31, 32. As “the way, the truth, and the life.” through whom “an entrance into the Kingdom of God will be obtained.” 2 Pet. 1:9, 11.

Spake bold the things concerning the Kingdom of God, the word of the Lord.—Mightily grew the word. Acts 19:8, 10, 21.

Among whom I have gone preaching the Kingdom of God. Acts 20:25.

To whom he expounded and testified the Kingdom of God. Acts 28:27.

Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts 28:31.

For this was the Gospel preached as well as unto them (to Israel in the wilderness). Heb. 4:2. (A Kingdom of priests. Exo. 19:6; a royal priesthood. I Pet. 2:9.)

(No longer) aliens from the commonwealth of Israel, (nor) strangers from the covenants of promise (made with the patriarchs and David) I will make an everlasting covenant with you, even the sure mercies of David. Isaiah 55:3.

The one hope of your calling. Eph. 1:4.

Who hath called you unto his Kingdom. I Thess. 2:12.

The truth as it is in Jesus. — The word of the truth. The word of the gospel, the hope of the gospel. Eph. 4:21; 113: Col. 1:5.

If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1:9.

THE MYSTERY OF THE GOSPEL.

DURING THE MINISTRATION OF CHRIST, HIS DISCIPLES PREACHED THE GOSPEL OF THE KINGDOM APART FROM HIS SACRIFICIAL DEATH.

FOR THEY NEVER CONCEIVED THAT SUCH AN EVENT WOULD HAPPEN.

Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not. Luke 9:44, 45.

All things concerning the Son of man shall be accomplished...put him to death and the third day he shall rise again. And they understood none of these things, neither knew they the things which were spoken. Luke 18:31, 34. But they understood not that saying, and were afraid to ask him. Mark 9:31, 32.

From that time forth began Jesus to shew unto his disciples how that he must suffer many things and he shall be killed, and he was raised again the third day. Then Peter took and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. Matt. 16:21, 22.

HAD THE APOSTLES UNDERSTOOD THE THINGS SPOKEN BY JESUS, HIS DEATH WOULD RATHER HAVE CONFIRMED THEIR BELIEF THAT HE WAS THE CHRIST.

For as yet they knew not the scripture, that he must rise again from the dead. John 20:9.

But we trusted that it had been he which should have redeemed Israel...O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory? Matt. 26:18.

The one hope of your calling. Eph. 1:4.

Who hath called you unto his Kingdom. I Thess. 2:12.

The truth as it is in Jesus. — The word of the truth. The word of the gospel, the hope of the gospel. Eph. 4:21; 113: Col. 1:5.

If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1:9.

THE MYSTERY OF THE GOSPEL.
Peter was the first to proclaim the mystery to the Jews on the day of Pentecost. See Acts 2:22-28, 31-35.

Understandest thou what thou readest? And he said: How can I, except some man should guide me?—Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus. Acts 8:27-38. (See 16:26.)

The prophets have enquired and searched diligently, searching what, and what manner of time the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow. (Psa. 110:1.) This which the angels desire to look into. 1 Pet. 1:10-12.

The mystery of Christ, which in other ages was not made known unto the sons of men, (therefore unknown to the patriarchs) as it is now revealed unto his holy apostles. Eph. 3:3, 5.

Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Acts 3:18.

The preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest. Rom. 16:25, 26.

The mystery which hath been hid from age and generations, but now is made manifest. Col. 1:26, 27.

The wisdom of God in a mystery, even the hidden wisdom of God which God foreordained before the world. Matt. 13:4, 6.

Made known unto us of the mystery of his will. Eph. 1:9.

The faith once delivered to the saints. Jude 3. (Had special reference to the mystery of the Gospel.)

Now (Paul) preacheth the faith which he once destroyed. Gal. 1:23.

But before (Greek, the) faith came we were kept under law, shut up unto the faith which should afterwards be revealed. Gal. 3:23. Of which salvation the prophets—those prophesied of the grace that should come unto you. 1 Pet. 1:10.

The mystery is styled also, "the testimony of God." See 1 Cor. 1:2, 7; the testimonies of Jesus. 2 Tim. 2:15.

To make known the fellowship of the mystery which from the beginning of the world hath been hid in God, the manifold wisdom of God. Eph. 3:8-10; 2:13-15.

That I may open my mouth boldly to make known the mystery of the gospel. Eph. 6:19.

And we declare unto you glad tidings, of which salvation the apostles were made witnesses. Acts 13:32, 33.

The hope of Messiah's appearance, whom the apostles have testifying Messiah (the resurrected Jesus) and the resurrection of the dead, I am called to question. Acts 23:6.

For the hope of the promise made of God unto our fathers, which promise our twelve tribes, instantly serving God day and night, hope to come, for which hope's sake. I am accused of the Jews. Acts 26:6, 7.

The "hope of the promise" had only reference to "the seed, which is Christ," and not to the old time "promise" which the Jews believed in; but Paul's maintaining that Jesus was the hope for Messiah formed the ground of accusation against him. Acts 26:6, 7.

For the hope of Israel I am bound with this chain. Acts 28:20.

The mystery of Christ for which I am in bonds. Col. 4:3; Phil. 1:13.

The prophecies concerning Jesus Christ that have been fulfilled are the facts enshrined in the Gospel of the kingdom; the mystery made known is the important theme connected therewith.

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts 28:31.

To whom he expounded and testified the kingdom of God, persuading them concerning Jesus. Acts 28:23.


For I delivered unto you first of all (Greek, among the chief things). how that Christ died for our sins. 1 Cor. 15:3, 4.

The conditions of salvation are based upon the revealed mystery whereby righteousness is attained, and with the further exercise of faith in the prophecies unfulfilled which constitute the Gospel itself.

Seek first the kingdom of God and his righteousness. Matt. 6:33.

Even the righteousness of God which is by faith of Jesus Christ. Rom. 3:22.

The righteousness of God for Christ is the end of the law for righteousness to every one that believeth. Rom. 10:3, 4-10.

That we might be justified by the faith of Christ. Gal. 2:16.

To declare his righteousness for remission of sins. Rom. 3:25, 26.

Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1:30; Eph. 1:10.

To whom it (righteousness) shall be imputed, if we believe in him that raised up Jesus our Lord from the dead, for our justification. Rom. 4:24, 25.

Because I live, ye shall live also. Jno. 14:19.

He is designated the Bread of God—The True Bread—The Living Bread—The Bread of Life—The Word of Life—The Prince of Life—The Tree of Life—The Water of Life—The Way, the Truth and the Life—The First Begotten of the Dead—The Resurrection and the Life.

To whom they who by patient continuance in well doing seek for glory and honour and immortality.

Eternal life a gift

The gift of God is eternal life. Rom. 6:23; 1:5, 15.

If thou knewest the gift of God—living water. Jno. 4:10; Eph. 2:8.

God hath given to us eternal life. 1 Jno. 5:11.

As many as were ordained to eternal life, Acts 13:48.

Give eternal life to as many as thou hast given him. Jno. 17:2.

My Father giveth you the true bread. Jno. 6:33.

Heirs together of the grace of life. 1 Pet. 3:5.

Looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

A matter of promise

And this is the promise eternal life. 1 Jno. 2:25.

The promise of life which was in Christ Jesus. 11 Tim. 1:1.

Search the Scriptures, for in them ye think ye have eternal life. Jno. 5:39, 40.

For we are saved by hope. Rom. 8:24.

—in hope of eternal life. Tit. 1:2.

Heirs according to the hope of eternal life. Tit. 3:7.

The promise of life which was in Christ Jesus. 11 Tim. 1:1.

AND THROUGH OBEDIENCE

To whom by patient continuance in well doing seek for glory, honour, and immortality, eternal life (Greek, incorruptibility). Rom. 2:7.

Motivate the deeds of the body, ye shall live Rom. 12:13.

He that hateth his life in this world shall keep it unto life eternal. Jno. 12:24.


But if thou wilt enter into life, keep the commandments. Matt. 19:17.
Wilt thou shew wonders to the dead...Shall thy loving-kindness be declared in the grave? Ps. 88:10, 12.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. 146:3, 4.

And thou shalt go to thy fathers in peace (who served other gods). Gen. 15:15.

I am going the way of all the earth, said Joshua—and David also declared, "I go the way of all the earth."Josh. 23:14; 1 Kgs. 2:12.

O spare me, that I may recover strength, before I go hence and be no more. Ps. 39:13.

David fell on sleep, and was laid unto his fathers. Acts. 13:30; 2:29.


MAN, IN DEATH

The dead know not anything. Ecc. 9:5, 6.
Nor wisdom, in the grave, whither thou goest. Ecc. 9:10.
All man's work is vanity and a shadow. Ecc. 3:19, 20; Job 34:15.
For I know that thou wilt bring me to death and to the house appointed to all living. Job 30:23.

If a man die shall he live again?...Till my Jesus became immortal, man and beast) go unto one place, all the angels derive Thy love, kindness be declared in the grave? Ps. 144:4.

AD NATION before him are as nothing—leas Wilt thou shew wonders to the dead. Shall he live again?...Till my Jesus became immortal.

IMMORTALITY

Art thou not from everlasting, O Lord my God? Hab. 1:12.

Even from everlasting to everlasting, thou art God. Ps. 90:2.

The high and lofty One that inhabiteth eternity, I am, I am, I am...for I lift up my hand to heaven, and say, I live forever. Deut. 32:39, 40; Rom. 1:20, 23; Rev. 1:18.

The King is immortal, the only wise God. 1 Tim. 1:17.

Who only hath immortality, dwelling in the light which no man can approach unto. 1 Tim. 6:16.

With thee is the fountain of life. Ps. 36:9.

THE ANGELS DERIVE IT


JESUS BECAME IMMORTAL

Thou hast made known to me the ways of life. Acts 2:28.

Thou art the same, and thy years shall have no end. Ps. 102:27.

Thou hast the dew of thy youth. Ps. 110:3.

I lay down my life, that I might take it again. Jno. 10:17.

For as the Father hath life in himself, so hath he given to the Son to have life in himself. Jno. 5:26.

The life was manifested (in Jesus), and we have seen it, eternal life which was with the Father, and was manifested unto us. 1 Jno. 1:2.

I am he that liveth and was dead, and behold, I am alive for evermore. Rev. 1:18.
that is, the Devil.” (diabolos, accuses)

"By one man (Adam) sin entered into the world.” Rom. 5: 12.

"So sin hath reigned unto death.” Rom. 5: 21.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emotions, wrath, strife, seditions, heresies, envings, murders, drunkens, revellings, and such like.” Gal. 5: 19, 21.

"For all that is in the world, the flesh, and the lust of the eyes, and the pride of life (i.e., the superhuman devil, mortal or immortal), is of the world.” I John 2: 16.

THE ATONEMENT

Under the Old Covenant.

Whereupon, neither the first testament was dedicated without blood. Heb. 9: 18.

Moses—saying, This is the blood of the testament which God hath enjoined unto you. 20.

For the life of the flesh is in the blood; and I have given it (hlood of animals) to you upon the altar to make atonement for your souls; that the testament which God hath enjoined unto you, may continue as they were from the beginning.” Heb. 9: 20, 21.

And almost all things are by the law purged unto perfect holiness; but the high-priest goeth into the holy place this way, not without blood; but entereth into the Most Holy, that being furnished with blood, he offereth forth the body of a victim. Heb. 10: 1-3, 11.

Under the New Covenant.

From the time Jesus became the saving name (i.e., the covering sin) of man, Heb. 10: 12, the temple service, as the Mosaic ritual and priesthood continued on, but in a decaying condition (Heb. 8: 13); therefore, the yearly and daily sacrifices accomplished nothing more for the Jewish nation having killed their Prince of Life, who was in reality, "broken off’ (Rom. 11: 19), though outwardly "all things continued as they were from the beginning.” It can readily be seen that every high priest ministering in the temple those “last sacrifices” and sacrifices for sin, thou hast no pleasure, which were still being offered up when the Epistles were written, and therefore never did take away sin, because Jesus had already "taken away the first (Mosaic) and established the second” or new (Abrahamic) covenant. "He hath made the first old. Now, that which decays and waxeth old is ready to vanish away; whereas those sacrifices and oblations, with their sacrifices ofatonement, were effectual in obtaining "remission of sins” (see I John 1: 9, 20, 22); for they were "to pass in review before God" and in the temple where they were made. Lev. 14: 45.

And the live (scape) goat shall bear upon him all his iniquities. 16: 20-22.

To make an atonement...for all their sins once a year. 16: 34.

A ram without blemish...for a trespass offering...and the priest shall make an atonement for him, before the Lord; and it shall be forgiven him. Lev. 6: 6, 7.

"The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can it be.” Rom. 8: 7.

"The Lamb of God, which taketh away the sin of the world.” John 1: 29.

"He that soweth to his flesh shall die a thousand deaths; and he that soweth to the spirit, shall of the spirit reap corruption; and he that soweth to the flesh shall die a thousand deaths.” Gal. 6: 8; James 1: 14.

Atonement signifies reconciliation; therefore all sacrifices were in no instance substitutionary, but "for” or "on account of” sin committed.

Sacrifices offered continually never made perfect (i.e., forever, as the great sacrifice; see Heb. 10: 11), since there was a remembrance again made of sins, every year. Heb. 10: 1-3, 11.

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The spirit in David testified, in Psa. 7: 9, that "flesh is spirit that passeth away, and cometh not again.” The Common Version says "flesh is "a wind”, but in the Hebrew (Hebrew) was translated spirit. If we are to believe the Word, flesh then is spirit. Hence Peter, all of whose good came from the spirit, styles the dead antediluvians, who were flesh in common with ourselves, "spirits in prison.” But, if you and I, and all looking on, and other beings in general, be spirit, what is the most obvious difference in view of the divine testimony between men and angels, who are incorruptible and deathless? Men and angels are both spirit in a certain sense, for in scripture they are both spirits, only the one class a "little lower than” the other; what, then, is the most obvious or striking difference between the two kinds of spirit, or nature, the human and angelic? It is this: human nature in general is "spirit that passeth away, and cometh not again”; while angelic, or divine nature, or substance, is spirit that doth not pass away, and is therefore incorruptible and immortal.

There is a necessity, an essential difference between these two kinds of spirits, which constitute the one kind transitory, and the other not so, This difference is not obvious. It is beyond the ken of the general. There is a constitutional difference between them. The Creator, upon such a basis that one can readily and instantaneously be transformed or made to pass into the other. Now, if it be a law power let us substitute Divine creative power; and for iron ore, the dust of the ground. This abstract relation of elements develops not spiritual or mental and physical phenomena. Why? There is the wisdom and power that can do all things, and maintain material for development! True; but the ground of the dust is not organized. It must be artistically developed into diversities of machinery, that each diversity may give development to diversity of results.

If the creative power, which is spirit, organize the dust of the ground into different kinds of living machines or organisms, these spirit forms which became capable of giving expression to an almost infinite variety of operations. These spirit forms are styled by Moses, "the spirits of all flesh” (Num. 16: 22), to which diversities and appropriate names, when the Creating Power "in whom they lived and moved and had their being,” caused them to be given, One of these spirits was a lion, another an elephant, a third a horse, and so forth. We all know what sort of spirit manifestation can be displayed through the high-metalled spirit form conventionally termed horse; why cannot the same results be operated through a sloth or an elephant? It is the same power that works in them all to do or act. Because the animal machine termed elephant is a dust-ground organization of a peculiar contrivance designed for elephantine and not equine manifestations. It is the Creator’s artificer and organization of the dust of the ground that gives diversity of expression or manifestation to this power. Moses, the Elohim of the Spirits of all Flesh.” Num. 27: 16.

According to the constitution of the organism, so is the manifestation of results. Divine power has made spirit out of the dust of the ground, and called it Man. He has so made or organized it, that if not further interfered with by his power, it may pass away. This is called Flesh, or spirit that passeth away; and under ordinary conditions cometh not again.

The human organism is the most perfect of all animal machines, hence its mental or spiritual manifestations are of a higher and more perfect order than all the rest. His more perfect cerebral organization is the long sought for, both divine boundaries line between instinct and reason. The transforming energy of Divine power will concert spirit that passeth away into spirit that passeth not away. They who may be the subject of this operation will be exalted to equality with the angels whose substance was not to pass away.”—Extract from Letter by Dr. Thomas.

MAN, HIS CONSTITUTION

Thou art the potter, we are clay. Isa. 64: 8.

The first man is of the earth, earthly. 1 Cor. 15: 47.

Whose foundation is in the dust. Job 3: 19, 20.

Dust thou art, and unto dust shalt thou return. Gen. 3: 19.

And man shall return to the dust again. Job 3: 14, 15.

For he knoweth our frame, he remembereth that we are dust. Psa. 103: 14.

All flesh is grass—surely the people is grass. Isa. 40: 6, 8.

As a flower of the field, so shall our days pass away. 1 Pet. 1: 24; Psa. 103: 15; Jan. 1: 10.

Shall the clay say to him who fashioned it? Isa. 45: 9.

That which is born of the flesh is flesh. John 3: 6, 16.

All flesh is grass—surely the people is grass. Isa. 40: 6, 8.

As a flower of the field, so shall our days pass away. 1 Pet. 1: 24; Psa. 103: 15; Jan. 1: 10.

Shall the clay say to him who fashioned it? Isa. 45: 9.

That which is born of the flesh is flesh. John 3: 6, 16.
For as many of you as have been baptized into Christ, have put on Christ. Gal. 3:27. That he might sanctify and cleanse it (the church) with the washing of water by the word. Eph. 5:26; Tit. 3:5. But ye are washed, but ye are sanctified. 1 Cor. 6:11.

Our bodies washed with pure water. Heb. 10:22.

Now the body is not for fornication; but the Lord for the body. 1 Cor. 6:13. Knowledge ye not that the dead saints rise not again until the coming of our Lord Jesus Christ? Tit. 1:9.

TO ABRAHAM, CHRIST HIS SEED

Paternal Aspect


TO JESUS' SON OF THE LIVING GOD

Paternal Aspect


THE ONE FAITH


The word of (Gr. the) faith, which we preach—Preacheth the faith which once he destroyed. Rom. 10:8; Gal. 1:23.


BORN OF SPIRIT

Except a man be born of water and of Spirit, he cannot enter the kingdom of God. Jno. 3:5.

Raised a spiritual body. 1 Cor. 15:44, 46. We shall also bear the image of the heavenly. 1 Cor. 15:49.

Shall be delivered from the bondage of corruption, the redemption of our body. Rom. 8:21-23.

Neither can they die any more; for they are equal to the angels. Luke 20:36. But clothed upon, that mortality may be swallowed up of life. 2 Cor. 5:1, 4.

Fashioned like unto his glorious body. Phil. 3:21.

We shall be like him as he is. 1 Jno. 3:2.

OUR RELATIONSHIP

TO GOD, OUR FATHER, OUR LORD

Jesus Christ

Paternal Aspect


When the Son of man cometh, shall he find (Gr. the) faith on the earth? Luke 18:8.

Jesus, as the great anti-typical sacrifice, was the type of the living righteousness. (Rom. 10:4; Col. 2:14):—therefore, the old (Mosaic) covenant being no longer in force, these sacrifices ceased to stone for sin.

God so loved the world, that he gave his only begotten Son. Jno. 3:16.

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. II Cor. 5:18, 19.

And sent his Son to be the propitiation for our sins. I Jno. 4:10.

For when we were yet without strength, in due time Christ died for the ungodly (not as a body and soul, but as an offering "on account of" the ungodly). Rom. 5:6.

While we were yet sinners, Christ died for us. Rom. 5:8.

(Christ saith.) Filled, delivered, unsealed, separated from sinners. Heb. 7:26.

We have received the atonement (Marg. reconciliation) not imputing their trespasses—through the word of reconciliation (for atonement). II Cor. 5:18, 19.

For Christ all hath once suffered for sins, the just for the unjust. II Pet. 3:18.

The death of Christ was not substitutionary: the word "for" signifies "on account of"; because of; "in respect to." and in that sense, when used in connection with the Atonement, though the word "for" also implies "instead of;" which has, no doubt, in a great measure led to the substitutionary theory, but the general bearing of the subject precludes that idea, which is a complete fallacy.

"The dead he cannot enter the kingdom of God. Preacheth not the gospel of the Lord and of the finished work of redemption:"(Blessed are they whose iniquities are for-given and whose sins are covered. Rom. 4:6, 7.)

For in this that he died unto sin once—"Like­wise reckon ye also yourselves to be dead unto sin. Rom. 6:11.

But God, who is rich in mercy, even when we were dead in sins hath quickened us together with Christ. Eph. 2:5, 6.

God sending his own Son in the likeness of sinful flesh (Gr. flesh of sin) and for sin (see margin) condemned sin in the flesh. Rom. 8:3.

The word "flesh" as employed by the apostles—PHYSICAL CONSTITUTION—"all flesh is as grass." THE INDIVIDUAL—"no flesh hath glory in his presence." CARDINAL—"That is, in my flesh dwelleth no good thing." Rom. 7:18. "For in those things we, which are in the flesh, cannot please God: but ye are not in the flesh. 8:6, 9.

When under the law of the spirit of life "God dwelleth in us" versus "Sin that dwell­eth in me" (I Jno. 4:12; Rom. 7:17) when under the law of sin and death." Rom. 8:2.

Sin often personified. "Sin an exceeding sinner. "It slew me." Under dominion. "Servants of Sin." "We should not serve Sin." "Let not Sin reign in your mortal bodies." "Flesh of (belonging to) Sin." Flesh full of sin, though not, however, a scriptural phrase, expresses "full of deceit, filled with unrighteousness." (Rom. 1:29) eng repre­senting "being filled with the fruits of righteousness." "Ye also are full of good­ness." Phil. 1:11; Rom. 15:14.

The offering of the body of Jesus Christ once for all—"one sacrifice for sins forever one offering he hath perfected forever—now where remission of these is, there is no more offering for sins. Heb. 10:10, 12, 14, 18.

But in those sacrifices there is a remem­brance made of sins every year. vs. 3.

For the transgression of his people was he stricken. Isa. 53:8.

Messiah cut off, but not for himself—to make an end of sins, and to make reconciliation for iniquity. Dan. 9:26, 24.

Thou shalt make his soul an offering for sin. Isa. 53:10.

Caiaphas prophesied that Jesus should die for that nation. Jno. 11:51.

Thou shalt provide him a clean thing out of thine own house. Ex. 29:18. (See “What is Flesh”)

The law, being made a curse for us. Gal. 3:10, 13; 4:5, 9.

For he hath made him to be sin (i.e., a sin offering) for us who know no sin. II Cor. 5:21.

For he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. I John 2:2.

Who was delivered for our offenses and risen again for our justification. Rom. 4:25.


For if that which was made away was glorious, much more that which remaineth is glorious. II Cor. 3:11.

He is the mediator of a better covenant, which was established upon better promises. Heb. 8:6.

For so much was Jesus made a surety of a better testament. Heb. 7:22.

He shall confirm the covenant with many. Dan. 9:27.

In that he saith, A new covenant, he hath made the first old. Heb. 8:13.

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In that he saith, A new covenant, he hath made the first old. Heb. 8:13.

In the Mosaic sin the old covenant was in force first, and in the Messianic, our present New (Abrahamic) Covenant which was promised first will be in force last. 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 8:12.

Repeat and be baptized—Received his word and were baptized. Acts 2:38, 41.

There went down both in the water—and (Paul) was baptized. Acts 8:39, 39. In that temple (Philippians), by the blood of an atonement covenant, even our Lord Jesus. (Diaglott rendering). Heb. 13:20.

This is my blood of the new testament. Matt. 26:28; Mark 14:24.

This is the cup of the new testament in my blood. Luke 22:20.

He is the mediator of the new testament. Heb. 8:15.

BORN OF FLESH, WATER AND SPIRIT

BORN OF THE FLESH

As in Adam all die (Rom. 5:12, 19; Mark 10:16).

Death passed upon all men. Rom. 5:12.

As is the earthly. I Cor. 15:48.

In this tabernacle do groan. II Cor. 5:4.

The creature made subject to vanity. Rom. 8:20.

That which is born of the flesh is flesh. Jno. 3:6.

BORN OF WATER

He that believeth and is baptized shall be saved—baptizing them in the name. Matt. 28:19; Mark 16:16.

For 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 8:12.

Repeat and be baptized—Received his word and were baptized. Acts 2:38, 41.

There went down both in the water—and (Paul) was baptized. Acts 8:39, 39. In that temple (Philippians), by the blood of an atonement covenant, even our Lord Jesus. (Diaglott rendering). Heb. 13:20.

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BORN OF WATER

He that believeth and is baptized shall be saved—baptizing them in the name. Matt. 28:19; Mark 16:16.


For by water enter into heaven. Heb. 9:23, 28:19; Mark 16:16.

Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of God. 1 Cor. 6:11.

The oneness of all believers in the Lord Jesus Christ was, is, and will be in spirit, under the impulsion of the Spirit of God. (The keeper of the prison was baptized). Acts 16:15, 33.

When they heard this, they were baptized. Acts 19:6.

Therefore we are buried with him by baptism. Rom. 6:4, 3.

Buried with him in baptism, wherein also ye are risen with him, being dead in sin and the unremission of your sins, hath he quickened together with him, having forgiven all your trespasses. Col. 2:12, 13.

The like figure, therefore, applying to baptism—Baptism doth also now save us. (I Pet. 3:21).

There is therefore now no condemnation to them which are in Christ Jesus. (Rom. 8:1).

Beloved, now are we the sons of God. I John 3:2. (See “Living in the Spirit”)

If we are the sons of God. (Rom. 8:15; John 14:7). God is love. (I John 4:16). He is love. (I John 4:8).

The world knoweth us not. (I John 3:1). (For the reason we are the sons of God, because we love the world, although we love the Father. (See “The Word Made Flesh”).

The world knoweth us not. (I John 3:1). (For the reason we are the sons of God, because we love the world, although we love the Father. (See “The Word Made Flesh”).

Know ye not that so many of us as were baptized into Christ were baptized into his death? Rom. 6:3, 4.

Messiah cut off, but not for himself—to make an end of sins, and to make reconciliation for iniquity. Dan. 9:26, 24.

Thou shalt make his soul an offering for sin. Isa. 53:10.

Caiaphas prophesied that Jesus should die for that nation. Jno. 11:50.


For such an high priest became us, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. Heb. 7:27.

For he was made sin for us. Isa. 53:10.

As it is written, He shall bear our sins. Is. 53:11.

Who his own self bare our sins in his own body on the tree. 1 Pet. 2:24. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man. Eph. 2:15.

For he shall bear their iniquities—and shall bear the sin of many, and make intercession for the transgressors. Is. 5:3; 5:11, 12.

Also "Himself took our infirmities and bore our sicknesses, removing them from others without partaking of them himself, as fulfilled. See Matt. 8:17.

So Christ was once offered to bear the sins of many; shall be, in appearing the second time, to deliver them that wait for him, Heb. 9:28.

So that death having taken place for a remission of the transgressions against the first covenant, those (Jews) having been invited to the promises, di vided it among themselves, not knowing that he was describing the inheritance (Diaglott rendering). Heb. 9:15.

Hath he appeared to put away sin by the sacrifice of himself. Heb. 9:26.

Befold the Lamb of God, which taketh away the sin of the world. Jno. 1:29.

Ye are bought with a price (once sold under sin)—The Lord that bought thee. 1 Cor. 6:20; 1 Pet. 2:19.


Ye are not redeemed with corruptible things, but with the precious blood of Christ. 1 Pet. 1:18, 19.

In whom we have redemption through his blood, even the forgiveness of sins. Col. 1:14; Eph. 1:7.

Which is shed for many, for the remission of sins. Matt. 26:28.

For the remission of sins that are past. Rom. 3:25.

The NEW COVENANT RATIFIED

The Messiah's Death also Ratified the New Abraham Covenant.

Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Heb. 10:9.

For if that which was done away was glorious, much more that which remaineth is glorious. 2 Cor. 3:11.

He is the mediator of a better covenant, which was established upon better promises. Heb. 8:6.

By so much was Jesus made a surety of a better testament. Heb. 7:22.

He shall confirm the covenant with many. Dan. 9:27.

Confirm the promises made unto the fathers. Rom. 15:8.

The covenant ratified: Heb. 9:16, 17.

(See rendering in English, Diaglott.) And give thee for a covenant for the people. Is. 42:6; 49:8.

And to Jesus, the mediator of the new covenant, and to the blood of sprinkling. Heb. 12:24.

This is my blood of the new testament. Matt. 26:28; Mark 14:24.

This is the cup of the new testament in my blood. Luke 22:20.

He is the mediator of the new testament. Heb. 9:15.

Became great by the blood of an atonement covenant, even our Lord Jesus. (Diaglott rendering.) Heb. 13:20.

Who also hath made us (the apostles) ministers of the new testament. 2 Cor. 3:6.

By the blood of the covenant, I have sent forth thy prophets. Zec. 9:11.

In the Mosaic sion the old covenant was, in force first, and in the Messianic age, the New (Abrahamic) Covenant which was promised first will be in force last.

Where among men is the offering for sin? Heb. 10:17; 10:18.

Which is fulfilled for many, for the remission of sins. Matt. 26:28.

For the remission of sins that are past. Rom. 3:25.

He shall confirm the covenant with many. Dan. 9:27.

That is which is born of the flesh is flesh. Jno. 3:6.

(See "What is Flesh")

Born of Water

He that believeth and is baptized shall be saved—baptizing them in the name. Matt. 28:19; Mark 16:16.

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 8:12.

Repeat and be baptized—Received his word and were baptized. Acts 2:38, 41.

They went down both in the water—and he was baptized. Acts 8:38, 39; 9:18.

If any man is cleansed of sins, he hath been cleansed. (The keeper of the prison was baptized.) Acts 16:15, 33.

When they heard this, they were baptized. Acts 19:5.

Therefore we are buried with him by baptism. Rom. 6:3, 4.

Buried with him in baptism, wherein also ye are risen with him, being dead in trespasses and in the uncircumcision of your flesh, he hath quickened together with him, having forgiven all your trespasses. Col. 2:12, 13.

"The like as Moses sacrificed a bullock, baptism doth also now save us" (1 Pet. 3:21).

(See there is therefore now no condemnation to them which are in Christ Jesus) (Rom. 8:1).

Beloved, now are we the sons of God (1 Jno. 3:21) "being free from the law of sin and death" (Rom. 8:2) and "Blessed are the dead who die in the Lord" (Rev. 14:13), for they are reckoned as having "fallen asleep in Christ" (1 Cor. 15:18; 1 Thess. 4:15), but "the children of wrath," or those who remain in Adam, not being delivered from condemnation in not becoming sons of God—die the death of perish. (Psa. 49:12, 19, 20; Eph. 4:18.)

At the resurrection the accepted sons of God receive eternal life, and the rejected ones come under the condemnation and the second death.

Know ye not that so many of us as were baptized into Christ were baptized into his death? Rom. 6:3, 4.
10:22. —ChiIJren of Abram. Gal. 3: 16. —Know ye not that Eph. 5:26; Tit. 3:5. TO ABRAHAM, CHRIST HIS SEED

PATERNAL ASPECT


TO JESUS' SON OF THE LIVING GOD

FRATERNAL ASPECT


THE ONE FAITH

One faith—one baptism. Eph. 4:5. For the obedience to the faith—the churches. established in the faith. Rom. 1: 5. Acts 16:5. Looking unto Jesus, the author and finisher of (Gr. the) faith. Heb. 12:2. And hearken concerning the faith in Christ. Acts 24:23. The word of (Gr. the) faith, which we preach. —Preacheth the faith which which once he destroyed. Rom. 10:8. Gal. 1:23. My own son in the faith. —Greet them that love us in the faith. 1 Tim. 1:2; Tit. 3:15. Till we all come in the unity of the faith. Eph. 4:13. The good fight of (Gr. the) faith. —Earnestly contend for the faith. 1 Tim. 6:12. Jude 3.

Fighting the good fight of (Gr. the) faith. —Exhorting them to continue in the faith. —If ye continue in the faith. Acts 14:22. Col. 1:23. Let us hold fast the profession of (Gr. the) faith. —Holding fast the faithful word. Heb. 10:23; Tit. 1:9. —Standing together for the faith of the gospel. —Steadfast in the faith. Phil. 1:27; 1 Pet. 5:13. That they may be sound in the faith—and established in the faith. Tit. 1:13; 2:2; Col. 2:7. Having made peace through the blood of his cross. Col. 1:19. When he had by himself purified our sins. Heb. 1:3. (Some forget they were purged from their old sins. II Peter 1:9.) Hith given himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. 5:2.

Jesus, as the great anti-typical sacrifice, was the representative and propitiatory sacrifice. (Rom. 10:4; Col. 2:14); therefore, the old (Mosaic) covenant being no longer in force, these sacrifices ceased to stone for sin.

God so loved the world, that he gave his only begotten Son. Jno. 3:16. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. II Cor. 5:18, 19. And sent his Son to be the propitiation for our sins. I Jno. 4:10.

For when we were yet without strength, in due time Christ died for the ungodly (not as a atonement for 'an account of the ungodly.' Rom. 5:6.

While we were yet sinners, Christ died for us. Rom. 5:8.

(Christ was God, harmless, undefiled, separated from sinners. Heb. 7:26.) We have received the atonement (Marg. reconciliation) not imputing their trespasses through the word of reconciliations (atonement). II Cor. 5:18, 19.

For Christ all hath once suffered for sin, the just for the unjust. (Rom. 5:6.)

CHRIST IS THE HEAD

We are made partakers of the grace in the sight of his glory. Eph. 1:6. —Children of the living God. Tit. 3:5. —Children of God. Rom. 8:1. While we were yet sinners, Christ died for us. Rom. 5:8.

(Christ was God, harmless, undefiled, separated from sinners. Heb. 7:26.) We have received the atonement (Marg. reconciliation) not imputing their trespasses through the word of reconciliations (atonement). II Cor. 5:18, 19.

For Christ all hath once suffered for sin, the just for the unjust. (Rom. 5:6.)

CHRIST IS THE FOOD

The Son of man came eating and drinking. Matt. 11:19. Luke 7:33. The word "flesh" as employed by the apostles—physical constitution—"all flesh is as grass." The individual—"no flesh hath glory in his presence," Carnal—"That is, in my flesh dwelleth no good thing," Rom. 7:18. "For when we were in the motions of sin, did work." 7:5. So there is no real flesh in the flesh can not please God: but ye are not in the flesh. 8:8, 9.

When under the law, accept the spirit of life "God dwelleth in us" versus "Sin that dwell­eth in me" (I Jno. 4:12; Rom. 7:17) when under the law of sin and death. Rom. 6:2.

Sin often personified. "Sin an exceeding sinning"—"It slew me."—"Under dominion of Sin."—"Sorrows of Sin."—"We should not serve Sin."—"Let not Sin reign in your mortal bodies."—"Flesh of (belonging to) Sin."—"Flesh full of sin, though, not however, a scriptural phrase, expresses "full of deceit, filled with unrighteousness." (Rom. 1:29) onsire's or "being filled with the fruits of righteousness."—"Ye also are full of good­ness." Phil. 1:11; Rom. 15:14.

The offering of the body of Jesus Christ once for all—"one sacrifice for sins forever"—one offering he hath perfected forever—now where remission of these is, there is no more offering for sins. Heb. 10:10, 12, 14, 16.

But in those sacrifices there is a remem­brance made of sins every year, ver. 3.

For the transgression of his people was he stricken. Isa. 53:8.
that is, the Devil." (diabolos, accuser) 

"By one man (Adam) sin entered into the world." Rom. 5: 12.

"So sin hath reigned unto death." Rom. 5: 21.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variances, emulations, strife, seditions, heresies, envings, murders, drunkennes, revellings, and such like." Gal. 5: 19.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life (i.e. superstition, devil, mortal or immortal), is of the world." I John 2:16.

THE ATONEMENT

Under the Old Covenant.

Whereupon, neither the first testament was dedicated without blood. Heb. 9: 18.

"Moses------saying, This is the blood of the testament which God hath enjoined unto you."

For the life of the flesh is in the blood; and he that sheddeth blood by man shall be punished by the blood of man. Lev. 17:11.

Once in a year, with the blood of the sin offering of atonement. Exo. 29:36.

The priest shall make atonement for sin that he hath committed, and it shall be forgiven him. Lev. 4:35.

Then shall he kill the goat of the sin offering for the people; an atonement for him, and his household for all the congregation of Israel. Lev. 16:15, 17.

The live (scape) goat shall bear upon him all his iniquities. 16:20-22.

To make an atonement...for all their sins once a year. 16:34.

A ram without blemish...for a trespass offering...and the priest shall make an atonement for him, before the Lord; and it shall be forgiven him. Lev. 6: 6, 7.

"The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can it be." Rom. 8: 7.

"The Lamb of God, which taketh away the sin of the world." John 1:29.

"He that soweth to his flesh shall suffer corruption; and he that soweth to his spirit shall of the spirit reap life everlasting." Gal. 6: 8.

"But every man is tempted, when he is drawn away of his own lust and entered into the allurements of the flesh, and lust of the eyes, and the pride of life (i.e., the Devil)." 1 John 3: 8.

Sacrifices offered continually never made perfect i.e., forever, as the great sacrifice; see Heb. 10:1; 11:10. "That there is a remembrance again made of sins." Heb. 10:1-3, 11.

Under the New Covenant.

From the time Jesus became the saving name (i.e., the covering sin offering). Rom. 8: 70. the temple service to be Mosaic ritual and priesthood continued on, but in a decaying condition (Heb. 8: 15); therefore, the yearly and daily sacrifices accomplished nothing more for the Jewish nation having killed their Prince of Life, was in reality, "broken off" (Rom. 11:19), though outwardly "all things continued as they were from the beginning." It can readily be seen that every high priest ministering in the temple those "last things earthings and sacrifices for sin, thou hadst no pleasure," which were still being offered up when the Epistles were written, and therefore "never did take away sin," because Jesus had already "taken away the first Mosaic) and established the second" or new (Abrahamic) covenant. "He hath made the first old. Now, that which decays and waxeth old is ready to vanish away; whereas those sacrifices and oblations and burnt offerings to the rejection of the Messiah were effectual in obtaining "remission of sins" (see Heb. 9: 22, 23), it being impossible for them to do evil learned to do well, and followed righteousness; otherwise Jehovah delighted "not in the blood of bullocks or of lambs." Isa. 1:12 18.

WHAT IS FLESH?

The spirit in David testified, in Psa. 73: 26, that "flesh is spirit that passeth away, and cometh not again." The Common Version says "flesh is "a wind", but in the Hebrew the word is such, which in Gen. 2:7 is translated spirit. If we are to believe the Word, flesh then is spirit. Hence Peter, all of the Epistles, the Jews, even Martin Luther, who were really good came from the spirit, styles the false antichristian, who were flesh in common with ourselves, "spirits in prison." But, if you and I, and all looking on, and other beasts in general, be spirit, what is the most obvious difference in view of the divine testimony between men and angels, who are incorruptible and deathless? Men and angels are both spirit in a certain sense, for in scripture they are both spirits, only the one class a "little lower" than the other; what, then, is the most obvious or striking difference between the two kinds of spirit, or nature, the human and angelic? It is this: human nature in general is "spirit that passeth away, and cometh not again"; while angelic, or divine nature, or substance, is spirit that doth not pass away, and is therefore incorruptible and immortal.

There is here, an essential difference between these two kinds of spirits, which constitute the one kind transitory, and the other permanent. This difference is not obvious. It is beyond the ken of the generality. There is a constitutional difference between men and angels: the man upon such a basis that one can readily and instantaneously be transformed or made to pass into the other.

For steam power let us substitute Divine creative power; and for iron ore, the dust of the ground. This abstract relation of elements develops no spiritual or mental or physical phenomena. Why? There is the wisdom and power that can do all things, and develop such material for developments! But; true; but the dust of the ground is not organized. It must be artistically developed into diversities of machinery, that each diversity may give development to diversity of results.

If the creative power, which is spirit, organize the dust of the ground into different kinds of living machines or organisms, these spirit forms which became capable of giving expression to an almost infinite variety of operations. These spirit forms are styled by Moses, "the spirits of all flesh" (Num. 16: 22), to which Adam gave appropriate names, when the Creating Power "in whom they were created and moved and had their being," caused them to be named. One of these spirits was a lion, another an elephant, a third a horse, and so forth. We all know what sort of spirit manifestation can be displayed through the high-metalled spirit form conventionally termed horse; why cannot the same results be operated through a sloth or an elephant? It is the same power that works in them all to do or act. Because the animal machine termed elephant, a dust of the ground organization of a peculiar contrivance designed for elephantine and not equine manifestations. It is the Creator's artistic organization of the dust of the ground that gives diversity of expression or manifestation to this power, which has such a name in Moses, "the Elohim of the Spirits of all Flesh." Num. 27:16.

According to the constitution of the organ ism, so is the manifestation of results. Divine power has made spirit out of the dust of the ground, and called it Man. He has made or organized it, that if it were interfered with by his power, it may pass away. This is called Flesh, or spirit that passeth away; and under ordinary conditions cometh not again. The human organism is the most perfect of all animal machines; hence its mental or spiritual manifestations are of a higher and more perfect order than all the rest. His more perfect cerebral organization is the long sought for, boundethological boundary line between instinct and reason. The transforming energy of Divine power will convert spirit that passeth away into spirit that passeth not away. Who may be the subject of this operation will be exalted to equality with the angels whose substance was not to pass away."—Extract from Letter by Dr. Thomas.

MAN, HIS CONSTITUTION

Thou art the potter, we are clay. Isa. 4: 6-8.

The first man is of the earth, earthly. 1 Cor. 15: 47.

Whose foundation is in the dust. Job 4: 19; 33: 20, 21.

Dust thou art, and unto dust shalt thou return. Gen. 3: 19.

And man shall return to the dust again. Job 34: 14, 15.

For he knoweth our frame, he remembereth that we are dust. Psa. 103: 14.

All flesh is as grass...surely the people is grass. Isa. 40:6, 8.

For all flesh is as grass—as a flower of the field; so he flourisheth—he shall pass away. 1 Pet. 1: 24. Psa. 103: 15; Jan. 1: 10.

Shall the clay say to him who fashioned it? Isa. 45: 9.

That which is born of the flesh is flesh. Jno. 3: 31, 6; Psa. 90: 3; Ecc. 12: 7.

For he remembered that they were but flesh; a wind that passeth away, and cometh not again. Psa. 78:39.

Behold, the nations are as drops in a bucket—As the small dust of a balance—
MAN, INHERENTLY MORTAL

The dead know not anything. Ecc. 9:5, 6. Nor wisdom, in the grave, whither thou goest. Ecc. 9:10. All man's work is vanity; and he is a shadow. Ecc. 3:19, 20; Job 34:15. For I know that thou wilt bring me to death, and to the house appointed for all living. Job 30:23. If a man die, shall he live again?—Till I change come. Job 14:14. Why die I not from the womb? or why should I have life? I should have slept. Job 3:11, 13. Then had I been at rest with kings. Job 3:13. Go thou thy way till the end be; for thou shalt rest. Dan. 12:13. There the wicked cease from troubling, and the weary are at rest. Job 3:17. I should have been as thou hadst not been. Job 10:18, 19; Obad. 16. The grave cannot praise thee, death cannot celebrate thee. Isa. 38:18, 19. For in death there is no remembrance of thee. Ps. 6:5.

That we might be made the righteousness of God in him. 2 Cor. 5:21. Which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:9. The just shall live by faith. Rom. 1:17; 10:6. Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. 3:24. All scripture (is) given by inspiration of God, for instruction in righteousness. 2 Tim. 3:16.

JESUS, THE SON OF GOD

Jesus took bread; and when he had given thanks, he brake, and gave unto them, saying, This is my body. Luke 22:19. This is the my Son, in whom I am well pleased. Matt. 3:17. Thou art my Son; this day have I begotten thee. Ps. 2:7. And I saw and bare record that this is the Son of God. Jno. 1:34.

SIN: ITS CONSEQUENCES AND REMOVAL

Peter was the first to proclaim the mystery to the Jews in the way of Pentecost. See Acts 2:22-28, 31-35.

Understanding thou what thou readest? And he said: How can I, except some man should guide me? Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus. Acts 8:27-38.

The prophets have enquired and searched diligently—searching what, and what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (Psa. 110:1.) The angels desire to look into. 1 Pet. 1:10-12.

The mystery of Christ, which in other ages was not made known unto the sons of men, (therefore unknown to the patriarchs) as it is now revealed unto his holy apostles. Eph. 3:3, 5.

Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Acts 3:18.

The preaching of Jesus Christ, according to the revelation of the mystery which was kept secret from the world, but now is made manifest. Rom. 16:25, 26.

The mystery which hath been hid from ages and generations, but now is made manifest. Col. 1:26, 27.

The wisdom of God in a mystery, even the hidden wisdom of God which is before the world to our glory, none of the princes of this world knew. 1 Cor. 2:7, 8.

Made known unto the mystery of his will. Eph. 1:9.

The faith once delivered to the saints. Jude 3. (Had special reference to the mystery of the Gospel.)

Now (Paul) preacheth the faith which he once destroyed. Gal. 1:23.

But before (Gr. the) faith came we were kept under law, shut up unto the faith which should afterwards be revealed. Gal. 3:23.

Of which salvation the prophets...who prophesied of the grace that should come unto you. 1 Pet. 1:10.

The mystery is styled also “the testimony of God.” See 1 Cor. 1:2, 7; the testimonies of Jesus. 2 Tim. 2:18.

To make known the fellowship of the mystery which from the beginning of the world hath been hid in God, the manifold wisdom of God. Eph. 3:10; 2:19-21.

That I may open my mouth boldly to make known the mystery of the gospel. Eph. 6:19.

And we declare unto you glad tidings, how that the promise (of the seed) which was spoken by the mouth of all his holy prophets, was fulfilled in Jesus, in that he raised up Jesus again. Acts 13:32, 33.

The hope (of Messiah’s appearance, whom the apostles in the resurrection Jesus) and the resurrection of the dead, I am called in question. Acts 23:6.

For the hope of the promise made of God unto our fathers, which promise our twelve tribes, instantly serving God day and night, hope to come, for which hope sake. I am accused of the Jews. Acts 26:6, 7.

The “hope of the promise” had only reference to “the seed, which is Christ,” and not to the old time “promise” which the Jews believed in; but Paul’s maintaining that Jesus was the hoped-for Messiah formed the ground of accusation against him. Acts 13:31.

For the hope of Israel I am bound with this chain. Acts 28:20.

The mystery of Christ for which I am in bonds. Col. 4:3; Phil. 1:13.

The prophecies concerning Jesus Christ that have been fulfilled are the facts enshrined in the gospel of the kingdom; the mystery made known is the important theme connected therewith.

Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts 28:31.

To whom he expounded and testified the kingdom of God, persuading them concerning Jesus. Acts 28:23.


For I delivered unto you first of all (Gr. among the chief things) how that Christ died, and rose again, and how that he therein taught and exhorted in all patience and doctrine. Acts 20:17.

Made known unto you the mystery of his will. Eph. 1:9.

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Made known unto you the mystery of his will. Eph. 1:9.
He that knoweth the Spirit, shall of the Spirit reap life everlasting. Gal. 6:8.  
Labor for that meat which endureth unto everlasting life, which the Son of man shall give unto you. Jno. 6:27.  
For when he is tried he shall receive the crown of life. Jas. 1:12.  
Blessed are they that do his commandments, that they may have right to the tree of life. Rev. 22:14.  
To him that overcometh shall be given to eat of the tree of life---He that overcometh shall not be hurt by the second death. Rev. 2:17, 11.  

WILL RECEIVE ETERNAL LIFE  
That the life also of Jesus might be made manifest in our mortal flesh. II Cor. 4:11.  
We shall be like him; for we shall see him as he is. I Jno. 3:2.  
We shall be like him; for we shall see him as he is---To be conformed to the image of his Son. I Jno. 3:22; Rom. 8:29.  
We shall also live with him---Shall reign in life with one Jesus Christ. II Tim. 2:11; Rom. 5:17.  
In the world to come, eternal life—The righteous unto life eternal. Mark 10:30; Matt. 25:34.  
That mortality might be swallowed up of life. II Cor. 5:4.  
For the corruptible must put on incorruption, and this mortal put on immortality. I Cor. 15:53.  
He will swallow up death in victory---and there shall be no more death. Isa. 25:8; Rev. 21:4.  

RESURRECTION AND JUDGMENT  
Thy dead men shall live. Awake and sing ye that dwell in the dust...And the earth shall cast out the dead. Isa. 26:19.  
Who hath heard such a thing?---Shall the earth be made to bring forth in one day? Isa. 66:8.  
I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction. Hos. 13:14; I Cor. 15:55.  
Many of them that sleep in the dust of the earth shall awake, some to receive the gift of everlasting life, and some to receive, not "awake" with shame and everlasting contempt. Dtn. 12:2.  
I shall be satisfied, when I awake with thy likeness. Psa. 17:15.  
I am the resurrection and the life. Jno. 11:25.  
For in the resurrection they neither marry, nor are given in marriage. Matt. 22:30.  
As touching the resurrection of the dead, have ye not read? Matt. 22:31.  
I know that he shall rise again in the resurrection at the last day. Jno. 11:24.  
All that are in the graves shall hear his voice and shall come forth...unto the resurrection of (or resulting in) life, and unto the resurrection of (or resulting in) damnation. Jno. 5:28, 29.  
I should lose nothing, but raise it up again, and I will raise him up at the last day. Jno. 6:39, 40.  
That there shall be a resurrection of the dead, both of the just and unjust. Acts 24:15.  
Blessed is he that hath part (that glorious part) in the first resurrection. Rev. 20:6.  
We which are alive at this coming of the Lord shall not sleep, but shall be changed. I Cor. 15:51.  
We shall not all sleep, but we shall all be changed. I Cor. 15:51.  
Who shall change our corruptible body of this humiliation (in the Gr. see R. V.), that it may be fashioned like unto his glorious body. Phil. 3:21.  
(For the word "died" in C. V. is not only erroneous, but misleading, and not in harmony with the apostles other statements.)  
A mortal, not "immortal," emergence is implied in I Cor. 15, being in harmony with other testimonies. A crown of righteousness, which the Lord, the righteous judge, shall give me at that day. II Tim. 4:8.  

Some few of the worthies received assurances of future approval. Many await the decision of their righteous Judge.  

Sent them to preach the Kingdom of God. Luke 9:2; 6; Matt. 10:7, 8.  
Go ye into all the world, and preach the Gospel. Mark 16:15.  
Speaking of the things pertaining to the Kingdom. Acts 1:3.  
Preaching the things concerning the Kingdom of God and the name of Jesus Christ. Acts 8:12.  
They preached the word of the Lord...The Gospel in many villages. Acts 8:25.  
Believe on the Lord Jesus Christ and thou shalt be saved...and they spake unto him the word of the Lord. Acts 16:31, 32. As "the way, the truth, and the life," through whom "an entrance into the Kingdom of God" will be obtained. 2 Pet. 1:9, 11.  
Spake boldly...the things concerning the Kingdom of God. Luke 9:2; 6; Matt. 10:7, 8.  
They shall not enter into the Kingdom. Acts 20:25.  
To whom he expounded and testified the Kingdom of God. Acts 28:27.  
Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts 28:30.  
For as ye yet knew not the scripture, that he must rise again from the dead. Jno. 20:9.  
But we trusted that it had been he which should have redeemed Israel...O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? Matt. 26:56.  
As touching the resurrection of the dead. Rom. 6:5.  
We shall not all sleep, but we shall all be changed. I Cor. 15:51.  
Who shall change our corruptible body of this humiliation (in the Gr. see R. V.), that it may be fashioned like unto his glorious body. Phil. 3:21.  
The one hope of your calling. Eph. 4:4.  
Who hath called you unto his Kingdom and his glory. I Thess. 2:12.  
The truth as it is in Jesus.—The word of the truth, the hope of the gospel. Eph. 4:21; 113; Col. 1:5.  
If any man preach any other gospel unto you than that ye have received, let him be accursed. Gal. 1:9.  

THE MYSTERY OF THE GOSPEL  
DURING THE MINISTRATION OF CHRIST, HIS DISCIPLES PREACHED THE GOSPEL OF THE KINGDOM APART FROM HIS SACRIFICIAL DEATH.  

FORE THEY NEVER CONJECTURED THAT SUCH AN EVENT WOULD HAPPEN.  

Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not. Luke 9:44, 45.  
All things concerning the Son of man shall be accomplished...put him to death and the third day he shall rise again. And they understood none of these things, neither recognized they the things which were spoken. Luke 18:31, 34.  
But they understood not that saying, and were afraid to ask him. Mark 9:31, 32.  
From that time forth began Jesus to shew unto his disciples how that he must suffer many things, and be killed, and be raised again the third day. Then Peter took and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. Matt. 16:21, 22.  

HAD THE APOSTLES UNDERSTOOD THE THINGS SPOKEN BY JESUS, HIS DEATH WOULD RATHER HAVE CONFIRMED THEIR BELIEF THAT HE WAS THE CHRIST.  
For as they yet knew not the scripture, that he must rise again from the dead. Jno. 20:9.  
But we trusted that it had been he which should have redeemed Israel...O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? Matt. 26:56.  
These things understood not his disciples at the first; but when Jesus was glorified, then remembered they these things were written of him, and believed the scripture and the word which Jesus had said. Jno. 21:18, 22.  

AFTER HIS ASCENSION THE SPIRIT REVEALED THE MYSTERY OF THE GOSPEL TO THE APOSTLES, BEFORE THEY RESUMED PREACHING THE GOSPEL OF THE KINGDOM.  
But the time cometh when I shall no more speak unto you in (Marg. ref. parables.) Jno. 16:25.  
The Comforter...shall teach you all things, and bring all things to your remembrance. Jno. 14:26.
The Invited Guests—The Jewish Nation

Come out of her, my people. Rev. 18:4.

I will destroy and devour at once. Isa. 4:11.


The Gospel of the Kingdom

The great salvation spoken by the Lord. Psa. 46:10.


The Rejected

Whoso despiseth the word shall be destroyed. Prov. 13:13.

Our God is a consuming fire. Heb. 12:29.

The sure rejection of some is referred to. II Tim. 4:14; Heb. 6:6. II Pet. 2:1, 21; Jude 4.


But why dost thou judge thy brother? for thou standest before the judgment seat of Christ—Therefore, judge nothing before the time, until the Lord come. Rom. 14:10, II Cor. 5:10.

(Work out your own salvation with fear and trembling. Phil. 2:12.)

For we must all appear before the judgment seat of Christ that every one may receive the things done in (or through) his body, whether it be good or bad. Knowing therefore the terror of the Lord, persuade men. II Cor. 5:10, 11.

Who shall give account to him that is ready to judge the quick and the dead? I Pet. 4:5.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. 12:36, 37.

Who shall judge the quick and the dead. N. B. One whom no one would judge, justified;

He will judge the quick and the dead. A few references given. A few references given. Resurrection not stated.

The resurrection and judgment, although not stated in some passages, are nevertheless implied. A few references given. Resurrection not stated.

Resurrection not stated—Matt. 16:27; 2:44:8, 51:12:36, 37; Rom. 14:10; II Cor. 5:10; I Pet. 4:17, 18; Rev. 11:18 (See "The Nations Blessed," p. 2.)

Resurrection not stated—Acts 24:15; Rom. 6:5; Phil. 3:10, 11; I Thess. 4:16, 17; I Cor. 15:42-55. Rev. 20:4; I Thess. 4:14.

Resurrection and judgment are not stated—Mark 8:38, Luke 12:46; Rom. 2:8; Gal. 6:18; II Cor. 5:4; Heb. 10:36; I Thess. 2:28; 3:2.


The rejected. Luke 19:27. And shall cast them into a furnace of fire; there will be wailing and gnashing of teeth. Matt. 13:42.

The rejected. Luke 19:27. The fire shall devour them—Whose end is to be burned. Psa. 21:8; 9; Heb. 6:8.

Gather ye the tares together, and bind them in bundles to burn them. Matt. 13:30.

But he will burn up the chaff with unquenchable fire. Matt. 13:30.

And the day cometh that the chaff shall be burned up. Matt. 13:30.

And ye shall tread down the wicked, for they shall be ashes under the soles of your feet. Mal. 4:3.

Cast into everlasting fire. Matt. 18:8; 25:41.

"(Even as Sodom and Gomorrah, an example, suffering vengeance of eternal fire." Jude 7.

Cast into the lake of fire. This is the second death. Rev. 20:14, 15.

Cast into the lake of fire and brimstone, where the beast and his false prophet (see also Diaglott). Matt. 25:46.

GEHENNA

A corruption of the Hebrew word Geh, a valley, and Rimmon, its name. Improperly rendered "hell" in the Common Version.

In danger of hell (gehenna). Matt. 5:22; 23:15; 33; also Jas. 3:6.


But rather fear him which is able to destroy both soul and body in hell (gehenna). Matt. 10:28.

Formerly in this hell (or gehenna), situated on the S. E. of Jerusalem, fires were kept continually burning for the destruction of filth and carcasses of criminals, will again be kindled in the same locality, as prophetically stated. Luke 12:5.

Into hell (gehenna), where their worm dieth not, and the fire is not quenched. Mark 9:44-47.

All flesh shall come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of men, for their worm shall not die, neither shall their fire be quenched. Isa. 66:23, 24.

THE GRAVE

If I make my bed in (Heb. sheol) hell thou (God) art there. Psa. 139:8.

Though they dig unto (sheol) hell. Amos 9:2.

For thou wilt not leave my soul in (sheol) hell. Psa. 16:10.

And shall deliver his soul from (sheol). Prov. 23:14.

And he made his grave (sheol) with the wicked. Isa. 53:9.

Yet shall he be brought to the grave (sheol). Job. 21:32.

Delivered my soul from the lowest hell (or "the grave") see Marg.-Heb., sheol. Psa. 86:13.

But God will redeem my soul from the power of the grave (sheol). Psa. 49:15.

The sorrows of death, the sorrows of hell (sheol) compassed me about—the pains of hell (sheol) got hold upon me. Psa. 18:5, 116:3.

I said in the cutting off of my days, I shall go to the gates of the grave (sheol). Isa. 38:10.

Out of the belly of hell (sheol) cried I, and thou heard me. Jonah 2:2.

Referring to the King of Babylon

Hell (sheol, or "the grave," see Marg.) from beneath is moved for thee. Thou shalt be brought down to hell (sheol:—Thou shalt not be joined with them in burial.—But thou art cast out of thy grave (sheol). Isa. 14:4, 9, 15, 20, 19.

I made the nations shake at the sound of his fall, when I cast him down to hell (sheol). Ezek. 31:16.

In the day when he went down to the grave (sheol) I caused a mourning. Ezr. 31:15.

The strong among the mighty shall speak to him out of the midst of hell (sheol). Ezek. 32:21.

They also went down into hell (sheol) with unto them that be slain—which are gone down to hell (sheol) with their weapons of war. Ezr. 31:17; 32:27.

Didst debase thyself unto hell. Isa. 51:9.

Your agreement with hell (sheol). Isa. 28:15, 18.

That the dead are there, and that her guests are in the depths of hell (sheol). Prov. 9:18.

Free among the dead, like the slain that lie in the grave (sheol). Psa. 88:5.


A fire shall burn unto the lowest hell (sheol). Deut. 32:22.

Hell (sheol) and destruction are never full. Therefore hath hell (sheol) enlarged herself—Who enlarged his desire as hell (sheol). Isa. 5:14; Hab. 2:5.

Against him that sat on the horse. Rev. 19:19, 14.

With thine horses (Judah) thou didst. Hab. 3:15.

Fury upon their armies. Isa. 34:2.

Vengeance is mine, I will repay. Rom. 12:19.

Revenge the blood of thy servants. Psa. 79:10.

I have pursued mine enemies. Psa. 18:37.

Beat them as small as the dust. Psa. 18:42.

Shall be chased as the chaff.—before the wind. Isa. 17:13.

For they shall be as ashes under the soles of your feet. Mal. 4:3.

As dust to his sword and as driven stubble to his bow. Isa. 41:2.

Scatter thou the people that delight in war. Psa. 68:30.

Destroy them with the earth. Rev. 11:18.

To render his anger with fury, and his rebuke with flames of fire. Isa. 66:15.


For by fire and sword will the Lord plead with all flesh. Isa. 66:16.


THE CONQUERING SAINTS

Thy seed (Christ and the saints, see Gal. 3:16, 29) shall possess the gate of his enemies. Gen. 22:17.

It (the seed of the woman) shall bruise thy head. Gen. 3:15.

The time came that the saints possessed the kingdom. Dan. 7:22.


Cherubims, like burning coals of fire. Ezr. 1:13.

To execute vengeance upon the heathen....

To bind their kings with chains and nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints. Psa. 149:6-9.

And judgment was given to the saints. Dan. 7:22.

The judgments of the Lord... sweeter also than honey. Psa. 19:10.

The "little book" of judgments when eaten "sweet as honey." Rev. 10:10.

And them that got the victory—Sing the song of Moses and the Lamb. Rev. 15:2, 3.

THE MARRIAGE SUPPER

THE MAGNIFICENT BRIDAL FEAST GIVEN BY THE DEITY EXPRESSED THE SUBJUGATION OF THE GENTILE POWERS AND POSSESSION OF THE WORLD. "BLESSED ARE THEY WHICH ARE CALLED (NATION OF ISRAEL) UNTO THE MARRIAGE SUPPER OF THE LAMBS"

THE BRIDEGROOM—THE KING IN HIS BEAUTY

Fairer than the children of men. Psa. 45:2.

Thou hast the dew of thy youth. Psa. 110:3.

His name called the Word of God. Rev. 19:13.

Crowns of pure gold on his head. Psa. 21:3.

His eyes as a flame of fire. Rev. 1:14.


Gird thy sword upon thy thigh. Psa. 45:3.

In his hand a sharp sickle. Rev. 13:14.

THE BRIDE (HIS SAINTS) IN HER REGAL SPLENDOR

Upon thy right hand did stand the Queen in gold of Ophir. Psa. 45:9.

Clothed in fine linen, white and clean. Symbolic robe of righteousness. Rev. 19:14, 8.

Crowns of life and glory. 1 Pet. 5:4; Jas. 1:12; Tit Tim. 4:8.


Rule with a rod of iron. Rev. 2:26, 27.
Thou shalt break them with a rod of iron; thou shalt dash them in pieces. Ps. 2:9.
A thousand shall fall by thy side, and ten thousand at thy right hand. Ps. 91:7.
I will break the bow and the sword and the battle out of the earth. Hos. 2:18.
He hath put down the mighty from their seats. Luke 1:52.
How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. Psa. 66:3.
Men shall speak of the might of thy terrible acts. Psa. 145:6, 12.

THE JEWISH NATION ANXIOUS FOR THE ENCOUNTER

Let the children of Judah be glad because of thy judgments. Psa. 44:4.
(Once said, "Neither have the inhabitants of the world fallen." Isa. 26:18.)
The Lion of the tribe of Judah. Rev. 5:5.
(Called also the King of kings, Lord of lords. Rev. 19:16.)

CHRIST JESUS, THE GENERALISSIMO


JUDAH AND ISRAEL BECOME A MILITARY, AND AGGRESSIVE POWER PREPARED FOR WAR, AS EXPRESSED BY THE FOLLOWING SYMBOLS:

Thine arrows are sharp. Psa. 45:5. Glittering arrows. Har. 3:11.

THE JEWISH FORCES

They shall break their yoke from off it. Isa. 28:17.
Their (Gentile) armies fight him. Rev. 19:19.

Turn ye to the strong hold. Zec. 12:9, 10.

DIABOLOS

The word "devil" is a corruption of the Greek word, which signifies slanderer, false accuser, or calumniator. Correctly translated only in three instances.
Even so must your wives be grave, not slanderers (diabolos). Tit. 2:3.
Resist the devil (diabolos) and he will flee from you. Jas. 4:7.

SATAN

When literally translated, signifies adversary.
And the angel of the Lord stood in the way for an adversary (Heb. Saithahn)—Behold, I went out to withstand thee (Heb., saithahn)—to be an adversary unto thee. See Marg. Num. 22:22, 32.

And Satan (adversary) stood up against Israel and tempted David to number Israel. 1 Chr. 21:1; see also 2 Sam. 24:1.

The devil (diabolos) having now put into the heart of Judah. Jno. 13:2.
One of you is a devil (diabolos). Jno. 6:70.
Hath the power of death, that is, the devil (diabolos). Heb. 2:14—Rom. 5:20; 1 Cor. 15:56. (See "SIN: ITS CONSEQUENCES.")

The devil (diabolos) and he will flee from you. Jas. 4:7.

The devil (diabolos) shall cast some of you into prison. Rev. 2:10.
Your adversary the devil (diabolos) as a roaring lion. 1 Pet. 5:8—Delivered out of the mouth of the lion. 2 Tim. 4:17.
That ye may be able to stand against the wiles of the devil (diabolos). Eph. 6:11.
Christ was tempted. Tempted of Satan (lit., adversary). Mar. 1:13.—The tempter came. Matt. 4:3.

The devil (diabolos) said unto him, If thou be the Son of God, cast thyself down. Luke 4:3.
And when the devil (diabolos) had ended all the temptations he departed from him for a season. Luke 4:13.
("If thou be the Son of God, come down from the cross." Matt. 27:40-43.)

At the beginning and end of Christ's mission the character of the temptation is strikingly similar; and it is also recorded that on other occasions these "serpents, generation of vipers," as a body sought to "catch him" (Jesus) in his words. (Matt. 12:13, 15.)
He censured such conduct before, declaring "No man shall tempt the Lord thy God." (Matt. 4:10; Luke 4:12.)
"He perceived their wickedness (or their craftiness)" (Luke 20:23) and said, "Why tempt ye me, ye hypocrites?" (Matt. 22:18.)

DIAZONIA.

They sacrificed their sons and daughters unto devils. Psa. 106:37; Deut. 32:17; II Chron. 11:15; Lev. 17:7.

And when they the Gentile-sacrifice they sacrifice unto devils (daimonios). I Cor. 10:20, 21.
Then they brought unto him a demoniac blind and dumb (Diaglutt). Matt. 12:22.
For he is a lunatic and sore vexed, and Jesus rebuked the devil (Grk., daimonion). Matt. 1:7:15:18; Mark 9:17.

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And when they the Gentile-sacrifice they sacrifice unto devils (daimonios). I Cor. 10:20, 21.
Then they brought unto him a demoniac blind and dumb (Diaglutt). Matt. 12:22.
For he is a lunatic and sore vexed, and Jesus rebuked the devil (Grk., daimonion). Matt. 1:7:15:18; Mark 9:17.
Let this be the reward of mine adversaries (Heb. word translated). Psa. 109:20; also II Sam. 19:22. 

And said unto Peter, Get thee behind me, Satan (adversary). Matt. 16:23. 


Whose hath Satan (adversary) filled thine heart. Acts 5:5. 

Whom I delivered unto Satan (adversary), that they may learn not to blaspheme. I Cor. 5:5. 

The soul (Lat. term) may be saved. I Cor. 5:5. 

That they may learn not to blaspheme. I Tim. 5:14, 15. 

And these shall be delivered unto Satan (adversary). Matt. 10:20. 


Satan, which deceived the whole earth; that old serpent, called the Devil and Satan; he which travailed with him from the time that he was in the earth; (Pagan power of Rome.) Luke 1:27. 

And the beast which had two horns and ten horns, called the Beast, and the number of heads and horns was twenty and two, symbolizing political power in their day. Rev. 12:2, 3. 

Satan's seat is in the bottomless pit. Rev. 20:1. 

The great Dragon and the Beast, both of aspocts (Heb. word translated). Psa. 109:20; also II Sam. 19:22.

And said unto Peter, Get thee behind me, Satan (adversary). Matt. 16:23.


Whose hath Satan (adversary) filled thine heart. Acts 5:5.

Whom I delivered unto Satan (adversary), that they may learn not to blaspheme. I Cor. 5:5.

But Satan (adversary) hindered us. 1 Thess. 2:18.


That old serpent, called the Devil and Satan, which deceived the whole earth; he was cast unto the earth. (Pagan-Roman Power no more.) Rev. 12:9.

(Like the fall of the Babylonian power—"Cut down to the ground." See Isa. 14:12, 4.)

Where Satan's seat is, where Satan dwellth (in the city of Pergamos). Rev. 2:13.

THE SOUL

Is found over 500 times in the Common Version. The Hebrew and Greek words are Nephesh and Psyché, and express a variety of aspects except immortality.

The soul of every living thing, Job 12:10.


And every thing, wherein there is life ("for a living soul," see Marg.). Gen. 1:30.

One soul of persons, beasts, asses, and sheep. Num. 31:28.

Man became a living soul. Gen. 2:7.

Give me the persons (Heb. word translated). Psa. 109:20; also II Sam. 19:22.

And take the goods to thyself. Gen. 36:6.

And gave unto the persons (Heb. word translated). Psa. 109:20; also II Sam. 19:22.

And they took away the persons (Heb. word translated). Psa. 109:20; also II Sam. 19:22.

And the psalmist says, "Give me the persons (Heb. word translated)." Psa. 109:20; also II Sam. 19:22.

And when he gives permission to the persons (Heb. word translated), Psa. 109:20; also II Sam. 19:22.

And Satan says, "Give me the persons (Heb. word translated)." Psa. 109:20; also II Sam. 19:22.
and for the hill thereof. As birds flying, so will the Lord defend Jerusalem; defending also, he will deliver it, and passing over will he preserve it." Isa. 31:4. 5. And I will open my eyes upon the house of Judah — The Lord shall save the tents of Judah first, and the house of David as God." (Heb. Elohim, mighty Ones, i.e. Jesus, the seed-royal, and those in him) "as the angel of the Lord before them — and it shall come to pass in that day, that I will destroy all nations that come against Jerusalem." Zec. 12:4. 7. 9. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, whom they have scattered among the nations, and parted my land." Joel 3:2. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing (margarium, threshold) before the whirlwind: and behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the end of them, says the Lord of hosts." Isa. 17:12. 14. "And that we should be saved from our enemies, and from the hand of all that hate us, and that he would grant us, that we, being delivered out of the hand of our enemies, might serve him without fear." Luke 1:71-74. And that remarkable prediction of Moses will be verified. "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the sword of thy excellency! Thine enemies (see Mag.) shall be subdued unto thee; and thou shall tread upon their high places:" Dt. 32:29. 30. For the redemption of their soul is precious, and it ceases forever. Psa. 116:11. "For the hour of his judgment is now come." (Heb.)" (See also Matt. 26:38.)
THE LION OF THE TRIBE OF JUDAH

And his (then) immortal saints with the Nation of Israel in their Belligerent aspect, overthrowing "The Powers that be," whereby "the Kingdoms of the World become the Kingdoms of our Lord and his Christ."

"Surely, the Lord God will do nothing, but he will reveal his secret unto his servants, the prophets."

On the near return of the Lord Jesus, the Ottoman Empire will have evaporated, symbolically expressed in Rev. 16:12, as "the drying up of the great river Euphrates," that the way of the Kingdom of God and the destiny of immortal kings and priests who shall reign on the earth, Rev. 1:5; 5:10; 11:15; 14:1, 2; 20:4, 5; 22:3. The "Great River of the East" (lit. rendering, 'of a sun's rising') might be prepared; Egypt under the control of England, Constantinople in possession of Russia, and a prosperous settlement of a large number of Jews, already returning to Palestine, "gathered out of the nations, which have gotten much land and goods, that dwell in the land." See Ezek. 38:11, 13.

When Christ does appear in the pouring of the Sixth Vial (while the resurrection, gathering, and judgment of the household of faith is taking place), the Anglo-Tarshish power is engaged in a fierce struggle with the Russo-Asyrian Gog for political supremacy in the East; the latter power endeavoring to seize India, and Egypt shall not escape him. Dan. 11:42. The Anglo-Tarshish fleet in the Persian Gulf, Mediterranean and Red Seas, holding the southern portion of Syria. Dan. 11:41. The Tarshish power, "with all the young lions thereof," cannot resist the encroachments of the Russio-Galician army and powerful allies, unable to protect those Jews in the land at that time, as seen in the expostulations, "Art thou come to take a spoil; hast thou gathered thy company to take a prey?" Ezek. 38:13.

The invasion of the Holy Land is graphically depicted in the prophets: Ezek. 38 and 39, and Dan. 11:40-45; resulting in "Jacob's trouble," Jer. 30:7; Isa. 33:24; Jerusalem at length captured, Zec. 14:2; and, as divinely recorded in Exe. 38:14, 16, "And thou shalt come up again against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

The Messiah (with his accepted saints) leaves the Sinaitic region (see Deut. 33:2; Hab. 1:13), and at once moves for the relief of the Jews ("beloved for their fathers' sakes," Rom. 11:28), in the direction of Jerusalem, "the city of the Great King" (Psa. 48:2), and encounters the Russio-Galician forces at Bozrah; fulfilling that remarkable statement, "Art thou he of whom I have spoken in old time, by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them (the Jews). And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord, that my fury shall come up in my face; for in my jealousy, and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel." Ezek. 38:19. Fearful slaughter takes place in Edom, is apparent: 1 Kings 22:48; 2 Kings 22:10, 14; "seen in the expostulations, 'Art thou come to take a spoil; hast thou gathered thy company to take a prey?" Ezek. 38:13.

The Messiah disperses the combatants, destroys the formidable fleet of the latter-day Tarshish with an east wind." Psa. 48:7. The hostile armies rapidly retreat, and the Gog power and "his great company" make a determined stand, and massed in the valley of Jehoshaphat, the valley of decision" (Joel 3:9-16), styles also Armageddon (Rev. 16:16). There the Lord overwhelms them, "for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Isa. 66:16. The shattered remnant that escape (Eze. 3:21) abandon Syria, and return to their own countries. The following prophetic utterances can be well understood: "Behold, I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege, both against Judah and Jerusalem, a burdensome stone for all people. All that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered against it." (Zech. 12:9-5); "And the multitude of all the nations that fight against her and her portion, and that distress her, shall be as a dream of a night vision, so shall the multitude of all the nations be that fight against Mount Zion," Isa. 29:7, 8. "For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, so shall the Lord of hosts come down to fight for Mount Zion...

I put her away and gave her a bill of divorce. Then she said, I will go and return unto my first husband. Jer. 3:15.

She forgot me, she will remember me not any more. Jer. 31:2, 32.

The kingom shall come to the daughter of Jerusalem. Mic. 4:8.

O virgin of Israel, turn again to thy cities—will allure and speak comfortably to her. Jer. 2:26.

For I will not forget thee, saith the Lord. Isa. 49:16.

The heavens and earth shall perish. Matt. 24:35.

The constellations. The sun, moon and eleven stars made obeisance to me. Gen. 37:9-11.

King of Babylon. Dan. 5:20. The stars cast down and stamped upon" by the Roman power. Dan. 8:9-12.

Jesus Christ as the "Sun of righteousness shall arise." Mal. 4:2. The day star arise. 2 Pet. 3:12. The bright and morning star. Rev. 2:28.

Then shall the righteous shine as the sun. Matt. 5:14.


Jer. 2:18.
River, Thou didst leave the earth with spoil. 1:17. 1:18 :2.
God. II Cor. 4:1. 18:11.
Wisdom; a good thing that exalteth itself against the knowledge of God. II Cor. 4:1. 18:17.
I have sought the scriptures; for in them ye think ye have eternal life. John 5:39. 18:21.
Search the scriptures daily.—Reasoned from the scriptures. Acts 17:11, 2. 18:22.
Comfort of the scriptures might have hope. Rom. 15:1. 18:23.
But now is made manifest, and by the scriptures of the prophets. Rom. 16:26. 18:25.
Every soul, which will not hear that prophesy, shall be destroyed. Acts 3:23. 18:28.
Who spake in time past unto the fathers by the prophets, hath in these last days spoken by his Son. Heb. 1:1-2. 18:29.
Be mindful of the words which were spoken before by the holy prophets. II Pet. 3:2. 18:30.
Believeth thou the prophets? I know that thou believest. Acts 26:27. 18:32.
As is now revealed unto his holy apostles and prophets. Eph. 3:5. 18:34.
Give earnest heed to the things we have heard. Heb. 2:1. 18:35.
Continue thou in the things which thou hast learned and hast been assured of. II Tim. 3:14. 18:36.
Have not I written to thee excellent things in letters and knowledge, that I might make thee know the certainty of the words of truth? Prov. 22:20, 21. 18:37.
Neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. II Pet. 1:8. 18:38.
Being fruitful in every good work, and increasing in the knowledge of God. Col. 1:10. 18:39.
They that are unlearned and unstable wrest the scriptures. II Pet. 3:16. 18:40.
Whoever is a spiritual thing, with spiritual. I Cor. 2:13. 18:41.
Come now and let us reason together. Isa. 1:18. 18:42.
Be ready always to give an answer to any who asketh you a reason of the hope that is in you. I Pet. 3:15. 18:43.
That they might answer the words of truth to them that understand it. Acts 17:11. 18:44.
Search the scriptures; for in them ye think ye have eternal life. John 5:39. 18:45.
But now is made manifest, and by the scriptures of the prophets. Rom. 16:26. 18:46.
A great company shall return thither. Jer. 31:8.  
They shall make great noise, by reason of the multitude of men. Mic. 2:12.  
For more are the children of the desolate. Isa. 54:1.  
I will multiply them, and they shall not be few; I will make them strong, and they shall not be small. Jer. 30:19.  
When ye be multiplied and increased in the land in those days. Jer. 3:16.  
Yet the number of the children of Israel shall be as the sand of the sea. Hos. 1:10.  
They shall increase as they have increased. Zec 10:8.  
The place is too straight for me; give place to me that I may dwell. Isa. 44:2.  
Enlarge the place of thy tent—for thou shalt break forth on the right hand and on the left. Isa. 54:2-3.  
So shall the waste cities be filled with flocks of men. Eze. 36:38.  
Thou hast increased the nation, O Lord. Isa. 25:15.  
NO MORE AGAIN  
Shall say no more the ark of the covenant. Jer. 3:16.  
No more be said, that brought Israel from Egypt. But. Jer. 16:14; 23:7, 8.  
And they shall be no more two nations, neither shall they be divided into two king·doms any more at all. Eze. 37:22.  
Thou shalt be far from oppression, for thou shalt not plant and another eat. Isa. 54:18.  
Neither shall thy land any more be Desolate. Isa. 56:2.  
Neither shall thy land any more be Desolate nor destruction. Jer. 5:18, 23.  
And I will remember their sin no more—and they shall not sorrow any more at all. Jer. 31:34, 12; Isa 65:19-23.  
BLESS THEM  
From this day will I bless you. Hag. 2:19.  
And the nations shall call you blessed. Mal. 3:12.  
For they are the seed of the blessed of the Lord, and their offspring with them. Isa. 66:23.  
And I will make them and the places round about my hill a blessing; there shall be showers of blessing. Eze. 34:26.  
Behold, I will send you corn and wine and oil, and ye shall be satisfied therewith. Joel 2:19.  
And I will cause the remnant of this people to possess all these things. Zec. 8:12.  
I will pour my spirit upon thy seed, and my blessing upon thine offspring. Isa. 44:2.  
Blessed be Egypt my people—and Israel, my inheritance. Isa. 19:25.  
GOODNESS BESTOWED  
Behold the days come, saith the Lord, that I will perform that good thing which I have promised. Jer. 33:14.  
I will do better than at your beginnings. Eze. 36:11.  
For in my wrath I smote thee, but in my favor have I had mercy on thee. Isa. 60:10.  
For your shame ye shall have double, therefore in their land they shall possess double—I will render double unto thee. Isa 61:7; Zec. 9:12.  
The great goodness towards the house of Israel. Isa. 63:7.  
The rebuke of his people shall be taken away from off all the face of the earth. Isa. 55:8.  
And my people shall be satisfied with my goodness, saith the Lord. Jer. 31:14.  
The days of thy mourning shall be ended. Isa. 60:20.  
As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. Isa. 66:13.  
Jabob shall rejoice, and Israel shall be glad. Psa. 147:7.  
Yea, I will rejoice over them to do them good. Jer. 32:41.  

For whatsoever things were written aforetime, were written for our learning. Rom. 15:4.  
To the law and to the testimony, if they speak not according to this word, this is the abomination of desolation, spoken of by Daniel. Matt. 24:15.  

But how, then, shall the scriptures be fulfilled, that thus it might be? Matt. 26:54; Mark 14:21.  
The scripture was fulfilled which saith. Mat. 15:28.  

As he spake by the mouth of his prophets. Luke 1:70.  
This day is this scripture fulfilled in your ears. Luke 4:21.  
For these be the days of vengeance, that all things which are written may be fulfilled. Luke 21:22.  
And when ye see these things come to pass, then look up. Luke 21:28.  
My words shall not pass away—Till all be fulfilled. Luke 21:33, 34.  
That ye may be accounted worthy to escape all those things that shall come to pass. Luke 21:36.  
The Spirit—Will show you things to come. Jno. 16:13.  

A prophet shall the Lord your God raise up unto you. Acts 3:22.  
But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Acts 3:18.  
And when they had fulfilled all that was written of him. Acts 13:29, 33.  
We have also a more sure word of prophecy; wherein ye rejoice so that ye may have joy always. 1 Pet. 1:19.
BELIEF

I pray for them also that believe on me through their word. Jno. 17:20.

And be assured, ye might have life through his name. Jno. 20:31.

That he (Abraham) might be the father of all that believe. Rom. 4:11.

That the promise of faith of Jesus Christ might be given to them that believe. Gal. 3:22.

When he shall come to be admired in all men that believe (because our testimony among you was believed) in that day. II Thess. 1:10.

For he that cometh to God must believe that he is a rewarder of them that diligently seek him. Heb. 11:6.

If ye believe not his (Moses') writings, how shall ye believe my words? Jno. 5:47.


Blessed are they that have not seen, and yet have believed. Jno. 20:29.

Womoh having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable. I Pet. 1:8.

For with the heart man believeth unto righteousness. Rom. 10:10.

FAITH

Now, faith is the substance of things hoped for, and the evidence of things not seen. Heb. 11:1.

The just shall live by faith—Therefore being justified by faith. Rom. 1:17; 5:1.

Above all, taking the shield of faith. Eph. 6:16.

For all men have not faith, but the Lord is faithful. II Thess. 3:2, 5.

Of a good conscience, and of faith unfeigned. I Tim. 1:5.

With a true heart, in full assurance of faith. II Tim. 1:13.

—Let us hold fast the profession of our faith without wavering; for he is faithful that promised. Heb. 10:23, 22.

—Let not any man fall after the same example of unbelief. Heb. 3:16.

Take heed, brethren, lest there be in any of you an evil heart of unbelief. Heb. 3:12.

Ye are the children of God by faith in Christ Jesus. Gal. 3:22, 26.
Behold I will take the children of Israel from among the heathen whither they be gone...and bring them into their own land. Eze. 37:21.

And in that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out. Mic. 4:6; Zeph. 3:19.

I will surely assemble, O Judah, all of thee; I will surely gather the remnant of Israel. Mic. 2:12.

At that time will I bring again, even in the time that I gather thee. Zeph. 3:20.

I have gathered them unto their own land, and left none of them any more there. Eze. 39:28.

I will hie for them, and gather them; for I have redeemed them. Zec. 10:8.

But that also he should gather together in one the children of God that were scattered abroad. Jno. 11:52.

And gather thee from all the nations whither the Lord thy God has scattered thee. If any of thee be driven out unto the utmost parts of the heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. Deut. 30:3, 5.

BRING AGAIN

I will bring them again also out of the land of Egypt—I will bring them again to place them. Zec.10:10, 6.

Shall come again from the land of the enemy...again to their own border. Jer. 31:16, 17.

And I will bring them, and they shall dwell in the midst of Jerusalem. Zec. 8:8.

I will take you of one of a city and two of a family, and I will bring you to Zion. Jer. 3:14.

And I will bring you again unto this place, and I will cause them to dwell safely. Jer. 32:37.

In that time shall the present be brought to the Lord of hosts of a people scattered and peoled. Is. 18:7.

Surely the isles shall wait for me, and the ships of Tarshih first, to bring thy sons from far. Is. 60:9.

I will say to the north, Give up; and to the south, Keep not back. Is. 43:6.

They shall bring all your brethren for an offering unto the Lord out of all nations. Isa. 66:20.

From beyond the rivers of Ethiopia my supplies, the daughters of my dispersed, shall bring my offering. Zeph. 3:10.

And bring you into the land of Israel. Eze. 37:12.

They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Isa. 49:22.

Ob that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people. Psa. 147:2; Jer. 31:12; 12:15; 30:3, 18; Eze. 34:16; Joel 3:1; Amos 9:14.

Dwell in their land

They shall dwell in the land...even they, and their children, and their children's children forever, and I will place you in your own land. Eze. 37:25, 14.

They shall inherit the land forever. Isa. 66:21.

And I will bring them, and they shall dwell in the midst of Jerusalem. Zec. 8:8.

For the people shall dwell in Zion at Jerusalem. Is. 30:19.

Then shall they dwell in their land that I have given to my servant Jacob...yes, they shall dwell with confidence. Eze. 28:25, 26.

And ye shall dwell in the land that I gave their fathers. Eze. 36:28.

And they shall dwell safely in the wilderness, and sleep in the woods, and they shall dwell safely, and none make them afraid. Eze. 34:25, 28.

And men shall dwell in it, and there shall be no more utter destruction. Zec. 14:11.

And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. Isa. 32:18.

I will settle you after your old estates. Eze. 36:11.

Each tribe will be given its allotted portion as described in Eze. 48.

“Thesethy inheritance have possessed it in (former days) but a little while.” Isa. 63:17-19.

AS BEFORE

Like as it was to Israel in the days that he came up out of the land of Egypt. Isa. 11:16.

Like as I have loved them over them to pluck up...so will I watch over them to build and to plant. Jer. 31:28.

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. Jer. 32:42.

I will cause the captivity of Judah and Israel to return, and build them, as at the first. Jer. 33:7, 11.

And I will restore to you the years that the locust hath eaten. Joel 2:25.

Their children also shall be as aforetime, and their congregation shall be established before me. Jer. 30:20.

Wait for the hope of righteousness by faith. Gal. 5:5, 6.

That Christ may dwell in your hearts by faith. Eph. 3:17, 12.

Be not an example of the believers in word, in conversation...in faith, in purity. 1 Tim. 4:12.

Hath not God chosen the poor of this world, rich in faith? Jas. 2:5.

Faithful is he that calleth you. I Thess. 5:24.

Every faithfulness is unto all generations. Psa. 119:90.

The scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. 3:15.

Who are kept by the power of God through faith unto salvation. 1 Pet. 1:5.

The trial of your faith, being much more precious than of that perisheth vs. 7, 9.

Knowing this, that the trying of your faith worketh patience. Jas. 1:3.

Add to your faith virtue, to virtue knowledge. 1 Pet. 1:5.

So then they which be of faith are blessed with faithful Abraham. Gal. 3:9.

These all died in faith—having obtained good report through faith. Heb. 11:13, 39.

Righteousness

Ye became the servants of righteousness...even so now yield your members servants of righteousness. Rom. 6:18, 19.

That we should live soberly, righteously and godly. Tit. 2:12.

Having the breastplate of righteousness. Eph. 6:14.

The fruit of righteousness is sown in peace of them that make peace. Jas. 3:18.

Blessed are those that hunger and thirst after righteousness. Matt. 5:6.

He that is righteous, let him be righteous still. Rev. 22:11.

He hath dispersed abroad; he hath given to my servant Jacob...yea, they shall dwell with confidence. Eze. 28:25.

And ye shall dwell in the land that I gave their fathers. Eze. 36:28.

And they shall dwell safely in the wilderness, and sleep in the woods, and they shall dwell safely, and none make them afraid. Eze. 34:25, 28.

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Their children also shall be as aforetime, and their congregation shall be established before me. Jer. 30:20.

He shall receive the crown of life, which the Lord hath promised to them that love him. Jas. 1:12; 2:5.

All things work for good to them that love God. Rom. 8:28.

That ye love one another; as I have loved you, that ye also love one another. Jno. 13:34.

But speaking the truth in love. Eph. 4:15.

Therefore shall the iniquity of Ephraim be abundance the love of many shall wax cold. Matt. 24:12.

Because iniquity shall abound the love of many shall wax cold. Matt. 24:12.

Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Rev. 3:16.

Love one another

Love never faileth. and now abideth faith, hope and charity (love), these three; but the greatest of these is charity (love). 1 Cor. 13:8, 13.

Now the end of the commandment is charity (love) out of a pure heart. 1 Tim. 1:5.

And above all things have fervent charity (love) among yourselves, for charity shall cover the multitude of sins. 1 Pet. 4:8.

And to brotherly kindness, charity (love). 1 Pet. 1:7.

Be kindly affectioned one to another with brotherly love, in honor preferring one another. Rom. 12:10.

Having the same love, being of one accord, of one mind. Phil. 2:2.

The fruit of the Spirit is love, joy and peace. Gal. 5:22.

That ye, being rooted and grounded in love. Eph. 3:17.

And be ye kind one to another, tender-hearted. Eph. 4:32.

That their hearts might be comforted, being knitted together in love. Col. 2:2.

Let love be without dissimulation. Rom. 12:9.

There is no fear in love; perfect love casteth out fear. 1 Jno. 4:18.

Putting on the breastplate of faith and love. Eph. 6:13.

See that ye love one another with a pure heart fervently. 1 Pet. 1:22.

And let us consider one another, to provoke unto love and to good works. Heb. 10:24.

The royal law according to the Scripture, Thou shalt love thy neighbor as thyself. Jas. 2:8.

The love of God

God, who is rich in mercy, for his great love wherewith he loved us—In his kindness toward us, through Jesus Christ. Eph. 2:4, 7.

But after that the kindness and love of God our Saviour toward man appeared. Tit. 3:4.
God commended his love towards us. Rom. 5:8.
Behold, what manner of love the Father hath bestowed on us. 1 John 3:1.
For the Father himself loveth you, because ye have loved me. John 16:27.
For whom the Lord loveth he chasteneth. 1 Cor. 12:3.
Herein is love, not that we loved God, but that he loved us. 1 John 4:10.
Shall be able to separate us from the love of God—From the love of Christ. Rom. 8:39, 35.

DESTINY OF THE IGNORANT

God hath made man upright, but they have sought out many inventions. Ecc. 7:29.
For this cause God sent them strong delusion. 2 Thess. 2:11.
The world by wisdom knew not God. 1 Cor. 1:21.
The soul be without knowledge, it is not good. Prov. 19:2.
There is a way which seemeth right unto men, but the end thereof are the ways of death. Prov. 14:12.
Being alienated from the life of God through the ignorance that is in them. Eph. 4:18.
Man that is in honour and understandeth not is like the beasts that perish. Ps. 49:20, 12.
Man that wandereth out of the way of understanding shall remain in the congrega-
tion of the dead. Prov. 21:16.
If our gospel is hid, it is hid to them that are lost. 1 Cor. 4:3.
Having no hope and without God in the world. Eph. 2:12.
To be carnally minded is death. Rom. 8:6, 7.
The natural man receiveth not the things of the spirit of God. 1 Cor. 2:14.
If they speak not according to this word, it is because there is no light in them. Isa. 8:20.
Bread is the way that leadeth unto destruction. Matt. 7:13.
For as many as have sinned without law shall also perish without law. Rom. 2:12.
They are dead, they shall not live, they are deceased, they shall not rise. Isa. 26:14.
As though they had not been. Job 10:19; Obad. 16.
They shall not rise, they are extinct. Isa. 4:3-17.
Shall sleep a perpetual sleep and not awake. Jer. 51:39, 57.

Even they shall fall and never rise up again. Amos 8:14.
For the redemption of their soul is precious, and it shall cease forever. Ps. 49:8. 10.
That they rise not again. Ps. 140:10—Shall go to the generation of his fathers; they shall never see light. Ps. 49:19.

CHILDREN

Suffer little children...of such (like disposition) is the kingdom of God—Whosoever shall not receive the kingdom of God as a little child. Luke 18:16, 17.
Except ye be converted and become as little children. Matt. 18:3.
Little children (addressing his disciples), yet a little while I am with you. John 13:33, 34.
As dear children—As children of light—Be not children in understanding; but let him that is of understanding be a father of a child. Eph. 5:1, 8; 1 Cor. 4:20.

Thy children shall come again to their own borders, from the land of the enemy. Jer. 15:16, 17.
Tyre once sold unto the Gentiles the children of Judah, that ye might remove them far from their border. Joel 4:5, 6.
Shall enlarge thy border as he hath promised thee. Deut. 12:20. (In the past.)
This shall be the border whereby ye shall inherit the land.” Eze. 47:13. (Greatly enlarged in the future, because the former limited territory will be too strait for the twelve tribes of Israel—see Isa. 49:18, 20; 54:2.)
He maketh peace in thy borders. Ps. 147:14: 78:54: Mic. 5:6.

SMALL AND GREAT

I saw the dead, both small and great. Rev. 19:5: 20:12; 11:18.
The king made a feast unto both small and great—All wise shall give to their husbands honour, both small and great. Est. 1:5, 20.
All the people, both small and great. 1 Kings 21:2.

REPENTANCE

It expresseth not sorrow, but change of mind. Who can tell if God will turn and repent and God repented of the evil. Jonah 3:9, 10.
For I know that thou art a gracious God, and repentest of the evil. Jonah 4:2; Joel 2:13.
I will repent of the evil,—Then will I repent of the good.Jer. 18:8, 10; 42:10.

Behold I will bring it health, and I will cure them. Jer. 33:6.
For I will restore health unto thee, and I will heal thee of thy wounds, say the Lord; because they called thee an Outcast. Jer. 30:17.
And shall assemble the outcasts of Judah from the four corners of the earth. Isa. 11:12.
And I will make her that hated a remnant, and her that was cast off a strong nation. Mic. 4:7.
I said I would make the remembrance of thee to cease...were it not that I feared the wrath of the enemy lest they should say. Our land is high, and the Lord hath not done this. Deut. 32:26, 27.
I will not make a full end of thee, but correct thee in measure. Jer. 46:28: 30:11.
For I will pardon them whom I reserve. Jer. 50:20.
Behold, this child is set for the fall and rising again of Israel. Luke 2:34.
But as touching the election, they be beloved for the fathers' sakes. Rom. 11:28.
I do not this for your sakes, O house of Israel, but for mine holy name's sake. Ezek. 36:22.
Yet will I not forget thee—O Israel, thou shalt not be forgotten by me. Isa. 49:15: 44:21.
Neither will I hide my face any more from thee. Eze. 39:29.

THEIR DELIVERANCE

It is even the time of Jacob's trouble; but he shall be delivered out of it. Jer. 30:7.
And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance. Joel 2:32.
I will purge out from among you the rebels—Whom I sent to be a testimony against you. Mic. 4:7.
I will make you an issue for a song to all the ends of the earth. Eze. 20:38; Zec. 13:9; Mal. 3:3.
That we should be saved from our enemies, and from the hand of all that hate us. Luke 1:60.
When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God—he will forsake thee. Deut. 4:29-31.
In their affliction they will seek me early. Hos. 5:15.
For the Lord shall judge his people, and repenteth for his servants, when he seeth that their power is gone. Deut. 32:36.
Shall sleep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it, answer thee. Isa. 30:18, 19.
They shall call on my name, and I will hear them, and I will come and save them. Isa. 35:4.
And it shall be in that day, Lo, this is our God; We have waited for him, and he will save us. Isa. 25:9.
All them that were incensed against thee shall be ashamed. Isa. 41:11.
The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee. Isa. 60:14.
Kings shall minister unto thee—They shall bow down to thee with their face toward the earth. Isa. 60:10, 49:23.

SHALL RETURN

I will save thee from afar, and Jacob shall return. Jer. 30:10; Isa. 44:22.
And the ransomed of the Lord shall return, and come to Zion. Isa. 35:10; Isa. 5:1-11.
The remnant shall return, even the remnant of Jacob. Isa 10:21.
For they shall return unto me with their whole heart. Jer. 24:7.
And Jacob shall return, and be in rest at ease, and none shall make him afraid. Jer. 46:21.
They shall remember me in far countries, and they shall live with their children and turn again. Zec. 8:9.

GATHER THEM

Hear ye 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. Jer. 31:10.
When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen. Ezek. 28:25.
I will even gather you from your people, and assemble you out of the countries. Ezek. 11:17: 20:34, 41.
And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isa. 11:12.
For a small moment have I forsaken thee; but with great mercies will I gather thee. Isa. 54:7.
Behold, I will gather them out of all countries whither I have driven you. Jer. 32:37; 33:11.
And gather them from the coasts of the earth. Jer. 31:8, 10.
The time appointed was long, and be understood the thing. Dan. 10:1.

A period including the lesser periods of time. See Dan. 4:23; 24:27; 12:7, 11, 12.

After two days he will revive us; in the third day he will raise us up. Hos. 6:2.

From the time—about B.C. 780—(the above remarkable prophecy was uttered (recognizing "a day as a thousand years with the Lord") two days of one thousand years each elapsed, "will he revive" the national spirit of Israel; and some centuries before the expiration of the "third day" of one thousand years will "my servant Jacob (. Isa. 49:6) to the highest position among the nations of the earth. (Zeph. 3:12, 13.)

MY PEOPLE

The Lord will be the hope of his people, and the strength of the children of Israel. Joel 3:16.

Shall save them in that day as the flock of his people. Zec. 9:16.

Then will the Lord be jealous for his land and his people. Joel 2:18.

And there shall be an highway for the remnant of his people. Joel 2:18.

O my people, I will open your (political) graves, and bring you into the land of Israel. Ezek. 37:12.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Jer. 31:1; Ezek. 36:28

This people have I formed for myself; they shall shew forth my praise. Isa. 43:21.

I will rejoice in Jerusalem and joy in my people— For he hath compassed his people. Isa. 65:19; 52:9.

NOT CAST OFF

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly. Lev. 26:44.

And they shall be as though I had not cast them off. Zech. 10:6.

God hath not cast away his people. For if the casting away of them be the reconciling of the world, what shall the receiving of them be? Rom. 11:20, 15, 28.

If heaven above can be measured...I will cast off all the seed of Israel. Jer. 41:37.

And if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob. Jer. 33:25, 26.

I will heal their backsliding. For mine anger is turned away from him. Jer. 3:22, Hos. 13:4.

I am weary with repentings—My heart is turned within me, my repentings are kindled together. Jer. 15:6; Hos. 11:12.

Turn from thy fierce wrath, and repent of this evil against thy people. Exo. 32:12.

The Lord hath sworn and will not repent. Ps. 110:4.

Repentance shall be hid from mine eyes. Hos. 13:14.

Lest peradventure the people repent when they see thee, that thou art good... Exo. 3:17.

Bring forth fruits meet for repentance (or answerable to amendment of life, see Mark). Matt. 3:8.

They were prick'd in their heart, then Peter said unto them, repent. Acts 2:37, 38.

Ye sorrowed to repentance—For godly sorrow worketh repentance. II Cor. 7, 9, 10.

Impossible, if they fall away to renew them unto repentance. Heb. 6:4, 6.

For he (Esau) found no place for repentance, (or, way to change his mind, see Mark) though he sought it carefully with tears. Heb. 12:17.

THE SABBATH

Not Binding on the Gentiles

Sin is not imputed when there is no law—The Gentiles, having not the law, Rom. 5:13; 2:14.

Not Imposed on Those Under the Law of Moses

Nine commandments of the Decalogue reaffirmed.

First—Eph. 4:8; I Jno. 5:21; Matt. 4:10.

Second—I Cor. 13:1; Rom. 13:1.

Third—Gal. 5:12; Matt. 5:34, 35.

Fourth—Col. 2:13; Eph. 4:28 (abolished)—One day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. 14:5.

He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it. Rom. 14:6.

For he (Esau) found no place for repentance, (or, way to change his mind, see Mark) though he sought it carefully with tears. Heb. 12:17.

EIGHTH—Rom. 2:21; Eph. 4:28.

NINTH—Col. 3:9; Eph. 4:25; II Tim. 3:3.

TENTH—Eph. 5:3; Col. 3:5.

ONLY THOSE COMMANDMENTS OF GOD THROUGH CHRIST AND THE APOSTLES WERE Binding on the "Gentiles Which Believe." The ministry of death written and engraven in stones was glorious...which glory was done away...the ministration of righteousness exceed in glory. II Cor. 3:6, 9.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come. Gal. 3:19. (The law of Christ hath superseded it.)


Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. 2:15.

Blotting out the handwriting of ordinances that were against us. Col. 2:14.

No longer under a school master—Dead to the law by the body of Christ. Gal. 3:25; Rom. 7:4.

The law having a shadow of good things to come. Heb. 10:1.

To lay upon you no greater burden than these necessary things (which did not include Sabbathkeeping). Acts 15:29, 28.

He shall ye hear (obey) in all things whatsoever he shall say unto you. Acts. 3:22.

Teaching them to observe all things whatsoever I have commanded you. Matt. 28:19, 20.

Which are the "commandments of God." Rom. 12:17; 14:12; 22:14.

He became the author of eternal salvation unto all them that obey him. Heb. 5:9.

If ye keep my commandments...even as I have kept my Father's commandments. Jno. 15:10.

A new commandment I give unto you, That ye love one another. Jno. 13:34.

The royal law, according to the scripture, Thou shalt love thy neighbor as thyself. Jas. 2:8.

Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience piety, and to piety brotherly kindness, and to brotherly kindness charity. II Pet. 1:5-11.
Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations. Ex. 31:13; Ex. 20:12; 20.

That I may prove them, whether they will walk in my law or no.—How long refuse ye to keep my commandments and my laws? Ex. 16:29.

Who so doeth any work in the Sabbath day, he shall surely be put to death. Ex. 31:15.

Ye shall kindle no fire throughout your habitations upon the Sabbath day. Ex. 35:2; 3.

They found a man that gathered sticks upon the Sabbath day. The man shall be put to death. Num. 15:32, 36.

HAD THE ISRAELITISH NATION KEPT THE SABBATH, IT WOULD HAVE BEEN THE GREATEST OF ALL NATIONS.

If thou wilt diligently hearken to the voice of the Lord thy God, I will put none of these diseases upon thee, which I brought upon the Egyptians. Ex. 15:26.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, then shalt thou delight thyself in the Lord, and I will cause thy name to be exalted among all nations. Jer. 17:24.

The Seventh 1,000-year Day Rest to be enjoyed by all nations.

And in that day shall there be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek, and his rest (enjoyed by the nations) shall be glorious. Isa. 11:10.

There remaineth a rest to the people of God. Heb. 4:9.

—and Typical of—

The Gospel Preached Apostically By divinely appointed men, but those of the "clerical orders" are the humanly appointed "preachers," "pastors," and "elders" of so-called Christendom, who propagate another gospel; for Paul declared that men would "hearken to the voice of this new creature, and their hearts, and their ears are dull of hearing. Acts 28:25, 27.

Unto the Jews a stumbling block (is Christ).—For they stumble at the stumbling stone. Job 5:17, 18.

A stone of stumbling, and a rock of offense, even to them that stumble at the word. Ps. 118:25.

This child is set for the fall and rising again of Israel. Luke 2:34.

Rachel brought forth a son, the immediate cause of death. She called him Benoni (see Marg.), "The son of my sorrow." But Jacob his father called him Benjamin (so Marg.), "The son of my right hand." Gen. 35:18.

As an Allegory Rachel (like Hagar, in Gal. 4:24), "answereth to the daughter of Jerusalem, who was delivered of a man child" (Isa. 66:7) in the "last days" of her commonwealth. She "esteemed the man of sorrows as striken of God, and afflicted." Ps. 69:21.

Conversion of the Jews

If they abide not in unbelief, shall be gathered in. The Lord is able to graft them in again. Rom. 11:21.

Nevertheless, when it (the Jewish nation) shall turn to the Lord, the said shall be taken away. II Cor. 3:16.
And I appoint unto you a kingdom, as my Father hath appointed unto me. Luke 22:29.

When they came into thy kingdom, I say unto thee, Today shalt thou be with me in paradise. Luke 23:43.

"Today, after so long a time." Heb. 4:7.


SIT ON THRONES

For there are ten thousand in judgment, the thrones of the house of David. Psalms 122:5.

In the regeneration, ye shall also sit upon thrones, judging the twelve tribes of Israel. Matt. 19:28.

And I saw thrones, and they sat upon them, and judgment was given. Rev. 20:4.

Will I grant to sit with me in thy throne. Rev. 3:21.

Grant that my two sons may sit in thy kingdom. Matt. 20:21.

When ye shall see all the prophets in the kingdom of God—and shall sit down in the kingdom of God. Luke 13:28, 29; Matt. 8:11.

THROUGH FAITHFULNESS

Except your righteousness shall exceed—ye shall in no case enter into the kingdom of heaven. Matt. 5:20.

No man having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9:62.

Not every one that saith, Lord, Lord, shall enter the kingdom of heaven. Matt. 7:21.

That the publicans and the harlots go into the kingdom of God before you. Matt. 21:31.

Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Matt. 18:3.

For my thoughts are not your thoughts. Isa. 55:8.

Making the word of God of none effect through your tradition. Matt. 15:14.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. Mark 7:7.

For my thoughts are not your thoughts. Isaiah 55:8.

Making the word of God of none effect through your tradition. Mark 7:13.

Ye are drunken, but not with wine. Isaiah 29:9.

To one that is learned, read this; and he saith, I cannot, it is sealed...to the unlearned, read this: and he saith, I am unlearned. Isaiah 29:12.

They that are unlearned and unstable, as they do the other scriptures, unto their own destruction. II Pet. 3:16.

Hid from the wise and prudent. Matthew 11:25.

Ye have taken away the key of knowledge. Luke 11:52.

For ye shut up the kingdom of heaven against men. Matt. 23:23.

Beware of the leaven...of the doctrine of the Pharisees. Matthew 16:6-12.

My people are destroyed for lack of knowledge. Hosea 4:6.

They have a zeal for God, but not according to knowledge. Romans 10:2.

Their fear toward me is taught by the precept of men. Isaiah 29:13.

Their sound went into all the earth, and unto the ends of the world. Romans 10:18.

Whereunto I (Paul) am ordained a preacher and an apostle, a teacher. I Tim. 2:7; II Tim. 1:11.

THROUGH INCORRUPTIBILITY

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John 3:5-8.

Grant that my two sons may sit in thy kingdom. Matthew 20:21.

As my thrones, and looking back. is fit for the kingdom, so shall my Father make thee ruler over thine own house, and shall reign with me in my kingdom. Matthew 22:29.

Of judgment, the throne of the house of David. Isaiah 60:23.

Grant that my two sons may sit in thy kingdom. Matthew 20:21.

I will enwrap you and give you a crown. Isaiah 60:17.

Not because we have not the power (or right) to do this. II Thess. 3:10.

The kingdom of God, for which ye also suffer. II Thess. 1:9.

That I abuse not (or, lest he might) my power in the Gospel. I Corinthians 9:11.

That I abuse not (or, lest he might) my power in the Gospel. I Corinthians 9:12.

From the gloire of his glory. II Corinthians 2:8.

Is it a great thing if we shall reap your carnal things? Who planteth a vineyard and eateth not the fruit thereof? Muzzle not the ox that treadeth out the corn. I Corinthians 9:7, 9, 11.

When we might have been burdensome as the apostles of Christ. I Thessalonians 2:6.

Their own bodies. II Corinthians 11:23.

They shall be as a tree planted by the rivers of water, that bringeth forth her fruit in her season; her leaf shall not wither; and whatsoever she doeth shall prosper. Psalm 1:5.

And he shall be like a tree planted by the rivers of living water, bringing forth his fruit in his season, and his leaf shall not wither, and whatsoever he doeth shall prosper. Revelation 22:17.

To them that are of the household of faith. Galatians 3:26.

I am speaking the truth in Christ, and not lying; my conscience also testifying with me in the Holy Ghost. Romans 9:1.

Noble example of Paul


Neither did we eat any man's bread for naught, but wrought and travelled day and night, that we might not be chargeable to any of you. II Thessalonians 3:8.

But to make ourselves an example unto you to follow us. III John 2.

For we hear that there are some which walk among you disorderly, working not at all. II Thessalonians 3:11.

We command...with quietness they work and eat their own bread. III Thessalonians 3:12.

Even unto this present hour we both hunger and thirst, and labouring ye ought to support the weak. Acts 14:13.

If a man work, he shall have work to do that he may earn his own in the Lord. I Corinthians 3:11.


Labouring night and day because we would not be chargeable unto any of you. II Corinthians 12:13.

That I abuse not (or, lest he might) my power in the Gospel. I Corinthians 9:18.

Not seeking my own profit. I Corinthians 10:33.

Labouring night and day because we would not be chargeable unto any of you. II Corinthians 12:14.

That I abuse not (or, lest he might) my power in the Gospel. I Corinthians 9:18.

Not seeking my own profit. I Corinthians 10:33.

Yea, ye yourselves know that th_ bands and labourings, and the things provided, we offered every man according as he desired. I Corinthians 9:11.

As my trusty servants I have ministered...to my necessities, and to the necessity of my work. I Corinthians 9:12.

Nor seeking my own profit. I Corinthians 10:33.
and much less have we the power to live by the Gospel directly or indirectly. It is obligatory on our part to give all our spare time in promoting its interests, while providing for honest living, and in the sight of men. (II Cor. 8:21; Romans 12:17.) "But if any provide not for his own (applies to teachers as much as the hearers) and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8.)

Let the Bride (individually and collectively) say "Come": "Without money and without price," in its absolute sense, and no qualification is admissible.

CORRUPT SPIRITUAL GUIDES

AMONG THE JEWS

Every one is given to covetousness...from prophet unto priest. Jer. 6:13.

Should not the shepherds feed the flock? Ye eat the fat and ye clothe you with the wool. Ezek. 34:2, 3.

Every one followeth gifts and followeth after rewards. Isa. 1:23.

Prophecy not unto us right things, speak unto us smooth things. Isa. 30:10.

Greedy dogs which can never have enough...they all look to their own way, every one for his gain. Isa. 56:10-12.


Therefore shall Zion for your sake be plowed as a field. Micah 3:12.

CORRUPT CHRISTIANITY

The time will come when they will not endure sound doctrine. II Tim. 4:3.

In the latter days some shall depart from the faith. I Tim. 4:1, 3.

In the last days perilous times shall come. II Tim. 3:1.

Evil men and seducers shall wax worse and worse. II Tim. 3:13.

Ever learning, and never able to come to the knowledge of the truth...men of corrupt minds. II Tim. 3:8, 16.

Which some professing have erred, concerning the faith. I Tim. 6:21.


Shall be false teachers among you. II Peter 2:1, which have forsaken the right way. II Pet. 2:1, 15.

Another Jesus...Another gospel. II Cor. 11:4; Gal. 1:6.

That Jesus Christ is not come in the flesh, this is anti-christ. I John. 4:3.

If any man preach any other gospel, let him be accursed. Gal. 1:8, 9.

Beware lest any man spoil you through philosophy...after the tradition of men. Col. 2:8.

AMONG THE BRETHREN

Through covetousness they shall withifold words make merchandise of you. II Pet. 2:3.

A heart they have exercised with covetous practices, following the way of Balaam. II Peter 2:14, 15.


Teaching things they ought not, for filthy lucre's sake. Titus 1:11.

By good words and fair speeches deceive the hearts of the simple. Rom. 16:16.

The merchandise...of souls of men. Rev. 18:13.

Supposing that gain is godliness. I Tim. 6:10.

Lovers of their own selves, covetous...lovers of pleasure more than lovers of God. II Tim. 3:2-4.

Taking vengeance on them that obey not the gospel of our Lord. II Thess. 1:8.

REWARD OF THE SAINTS

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom? Jas. 2:5.

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

Not many mighty, not many noble are called. I Cor. 1:26.

To take out of them a people for his name. Acts 14:27.

Straight is the gate, and narrow is the way...few there be that find it. Matt. 7:14.

Blessed are the meek: for they shall inherit the earth. Matt. 5:5; Ps. 37:11.

The world...things to come are yours. I Cor. 3:21, 22.

The wealth of the sinner is laid up for the just. Prov. 13:22; Ecc. 2:25.

The righteous shall shine as the sun in the kingdom...and exalted them of low degree. Dan. 7:21; Luke 1:52.

There is laid up a crown of righteousness, not unto me only...ye shall receive a crown of glory. II Tim. 4:8; I Pet. 5:4.

SHALL JUDGE

Do ye not know that the saints shall judge the world? I Cor. 6:2, (as Christ will). Acts 17:31.

And judgment was given to the saints of the Most High. Dan. 7:22.

To execute judgments written, this honour have all his saints. Ps. 149:9.

Princes shall rule in judgment. Isa. 32:1.

Whom thou mayest make princes in all the earth. Ps. 45:16.

And exalted them of low degree. Luke 1:52.

SHALL REIGN


To him will I give power over the nations, and he shall rule them with a rod of iron...even as I have received of my Father. Rev. 2:27.

We shall reign on the earth. Rev. 5:10.

We shall also reign with him. II Tim. 2:12.

KINGDOM GIVEN

Thy kingdom come. Thy will be done on earth as it is in heaven. Matt. 6:10.

The time came that the saints possessed the kingdom. Dan. 7:22.

The saints of the Most High shall take the kingdom. Dan. 7:18.

The kingdom and dominion under the whole heaven shall be given to the people of the saints. Dan. 7:27.

The kingdom of God...given to a nation bringing forth the fruits thereof. Matt. 21:43.

Come, ye blessed of my Father, inherit the kingdom. Matt. 25:34.

Blessed is he that shall eat bread in the kingdom of God. Luke 14:15.

Waiting for the coming of our Lord. 1 Cor. 1:7.
After, they that are Christ's at his coming. 1 Cor. 15:23.
Preserved blameless unto the coming of our Lord. 1 Thess. 5:23.
At the coming of our Lord Jesus Christ with all his saints. 1 Thess. 3:13.
Then we which are alive and remain unto the coming of the Lord.—For the Lord himself shall descend from heaven. 1 Thess. 4:16,17.
Remember me when thou comest into thy kingdom. Luke 23:42.
By the coming of our Lord Jesus Christ, and by our gathering unto him. II Thess. 2:1.
When we made known unto you the power and coming of our Lord. II Pet. 1:16.
And not be ashamed before him at his coming. I Jno. 2:28.

THE TWO ADVENTS

FIRST
Behold the Lamb of God. Jno. 1:29.
Made of the seed of David. Rom. 1:3.
A tender plant, as a root out of a dry ground. Isa. 53:2.
No form nor comeliness Isa. 53:2.
No beauty that we should desire him. Isa. 53:2.
In the likeness of men. Phil. 2:7.
Humbled himself, of no reputation. Phil. 2:7,8.
He came unto his own, and his own received him not. Jno. 1:11.
How often would I have gathered thy children together...and ye would not. Matt. 23:37.
The tried stone...which the builders rejected. Matt. 21:42.
Whosoever shall fall on this stone shall be broken. Rom. 9:33; 1 Pet. 2:8; Matt. 21:44.
We will not have this man to reign over us. Luke 19:14.
If he be King of Israel, let him now come down from the cross. Matt. 27:42.
Opened not his mouth. Isa. 53:7.

SECOND
Lion of the tribe of Judah. Rev. 5:5.
The Branch made strong for himself. Psa. 80:15-17.
The express image (Gr., substance) of his person—Thou art fairest than the children of men. Heb. 1:3; Psa. 45:2.
Thine eyes shall see the King in his beauty. Isa. 33:17.
This was the appearance of the likeness of the glory of the Lord. Ezek. 1:26-28.
God hath highly exalted him. Phil. 2:9.
Thy people shall be willing in the day of thy power. Psa. 110:3.
Shall be given of the gold of Sheba. Psa. 72:15.
I will gather you from all nations. Jer. 29:14.
On whosoever it shall fall it will grind him to powder. It shall break in pieces and consume all these kingdoms. Luke 21:18; Dan. 2:44.
Those mine enemies, which would not that I should reign over them, bring hither and slay them before me. Luke 19:27.
The King of Israel, the Lord is in the midst of thee. Zeph. 3:15.
The Lord shall roar out of Zion. Joel 3:16.

WAIT FOR
Waiting for the consolidation of Israel—Who also himself waited for the kingdom of God. Luke 2:25,38; 23:51.
Waiting for the coming of our Lord—And to wait for his Son from heaven. 1 Cor. 1:7; 1 Thess. 1:10.
It shall be said in that day, Lo, this is our God; we have waited for him. Isa. 25:9.

WATCH
Watch therefore: for ye know not the hour your Lord doth come. Matt. 24:42.
Watch ye, therefore—And what I say unto you, I say unto all. Mark 13:33,37.
Blessed are those servants, whom the Lord, when he cometh, shall find watching. Luke 12:37; Matt. 24:44.
Behold, I come as a thief. Blessed is he that watcheth. Rev. 16:15.

BABYLON
LITERAL
I shall be a lady forever. Isa. 17:7.
The sceptre of rulers. Isa. 14:5.
The lady of kingdoms. Isa. 47:5.
Given to pleasures. Isa. 47:8.
Hath been a golden cup. Jer. 51:7.
Made all the earth drunken. Jer. 51:8.
Thine enchanter and thy sorceries. Isa. 47:12.
He hath crushed me, saith Zion. Jer. 51:34.
As a lion broken his (Israel's) bones. Jer. 50:17.
Like a dragon swallowed me up. Jer. 51:34.
Upon the ancients hast thou very heavily laid thy yoke. Isa. 47:6.
Israel was seventy years under bondage. Jer. 29:10.
My people, go ye out of the midst of her. Be not cut off in her iniquity. Jer.50:8; 51:6; Isa. 48:20.
The violence done to me and to my flesh be upon Babylon...shall Jerusalem say. Jer.51:55; 50:9.
The spoilers shall come unto thee—He that ruled the nations is persecuted—Make her desolate. Jer.51:3,46, 56, Isa. 14:6.
I shall not sit as a widow, neither shall I know the loss of children. Isa. 47:8.
In a moment, in one day, the loss of children and widowerhood. Isa. 47:9.
For her judgment reacheth unto heaven. Jer.51:9.
This is the time of the Lord's vengeance. Jer.51:16.
A drought upon her waters (the river Euphrates). Jer.50:38; 51:39; Isa. 44:27.
I will stir up the Medes—The weapons of his indignation. Isa. 13:17, 3, 4.
Commanded by Cyrus (signifies like "the heir"). Isa. 45:1-4.
To destroy the whole land (of the Chaldeans)....It shall be wholly desolate. Isa. 13:5; Jer.50:13.
How is Babylon become an astonishment among the nations—The praise of all the earth surprised. Jer.55:44.
Then the heavens and the earth, and all that is therein, shall sing for her. Jer.51:48.
And nations shall not flow together any more unto her—none shall save thee. Jer. 51:44; Isa. 47:15.

MYSTICAL
I sit a queen. Rev. 18:7.
Which reigneth over the kings of the earth. Mother of harlots. Rev. 17:5.
That sitteth upon many waters. Rev. 17:1.
Abundance of her delicacies. Rev. 18:3.
All nations have drunk of the wine. Rev. 18:3.
By thy sorceries were all nations deceived. Rev. 18:23.
In her was found the blood of saints—Rev 18:24.
The great red (papal) dragon. Rev. 12:3.
Made war with the saints. Rev. 13:7.
Shall wear out the saints. Dan. 7:25.
Spiritual Israel forty-two months trodden down. Rev. 13:5.
Come out of her, my people, that ye be not partaker of her sins. Rev. 18:4.
A great voice of much people shall say...he hath judged the great whore...and hath avenged the blood of his servants. (Rev. 19:1,2.)
These (nations) shall hate the whore, make her desolate, and eat her flesh. (Rev. 17:16, 17.)
Am no widow and see no sorrow. (Rev. 18:7.)
Therefore shall her plague come in one day. (Rev. 18:8)
For her sins have reached unto heaven. (Rev. 18:5.)
God hath avenged you on her. (Rev. 16:20; Rev. 19:2.)
The river Euphrates (political) dries up—that the way of the kings of the East might be prepared. Rev. 16:12.
Thou (Israel) art my battle-axe and weapons of war. Jer. 51:29.
Christ the heir of all things—the leader and commander of the people (Israel). Heb. 1:2; Isa. 55:4.
Come, behold the works of the Lord, what desolations he hath made in the earth. Psa. 49:8.
Alas, alas, that great city Babylon, that mighty city. Rev. 18:10, 18.
Rejoice over her, thou heaven and ye holy apostles. Rev. 18:20.
And the merchants (spiritual) of the earth shall weep and mourn over her—and shall stand afar off for fear of her torment. Rev. 18:11, 15.
Shall be as when God overthrew Sodom and Gomorrah.

I will stretch my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. Jer. 51:25.

Babylon is fallen, is fallen, and all her graven images he hath broken. Isa. 21:9; Jer. 51:8.

THE NATIONS IN SPIRITUAL DARKNESS

The inhabitants of the earth have been made drunk with the wine of her fornication. Rev. 17:11.

(The Papal system and its Protestant branches.)

By thy sorceries were all nations deceived. Rev. 18:23.

Because they received not the love of the truth—and for this cause God shall send them strong delusion, that they should believe a lie. II Thess. 2:10, 11.

I pray not for the world. Jno. 17:9—

The world lieth in wickedness. I Jno. 5:19.

The world by wisdom knew not God. I Cor. 1:23—Even as the Gentiles which knew not God. I Thess. 4:5.

Straight is the gate, and few there be that find it. Matt. 7:14.

When the Son of man cometh shall he find (Gr. the) faith on the earth? Luke 18:8.

The inhabitants of the earth have been inhabited. Isa. 63:17.

Neither shall they walk any more after the manner of the Gentiles, which knew not God, and which were not subject to the ordinances of God, which can not profit— and which are dark and unprofitable. Col. 2:8.

The wayfaring men, though fools, shall not err therein. Isa. 35:8.

Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways. Mic. 4:1; 2:3.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord. Zec. 8:21.

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. Zec. 8:23.

ALL NATIONS

Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people. Behold, I will gather all nations, and tongues, and shall show my glory. Isa. 66:18.

All the ends of the world shall remember and turn unto the Lord. Psa. 2:27.

SHALL KNOW HIM

The heathen shall know that I am the Lord—and I will sanctify my name among the heathen. Eze. 39:7, 21.

And I will be known in the eyes of every nation, and they shall know that I am the Lord. Eze. 39:23, 16.

And the heathen shall know that I am the Lord when I shall be sanctified in you (Israel) before their eyes. Eze. 36:23.

Thy way may be known upon earth, thy saving health among all nations. Psa. 67:2.

For thou wilt return to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. Zeph. 3:9.

SHALL WORSHIP HIM

For all nations shall come and worship before thee; for thy judgments are made manifest. Rev. 19:4.

The great city—which is spiritually called Sodom and Egypt. Rev. 11:8.

She shall be utterly burned with fire, for strong is the Lord God who judgeth her. Rev. 18:8.

Babylon is the great is fallen, is fallen, a cage of every unclean and hateful bird. Rev. 14:8.

Hereafter ye (the high priest) shall see the Son of man coming in the clouds of heaven. Matt. 26:64.

From whence we look for the Saviour. Phil. 3:20.

I shall see him, but not now. I shall behold him, but not in light. Num. 24:17.

Though now ye see him not, yet believing—For we shall see him as he is. I Pet. 1:8; 1 Jno. 3:2.

UNTIL

Ye shall not see me henceforth, until ye shall say. Matt. 23:39.

He shall send Jesus Christ—whom the heavens must receive until the times of restitution. Acts 3:20, 21.

Sit thou on my right hand until. Psa. 110:1.

Until the day dawn and the day-star arise. II Pet. 1:19.

Judge nothing before the time, until the Lord come. I Cor. 4:5.

That ye may be sincere and without offence—till the day of Christ. Phil. 1:10, 6.

Until the appearing of our Lord Jesus Christ. I Tim. 6:14.

RETURN

Return for thy servants' sake, the tribes of thine inheritance. Isa. 63:17.

After this I will return, and I will build again the tabernacle of David, which is fallen down. Acts 15:16.

To receive for himself a kingdom and reign. Acts 15:16.

SHALL APPEAR

Unto them that look for him shall he appear the second time. Heb. 9:28.

Unto all them also that love his appearing. II Tim. 4:8.

Looking for that blessed hope, and the glorious appearing. Tit. 2:13.

When the chief shepherd shall appear. I Pet. 5:4.

The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. II Tim. 4:1.

Jim. 4:14.

Might be found unto praise, and honour, and glory, at the appearing of the Lord Jesus Christ. I Pet. 1:12.

When he shall appear, we may have confidence. I Jno. 2:28.

When he shall appear, we shall be like him. John 17:17.

And every man that hath this hope in him. I Jno. 3:2.

When the Lord shall build up Zion, he shall appear in his glory. Psa. 102:16.

SHALL COME

One like unto the Son of man come with the clouds of heaven. Dan. 7:13.

Behold, your God (manifested in Jesus—Emanuel) will come with vengeance,. he will come and save you. Isa. 35:4.

So shall the Lord come down to fight for Mount Zion. Isa. 31:4.

Our God shall come and not keep silence. Psa. 50:3.

And the Redeemer shall come to Zion. Isa. 59:20.

The Lord will come with fire—to render his anger with fury. Isa. 66:15.

When the Son of man shall come in his glory. Matt. 25:31.

I will come again, and receive you unto myself. Jno. 14:2, 3.

Ye do shew forth the Lord's death till he come. I Cor. 11:26.

This same Jesus, which is taken up from you into heaven, shall so come in like manner. Acts 1:11.

And that shall come will and will not tarry. Heb. 10:37.


HE COMETH

Enoch prophesied also—behold, the Lord cometh. Jude 14.

For he cometh to judge the earth. Psa. 6:9-13.

For behold, the Lord cometh out of his place to punish the inhabitants of the earth. Isa. 26:21.

Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him. Rev. 1:7. (See Zec. 12:10.)

After a long time, the lord of those servants cometh. Matt. 25:19.

Of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark 8:38.

The day of the Lord so cometh as a thief in the night—but ye are not in darkness that that day should overtake you as a thief. I Thess. 5: 2, 4.

Be ye therefore ready, also: for the Son of man cometh at an hour when ye think not. Luke 12:40; Matt. 24:42.

HIS COMING

Then shall they see the Son of man coming in the clouds with great power and glory. Matt. 25:31; Mark 13:26; Luke 21:27.

But as the days of Noe were, so shall also come the coming of the Son of man. Matt. 24:37.
Behold, this dreamer cometh." Gen. 37:19.

"When they saw him afar off, they conspired against him, to kill him." Gen. 37:18.


Falsely reported that Joseph was killed. Gen. 37:32.

Promoted by Pharaoh—a "ruler over all the land of Egypt." Gen. 41:43

"And Joseph was the governor over the land." Gen. 42:6.

"Therefore has this distress come upon us." Gen. 42:21.

"Knew not that it was Joseph." Gen. 42:8, 23

In their second interview reveals himself. "Joseph made himself known unto his brother." Gen. 45:1.

"Unto his brother, I am Joseph, your brother." Gen. 45:5, 3.

"His brethren could not answer him, and were troubled at his presence." Gen. 45:3.

"But as for you, ye did it for evil." Gen. 45:7.

"Fear not, for am I in the place of God?" "Fear not: for I am With thee." Isa. 43:5.

"It was not you that sent me hither, but God." Gen. 45:8.

"But as for you, ye did it for evil." Gen. 50:20.

"Fear not, for am I in the place of God?" Gen. 50:19.

"To preserve you a posterity in the earth." Gen. 45:7.

"And to save your lives by a great deliverance." Gen. 45:7.


THE RETURN OF CHRIST

And his feet shall stand in that day upon the Mount of Olives. Zec. 14:4.


For the day of the Lord of hosts shall be upon everyone that is proud and lofty—When he ariseth to shake terribly the earth. Isa. 2:12, 21.

For the day of the Lord is near in the valley of decision. Joel 3:2, 14.

Many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to worship the Lord before the Lord. Zec. 8:22.

For mine house shall be called a house of prayer for all people. Isa. 56:7.

And in every place incense shall be offered unto the Lord, even on the places where they put the name of the Lord their God upon them. Zec. 8:23.

The Lord God will cause righteousness and peace to spring forth before all nations. Isa. 8:10.

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. 11:11.

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THE NAME OF THE DEITY

Until nearly 430 years after the typical conformation of the covenant made with Abraham (Gen. 50:2) the Deity was known to his servants only by the name of All-Shaddai, the Strength of the Mighty Ones. But when the time shall come to bring Israel out of Egypt, The Elohim of the Deity were sent to Moses to inform him, among other things, of a new name by which he was pleased to be known to his people. In answer, then, to the question, What is this name? The Deity said to Moses by his Elohim, ehyeh asher ehyeh, I will be who I will be: and he said, Thus shalt thou say unto the children of Israel, Ye shall hear of a name; which the Deity will manifest himself by the name Elohim, the Deity here indicated in the "Seven Spirits before the throne." In regard to this term Elohim, etymologically, I may remark here, that it is the first person singular of the future tense of the verb hayah, "to be or become." It does not mean, and never did, what it is made to signify in the English Version, i.e., "I am." The Deity told me that he is self-existent, that as but, on the contrary, said, "My name is, I will be; and by this name I was not known to Abraham"; nor, for any one else till he revealed it to the bush. Yet it appears in the second chapter of Genesis, and in the history of Abraham; but this happens because the compiler of those accounts—that is, Moses—being acquainted with this new name, and introduced it in the history of his ancestors. The English versionists have suppressed the name of the Deity wherever in their opinion it was not specially emphatic, and have represented Ehyeh, in its subsequent form, by Jehovah, which they have only introduced since the 8th century, and which occurs so often that the citation of the text occupies seven royal octavo columns of the margin. The form of the term Ehyeh, it is subsequently prevailed over Ehyeh, is pronounced Jehovah, according to the Masoretic pointing, invented five hundred years after the time of Jesus.

(continued on page 60)
### Development of Adamic Nature

#### Seed of the Woman
- Little lower than the angels.
- In the likeness of sin's flesh—Partook of the same.
- Son of Man—Fruit of David's loins.

#### Perfect Manifestation of Deity in Flesh: Mental and Moral

- Jesus—In my Father's name.... I and my Father are one.
- John—Equal with God—Christ the Lord—
- My Father and my God.

- My Father greater than I—My beloved Son—Filled with grace and truth—Filled with wisdom—Spake as never man spake—Loved righteousness and hated iniquity.

> "Which of you convinceth me of sin? Tempted as we are, yet without sin."

#### Born after the Flesh: Mental and Moral

- Born of the flesh—Flesh and blood.
- Natural Body—Of the earth, earthly.

#### Sinful Nature: Mental and Moral

- Children of darkness—Servants of sin—Wild olive tree—The natural man—The outward man.
- Mortally minded.

#### Imperfect Manifestation of Deity: Mental and Moral

- People for His Name—Into the Name—Which is named on you—God dwelleth in us—Word of God abideth in you—Begotten of God—New creature—New man.
- Inward man—Servants of Righteousness—Spiritually minded.

> "If we say that we have no sin, the truth is not in us."

#### All flesh as grass—In Adam all die.
- The whole creation groaneth—All nations as nothing.

#### Imperfect Manifestation of Deity: Mental and Moral

- Nations called by my Name—Walk up and down in my Name—Nation joined to the Lord—Righteousness and praise to spring before all Nations.
- A sea of glass.

#### Sacrifice offered for sin in the Messianic age.

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### Index

#### Jesus the Christ

- We have found the Messiah; which is, being interpreted, the Christ.

#### Joseph

- His dreams prophetic of his rulership over his brethren.
- Shalt thou indeed reign over us? Or, Shalt thou indeed have dominion over us? Gen. 37:9.
- "Their father loved him more than all his brethren." 37:4.

#### Levi

- I adjure thee, that thou tell us whether thou be the Christ. Matt. 26:63.

#### Nathanael

- Art thou the King of the Jews?—Art thou King, then—Thou sayest I am a king—To this end was I born—For this cause came I into the world. Jno. 18:33.


- Saying that he himself is Christ, a king—If thou be Christ save thyself. Luke 22:33.

#### Jesus Christ

- From the supper in the house of Levi. Luke 8:1

#### Joseph


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### Notes

- Sacrifice offered for sin in the Messianic age.
THE YAHWEH NAME

DIVINE NATURE

Thou art my Son, this day have I begotten thee—a Quickening Spirit—Express Image (Gr., substance) of His Person—Like a Jasper and a Sardine Stone—As the colour of Amber—The Likeness of the Glory of the Yahweh—The Holy of Holies—The Golden Altar.

A Name above every name—In My Name shall his horn be exalted—To continue His Father’s Name—The Mighty Ail—The Yahweh our Righteousness—The Yahweh is there.

Born of the Spirit—Spiritual bodies—Partakers of Divine Nature—Conformed to the Image of His Son—Fashioned like unto his glorious body—New Jerusalem—Pillars in the Temple—Precious Stones—The Urim and Thummim—His Father’s Name on their foreheads. Write upon them my New Name.

The Glorious Abrahamic Elohim

Nations saved—Death destroyed—Immortal Race—Glorified Humanity.

All the Earth filled with the Glory of Yahweh

R. C. BINGLEY
But all philosophers and theologians are now agreed that Jehovah is a spurious pronunciation—spirit manifestations of the Eternal Power, who will be called by His own Name, which did not permit an Israelite to pronounce, but also in bringing the glory of God to the whole earth, as foretold by the prophets.

This is the grand mystery of Godliness developed in an immortal race of beings, to the honor and praise of His glorious Name. Amen.

(Read “Phaneroumenos.”)

And they shall say to me, What is his name?—Thou shalt thou say. I am (Heb.) I shall be hast sent unto you. Exo. 3:15, 14.

I am the Lord: (Heb. Yahweh) that is my name—The Lord (Yaheu) of hosts is his name. Isa. 42:8, 48:2.

Behold I have sworn by my great name, saith the Lord—Whose name alone is Jehovah (Heb. Yahweh), Jer. 4:4, 5; Psa. 40:8.

Exalt him that rideth upon the heavens by his name Yah. Psa. 6:8-9.

Blessed be the name of God, Dan. 2:20


That is the name of God he be not blasphemed. 1 Tim. 6:1.

That thought upon his name—that fear my name. Mal. 3:16, 4:2.

Giving thanks to his name. —Which ye have showed towards his name. Heb. 13:15; 10:16.


There is a name under heaven given among men. Acts 4:12.

And given him a name above every name. Phil. 2:9.

And one that hath forsaken houses for my name's sake. Matt. 19:29.

Father, glorify thy name. I have both glorify it, and will glorify it again. Jno. 12:28.

I have manifested thy name unto the men thou gavest me. Jno. 17:6.

I am come in my Father's name. Jno. 5:43.

The works that I do in my Father's name. Jno. 10:25.

Shall be as a son to continue his Father's name for ever (Marg. ref.). Psa. 7:2-17.

In my name shall his horn be exalted. Psa. 89:24.

Baptising them into (Gr., eis) the name of the Father. Matt. 28:19.

To take out of them a people for his name. Acts 15:14, 17.

I will declare thy name unto my brethren. Heb. 2:12.

I kept them in thy name—Keep through thine own name those whom thou hast given me. Jno. 17:12, 11.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. Dan. 2:44.

A kingdom which cannot be moved. Heb. 12:28.

I will not drink of the fruit of the vine, until the kingdom of God come. Luke 22:18, 19.

The kingdom shall come to the daughter of Jerusalem. Mic. 4:8.

The kingdom shall not be left to other people, but it shall break in pieces (or thou shalt dash them in pieces), Psa. 2:9, and consume them (or these kingdoms), and it shall stand for ever. Dan. 2:44.

And of his kingdom there shall be no end, Luke 1:33.

The stone... (or “increase of his government,” Isa. 9:7) a great mountain, and filled the whole earth. Dan. 2:35.

“The stone which the builders rejected, the same is become the head of the corner”—On whosoever it shall fall, it will grind him to powder. Matt. 21:42, 44.

From thence is the shepherd, the stone of Israel. Gen 49:24.

Thy kingdom is an everlasting kingdom, and thy dominion endareth throughout all generations. Psa. 145:13.

The sceptre of thy kingdom is a right sceptre. Psa. 45:6.

This is the grand consummation predetermined by the prophecies, who will be called by His own Name, forming the Abrahamic Elokim; but also in bringing about that grand consummation predetermined by the Uncreated All, namely, the whole earth...
AFTERWARDS SHALL SEEK THE LORD THEIR GOD, AND DAVID THEIR KING IN THE LATTER DAYS. Hos. 3:5; Jer. 30:9; Eze. 34:23, 24: 37: 24.

THE KINGDOM OVERTHROWN BY THE ROMANS

The kingdom of God shall be taken away from you. Matt. 21:43. 

Jerusalem the desolation, our holy and our beautiful house, where our fathers praised thee, is burned with fire. Is. 64:10-11. 

They shall not leave in thee one stone upon another. Luke 19:44. 

How long, Lord? Wilt thou be angry for ever? Psa. 79:5. 

Behold, there is one come that maketh war with the Gentiles, and fighteth for your children. Matt. 23:38-39. 


THE THRONE AND KINGDOM RESTORED


Lord, wilt thou at this time restore the kingdom to Israel? Acts 1:6. 

The time came to possess the kingdom. Dan. 7:22. 

For the time to favour her (Zion), yea, the time to be Favoured. Dan. 2:35-36. 

Will build again the tabernacle of David. Is. 56:7. 

As in the days of old. Amos 9:11. 

For unto the angels hath he given charge of the nations. Dan. 7:13-14. 

And all the heathen (Marg. ref.) upon whomsoever his name is called. Acts 14:17.

We will walk in the name of our God. Mic. 4:5. 

And they shall walk up and down in my name. Zec. 10:12. 

That thou mayest fear this glorious and fearful name, The Lord (Heb., Yahweh) thy God. Deut. 28:58. 

They shall sanctify my name, and shall fear the God of Israel. Isa. 29:23. 


Let them praise thy great and terrible name. Matt. 23:23. 

My name is dreadful among the heathen — for my name shall be great among the Gentiles. Mal. 1:14, 11. 

And I will sanctify my great name, which was profaned among the heathen. Zec. 14:21. 

And I will sanctify my great name, which was profaned among the heathen. Zec. 14:21. 

In his name shall the Gentiles trust. Matt. 23:21. 

Let them praise the name of the Lord: for his name alone is excellent. Psa. 148:13. 

For the nation and kingdom that will not serve thee shall perish. Is. 60:12. 

I will overthrow the throne of kings, and I will destroy the strength of the kingdoms of the heathen. Hag. 2:22. 

THE GREAT DRAMA

OF THE GENTILES

APOCALYPTICALLY REVEALED

IN SEVEN ACTS

WITH MANY SHIFTING SCENES, BEING PERFORMED ON THE WORLD'S STAGE DURING THE GENTILES' TIMES

ITS OPENING SCENE—Rome, the seat of the Caesars, in the height of its glory and prosperity, in the reign of Nero.

ITS CLOSING SCENE—Jerusalem, the seat of the Divine Imperial Government, in the reign of the Lord Jesus, as “King over all the earth.” Jer. 3:17.

“The Lamb opened the book (or scroll) and loosed the seals thereof.” (Rev. 5:5; 6:1.)

THE FIRST SEAL

A. D. 96

The Roman power, symbolically expressed by “a white horse” (an ancient symbol of the Romans). Its white color denoted a peaceful period in the empire, and “he that sat on it,” etc., descriptive of a bloodless victory of truth over Paganism.

(Rev. 6:2—Eur., vol. II. p. 126)

THE SECOND SEAL

A. D. 183

“And there went out another horse that was red,” symbolizing the intestine troubles in the Roman Empire, resulting in much bloodshed.

(Rev. 6:4—Eur., vol. II. p. 149)

THE THIRD SEAL

A. D. 212

“And lo, a black horse,” representing a period of oppression and mourning in the Greco-Latin society.

(Rev. 6:5—Eur., vol. II. p. 167)

THE FOURTH SEAL

A. D. 235

“And behold, a pale horse, with his rider named Death,” symbolizes a period of war, pestilence and famine which greatly deminated the Roman inhabitable world.

(Rev. 6:8—Eur., vol. II. p. 185)

THE FIFTH SEAL

A. D. 303

The fierce persecution of the Christians through the edict of Emperor Diocletian, and the subsequent abolishment of Paganism in the Roman Empire.

(Rev. 6:9—Eur., vol. II. p. 210)

THE SIXTH SEAL

A. D. 311

The great earthquake (political) in the Imperial Roman heavens, resulting in casting

THE SEVENTH SEAL
Embraces the Seven Trumpets and Seven Vials, as the Seven Thunders of the Little Open Scroll. From a. d. 324 to the end of the Gentile times.

In the opening of the Seventh Seal, "there was silence in the heavens about the space of half an hour" (Rev. 8:1), which gave the government of Imperial Rome under Constantine. (Rev. 8:1—Eur., vol. II, pp. 79, 344-381, 404.)

THE FIRST TRUMPET
A. D. 305
"Hail and fire mingled with blood,"—the Huns and Goths affecting the third part of the Roman Empire, under Alaric, who ravaged Rome and its provinces. "The trees" (mighty men) "burned with fire" (the Catholic multitude) were destroyed by these barbarians. (Rev. 9—Eur., vol. II, p. 413.)

THE SECOND TRUMPET
A. D. 424
"A great mountain cast into the sea"—the Vandals under Genseric, called "the tyrant of the West." This event devastated the Roman fleet in the Mediterranean. (Rev. 8:8—Eur., vol. II, p. 420.)

THE THIRD TRUMPET
A. D. 450
"There fell a great star from heaven named "Bitter." This event marked the beginning of the "fifteen years" in the governmental period of the Vandals. (Rev. 13:14—Eur., vol. III, p. 325.)

THE FOURTH TRUMPET
A. D. 476
The third part of the sun, moon and stars were "smitten and darkened." In the days of Romulus Augustus, the last emperor, who was banished by Odoric of the Goths, the first foreign prince who reigned in Italy under the title of Patriarch, as the representative of the Eastern Roman Emperors. (Rev. 8:10—Eur., vol. II, p. 428.)

THE FIFTH TRUMPET
A. D. 602
"A star falls from heaven to earth, symbolizes the Mohammedan power descending upon the Catholic idolaters dwelling in the Eastern Third of the Fourth Beast dominion," out of the "bottomless pit or abyss," the Arabian region, whose king is called "A Despot." (Rev. 13:11—Eur., vol. III, p. 292.)

THE SIXTH TRUMPET
A. D. 699
"There shall be an handful of corn in the earth," which symbolizes the "locusts" or armies, who were "loosed" by the locusts of the "third part of the sea," who destroyed "the third part" (Revelation 8:8) of the Sea," who destroyed "the third part" of the ocean. (Rev. 8:8—Eur., vol. II, p. 420.)

THE SEVENTH TRUMPET
A. D. 799
The "Beast of the Sea" arose in the fifth century. In a. d. 333, Justinian proclaimed the Bishop of Rome as the head of the Catholic Church. (Rev. 13—Eur., vol. III, p. 158.)

"There shall be an handful of corn in the earth," which symbolizes the "locusts" or armies, who were "loosed" by the locusts of the "third part of the sea," who destroyed "the third part" of the ocean. (Rev. 8:8—Eur., vol. II, p. 413.)

THE PROMISED REST
Once offered Israel after the flesh (Heb. 4:1, 10) was the land of promise. (Num. 14:8; Heb. 11:9)—and to become a "kingdom of priests" therein. (Exo. 19:6)—"Not being mixed with faith" (Heb. 4:2)—and "swallowing the words of promise"—"taking of my purpose"—(see Num. 14:24)—"Not allowing them to enter in, "their carcasses fell in the wilderness." (Heb. 3:17)—"Therefore the rest remaineth for the people of God," the Israelites indeed. (Heb. 4:1-16)

OFFERED THROUGH CHRIST
"Seeing therefore it remaineth that some must enter therein" (Heb. 4:6)—"for unto us was the gospele of good news and of salvation through faith in," (Eph. 3:6)—"being like manner offered" the "royal priesthood" (1 Pet. 2:9; Rev. 5:10)—"if we hold the beginning of our confidence steadfast unto the end." (Heb. 3:14)—"will enter the land of rest, and rule therein" (Luke 22:30) and the "great mountain," the "底less pit" of the "third part of the sea." (Dan. 7:27)—"when the kingdom shall come to the daughter of Jerusalem." (Mic. 4:8)—as the "Most High giveth it to whomsoever he will." (Dan. 4:25)—"For all the earth is mine" (Exo. 19:5)—which "shall be filled with the glory of the Lord." (Num. 14:21; Isa. 11:9; Hab. 2:14.)

The "Beast of the Sea" arose in the fifth century. In a. d. 333, Justinian proclaimed the Bishop of Rome as the head of the Catholic Church. (Rev. 13—Eur., vol. III, p. 158.)

Instead of the stem of the Roman heavens "smitten and darkened." (Rev. 8:12—Eur., vol. II, p. 437.)

Rome again the seat of Imperial Power, in a. d. 799. The "Beast of the Sea" was destroyed "the third part" of the ocean. (Rev. 13:11—Eur., vol. III, p. 292.)

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the tender grass of grapes shall bow itself under the grist, Amos 9:13.

There shall be an handful of corn in the earth, symbolizes the "locusts" or armies, who were "loosed" by the locusts of the "third part of the sea," who destroyed "the third part" of the ocean. (Rev. 8:8—Eur., vol. II, p. 413.)

And ye shall dwell in the land, and I will call for corn, and will increase it, and lay no famine upon you. (Ezek. 36:28, 29.)

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall yield her increase. (Zech. 8:12.)

And he shall cause to come down for you the fourth part of the fifth moon of the latter rain. Joel 2:25.

And the fruit of the earth shall be excellent and comely for them that are escaped of Israel. (Isa. 4:2.)

For ye shall be a delightsome land, saith the Lord. (Mal. 3:12.)

THE KINGDOM OF GOD OR KINGDOM OF ISRAEL IN THE PAST
The Lord shall rule over you. Judg. 8:23.

But they rejected me, that I should not reign over them. (1 Sam. 8:7.)—"When the Lord God was your king." (1 Sam. 12:12.)

Behold the king (Saul) whom ye have chosen. (1 Sam. 12:13.)

The Lord hath rent the kingdom of Israel from thee (Saul) this day. (1 Sam. 15:26-28.)

But chose the tribe of Judah, he chose David. (Ps. 89:27.)

Among the sons of my father (Jesse) he liked me to make me king over all Israel. (1 Chron. 28:4.)

He hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord. (1 Chron. 28:5.)

Then Solomon sat on the throne of the king—a king instead of David. (1 Chron. 29:23.)

Which delighted in thee, to set thee on his throne, to be king for the Lord thy God. (1 Chron. 9:8.)

THE THRONE OVERTURNED BY THE BABYLONIANS
Remove the dross, and take off the crown. (Isa. 4:21.)—"It shall be no more, until he comes whose right it is, and I will give it him." (Ezek. 21:27-28.)

We have no king, because we feared not the Lord. (Hos. 10:8.)

The crown is fallen from our head. (Lam. 5:16.)

The throne of thy glory disgraced. (Jer. 14:21.)

Thou hast profaned his crown by casting it to the ground. (Psa. 89:38-46.)

For the children of Israel shall abide many days without a king. (Hos. 3:4.)
THE NATIONS BLESSED
In thee (Abraham) shall all nations blessed be.

2 J.4, 5.

And in thy seed (see Gal. 3:16-29) shall all the nations of the earth be blessed.


All men shall be blessed in him; all nations shall call him blessed.

Psa. 72:17.

And the nations shall bless themselves in him, and in him shall they glory.

Jer. 4:2.

Nation shall not lift up sword against nation, neither shall they learn war any more.

Isa. 2:2-4; Mic. 4:3.

He maketh wars to cease.

Psa. 46:9.

And abundance of peace so long as the moon endureth.

Psa. 72:7.

On earth peace, and good will, towards men.


There shall be no more thence an infant of days, nor an old man that hath not filled his days:

Gen. 6:5. 20.

And hath filled the hungry with good things.


And satisfied the desire of every living thing.

Psa. 145:16.

O let the nations be glad, and sing for joy.

Psa. 67:4.

Let the multitude of the isles be glad thereof.


They shall abundantly utter the mystery of thy great goodness, and sing of thy righteousness.


Mercy and truth are met together; righteousness and peace have kissed each other.

Isa. 45:10.

One generation shall praise thy works to another, and shall declare thy mighty acts.


My name shall be great among the nations.

Mal. 1:11.

Make a joyful noise unto God, all ye lands; sing forth the honour of his name; make his praise glorious.

Psa. 66:1, 2.

Promises—Possess the gate of his enemies. See "Lion of the tribe of Judah."

THE MIDDLE EAST—PALESTINE
My covenant with Abraham will I remember; I will remember the land.

Lev. 26:42.

A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it.

Deut. 11:12.

Then will the Lord be jealous for his land—The Lord’s land.

Joel 2:18; Hos. 9:3.

Fear not, O land; for the Lord will do great things.

Joel 2:21.

And will be merciful to his land.

Deut. 32:43.

Break forth into joy, sing together, ye waste places of Jerusalem.

Isa. 5:29.

They shall build up the old wastes, the desolations of many generations.

Isa. 61:4.

And the glory of Jerusalem shall be as the glory of the earth among the mountains of Israel which have always been waste. (Rev. 21:20)

Isa. 65:20.

The land of promise.

Heb. 11:9.

THE NATIONS BLESSED
THE SEVENTH TRUMPET
(Third Woe)
Comprehends the Seven Vials “of the wrath of God poured out upon the earth.”

The judgments of the first five Vials lasted from A. D. 1795 to 1819, and were confined to modern Europe. The last Vial, like its predecessors, commences its series of events before the complete exhaustion of the Sixth Vial.

(Eur. vol. II, pp. 83, 84; vol. III, p. 472)

THE FIRST VIAL
A. D. 1789

There fell a noisome and grievous sore upon the men with whom the mark of the beast—The elements of civil and foreign war in active operation, spreading its sores out from France, and afflicting the Catholic portion of Europe.

(Rev. 16:2—Eur. vol. III, p. 477)

THE SECOND VIAL
A. D. 1793

Poured upon the seas, and it became as the blood of a dead man. (the great naval war carried on for over ten years, in which England destroyed most of the fleets of the priest-ridden countries, and the loss of life was very great, as the above symbolic language conveys.)

(Rev. 16:3—Eur. vol. III, p. 486)

THE THIRD VIAL
A. D. 1796

Naples in war with Austria, in the region of the “rivers and fountains of waters,” chiefily in the northern Italy, “and they became blood,” descriptive of those sanguinary engagements.

(Rev. 16:4—Eur. vol. III, p. 189)

THE FOURTH VIAL
A. D. 1805

Poured upon the sun, the overthrow of the royal house of Austria, which had long been the military support of the Papacy. The German powers, in their force conflict with Napoleon, who was the sun “scorching men with fire,” the fiery elements of war bringing about great national calamities.

(Rev. 16:10—Eur. vol. III, p. 511)

THE SIXTH VIAL
A. D. 1803

Poured upon the great river Euphrates—the like symbol employed in the Sixth Trumpet (chap. 9:14) of the same great Ottoman power which became so formidable a menace to Europe, but not long after the fall of Napoleon its “water” commenced drying up, and when the Turkish empire falls to pieces, “the way of the kings of the east” (Or. Sun’s rising—the saints) is prepared: also the other “three unclean spirits” (French influence) emanating from three political centres, as expressed in symbol: result in the nations making mighty preparations “for the battle that is coming great Day of Judgment.”

(Rev. 16:12—Eur. vol. III, p. 532)

THE SEVENTH VIAL
A. D. 1817—Eur. vol. III, p. 605

Poured upon the air, affecting the kingdoms of the nations. The nations become an;•y: their political and ecclesiastical systems disappear through the uttering of the

THE SEVEN WINDS
contained in
The Little Green Scroll
in the hands of the Rainbow Angel—Jesus and his glorified saint.


The Great Harlot, having sat for centuries in the hands of the Rainbow Angel—Jesus and his glorified saint. As expressed in symbolism. (Rev. 16:13—Eur. vol. III, p. 486)

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INDEX RERUM:

A READY REFERENCE ON BIBLICAL SUBJECTS

THE PROMISES

Unto a land that I will shew thee (Abraham). Gen. 12:1.
Into a place which he should after receive for an inheritance. Heb. 11:8.
Arose, walk through the land; for I will give it unto thee. Gen. 13:17.
By faith he sojourned in the land of promise. Heb. 11:9.
Whereby shall I know that I shall inherit it? Gen. 12:7-15.
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 him. Acts 7:5.
For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Gal. 3:16.
It cannot disannul, that it should make the promise of none effect. Gal. 3:17.
For the promise that he should be heir of the world, Rom. 4:13.
And in thee (Abraham) shall all the families of the earth be blessed. Gen. 12:3.
All nations of the earth shall be blessed in him (Abraham). Gen. 18:18.
Preached before ("the" omit, see Diaglott) gospel (i.e., glad tidings) unto Abraham, saying, in thee shall all nations be blessed. Gal. 3:8.

Sojourn in this land. . . for unto thee (Isaac): Gen. 26:3.
And unto thy seed, (see Gal. 3:16) I will give all these countries. Gen. 26:3.
That thou (Jacob) mayest inherit the land wherein thou art a stranger. Gen. 24:2.
Isaac and Jacob, the heirs with him (Abraham) of the same promise. Heb. 11:9.
These all died in faith, not having received the promises, but having seen them afar off. Heb. 11:13.
Will receive them at the resurrection, (see Matt. 22:31, 32).
When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God. Luke 13:28, 29.
Thou wilt perform the truth unto Jacob, and the mercy to Abraham. Mic. 7:20.

To perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he swore to our father Abraham. Luke 1:72, 73.

THE SEED:

PERSONAL AND MYSTICAL

Now to Abraham and Isaac his seed were the promises made. And to thy seed which is Christ. Gal. 3:16.
For all the land which thou seest, to thee will I give it, and to thy seed forever. Gen. 15:15.
(And the law was added, till the seed should come to whom the promise was made. Gal. 3:19.
And we declare unto you glad tidings, that the promise of the seed which was made unto the fathers, God hath fulfilled the same unto their children, in that he raised up Jesus again. Acts 13:32, 33.
For the hope of the promise of the seed made unto our fathers: unto which promise our twelve tribes, hoping to come. Acts 26:6, 7.
For the hope of Israel (the promised seed—Jesus) I am bound with this chain. Acts 28:20.
And thy (Abraham's) seed shall possess the gate of his enemies. Gen. 22:17 (Gen. 3:15).
And in thy seed shall all the families of the earth be blessed. Gen. 22:18.
And in thy (Isaac's) seed shall all the nations of the earth be blessed. Gen. 26:4.
The same is he that receiveth thee, to whom (Jacob) I will give it, and to thy seed. Gen. 28:13.
In thee (Jacob) and in thy seed shall all the families of the earth be blessed. Gen. 28:14.
Jesus Christ confirmed the promises made unto the fathers. Rom. 15:8.
Mediator of a better covenant, which was established upon better promises. Heb. 8:6.
For all the promises of God in him are yea, and in him Amen. 2 Cor. 1:20.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. 3:29.
The children of the promise are counted for the seed. Rom. 9:8.

A CHART

EXHIBITING AT A GLANCE

THE DURATION OF
THE KINGDOM OF MEN
FROM THE
BABYLONIAN DYNASTY
TO THE END OF THE
GENTILE TIMES

As decreed by Jehovah, when "the Kingdoms of this World become the Kingdoms of our Lord and his Christ." (Rev. 11:15.)

Princes and statesmen in studying political economy, at best a speculative science, with all the experience of the past, have been unable to discover a remedy for the many evils existent in the world; and although science has solved many difficult problems, it has never yet explained the phenomena of history, and men with all their wisdom and sagacity cannot even determine whether history will continually repeat itself, much less give a faint outline of the future course of events.

Nevertheless, men of reason and sober judgment cannot conceive but that the Divine Architect, "who with a master hand hath this great whole into perfection touch'd," has some definite relation to the inhabitants thereof; but greatly owing to the teachings of popular theology, they fail to look for the divine solution of all civil, ecclesiastical, and social evils, which is plainly inscribed on the pages of that Book of books,—The Bible.

Therein is revealed a grand political economy in the near future, affecting the welfare of nations by the establishment of the Kingdom of God under the Messianic order of things. "Behold a king shall reign in righteousness, and princes rule in judgment." (Isa. 32:1.)

This Divine scheme, regulating the affairs of the world, is the long-looked-for golden age of universal peace and prosperity, finally resulting in the abolition of death itself.

When this visible Theocracy shall have accomplished its great purpose, "the mystery of God will be finished, as he hath declared to his servants the prophets." Rev. 10:7.
DURATION OF THE KINGDOM OF MEN

PORTRAYED BY THE FOUR GREAT EMPIRES AS REVEALED IN THE SCRIPUTRES OF TRUTH.

PAST.

THE KINGDOM OF GOD

OR

KINGDOM OF ISRAEL

IN ITS ZENITH

SOLOMON

"SAT UPON THE THRONE OF THE KINGDOM OF THE LORD OVER ISRAEL." (I Chron. 29:23, 29:29; 2 Chron. 9: 8.)

THE DETHRONEMENT OF

THE ROYAL HOUSE OF JUDAH

BY THE BABYLONIANS.

"I will overthrow, burn, and cut off, and it shall be no more, until he come whose right it is; and I will give it him."

(Ex. 21: 25-27.)

ADDENDA

THE KINGDOM OF GOD

Considered under the controls of Scriptural and "scripture" as practiced by Jesus. The Hebrew Commonwealth, the Hebrews, and all the Hebrews, are known as the "Kings of the Earth (Mosaic), the Medes and the Persians (A.D. 2000), the Greeks, and the Romans (A.D. 1900) followed by the Gentiles. The "seven kings" has now been completed by the "thousand years" of the "Prince of the Peace" or "the apostles" (A.D. 1660) and the "Gentile period" (A.D. 1914).

"I will bring you into the midst of jerusalemites, and I will save you there, and -I will guide you forever and I will establish you as a name among the nations, and the Lord shall be the head of your king."

(20: 24-25.)

THE SEVENTY WEEKS.

The above Colours represented the different Metals of the Temple answers to the first Beast in the Tribulation, as the four great Empires.

THE VISION OF THE EVENING-MORNING PERIOD.

"The words that He spake unto Daniel were finished."

(Rev. 10: 1-2.)

NOTE:

The visions of Daniel and John not only revealed the existence of the Four Great Empires and other nations that should arise, but are also descriptive of their political career during the Seven Times of the Kingdom of Men, whereas the visions of the Image, as told by the King of Babylon, have a special reference to the periods of time that should be occupied by the Kingdoms before the final Kingdom shall be established.

The Kingdom that is divided among the four parts of the world is referred to in Daniel 2: 43, 44, as the Kingdom of the Earth, and in Dan. 7: 23, it is referred to as the Kingdom of the Gentiles. The Kingdom of the Earth is divided into four parts, each of which is represented by a different Metal in the Image, and each Metal is divided into four parts, one for each of the four parts of the world.

"THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."
INDEX RERUM:  
— A —  
READY REFERENCE ON BIBLICAL SUBJECTS

MAN'S RELATION TO GOD, THE FATHER OF OUR LORD
JESUS CHRIST — PATERNAL ASPECT:
I ascend unto my Father and your Father, and to my God and your God. John 20:17
That ye may be the children of your Father which is in Heaven. Matt. 5:45
But love your enemies and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind to the unthankful and to the evil. He therefore merciful as your Father also is merciful. Luke 6:35, 36
For ye are all the children of God, BY FAITH in Christ Jesus. Gal. 3:26
We, the faithful, are the children of God. Rom. 8:16
He therefore followeth God, as dear children, and walk in love. Eph. 5:1-2
Touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:18
But as many as received Him, to them gave He power to become the sons of God. Rom. 8:14
That ye may be blameless and harmless, the sons of God ... among whom ye shine as lights in the world. Phil. 2:15
Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when He shall appear (i.e., Christ) we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. 1 John 1:1-3
Marvel not that I said unto you, ye must be born again. Except a man be born again, he cannot see the Kingdom of God. John 3:5,7
As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12-13
Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth Him that is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our FAITH. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 John 5:1-5

OUR RELATIONSHIP TO ABRAHAM, THROUGH CHRIST, HIS SEED.
PATERNAL ASPECT:
He (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that BELIEVE, though they be not circumcised, that righteousness might be imputed unto them also. The father also of those who walk in the steps of that faith of our father Abraham,
which he had been yet uncircumcised. For the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of FAITH. Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the FAITH OF ABRAHAM, who is the father of us all. As it is written, I have (by promise) made thee (Abraham) a father of many nations, before whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though they were. Who against hope believed in hope, that he might become the father of many nations. Rom. 4:11-13: 16-18

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. Gal. 3:29

Now we brethren, as Isaac was, are the children of Promise. Gal. 4:28

OUR RELATIONSHIP TO JESUS, SON OF THE LIVING GOD.

FRATERNAL ASPECT:
The King, (Christ) shall say, 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. Matt. 25:40

Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me. Matt. 28:10

Go to my brethren, and say unto them, I ascend unto my father, and your father, and to my God, and your God. John 20:17

For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first-born among many brethren. Rom. 8:29

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord? 1 Cor. 9:5

To the saints and faithful brethren in Christ, which are at Colosse: Grace be unto you and peace, from God our Father and the Lord Jesus Christ. Col. 1:2

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

GOD, THE FATHER OF OUR LORD JESUS CHRIST
UPON OUR KNOWLEDGE OF GOD DEPENDS OUR FUTURE EXISTENCE:

Jesus said; This is life eternal, that they might KNOW THEE, the ONLY TRUE GOD, and Jesus Christ, whom Thou hast sent. John 17:3

A certain lawyer stood up and tempted Him (Christ) saying, Master, what shall I do to inherit eternal life? ... And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10:25, 27

Jesus said, They that worship Him (God) must worship Him in truth. John 4:24

To the nation of Israel God spoke through Moses, saying, Thou shalt have NONE OTHER gods but ME. Ex. 34:14 Jesus repeated this in Mark 12:29. One of the scribes came and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered: The first of all the commandments is: Hear, O Israel, the Lord our God is ONE LORD; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and with all thy mind; and thy neighbor as thyself. Luke 10:25, 27

Jesus said, They that worship Him (God) must worship Him in truth. John 4:24

To the nation of Israel God spoke through Moses, saying, Thou shalt have NONE OTHER gods but ME. Ex. 34:14 Jesus repeated this in Mark 12:29. One of the scribes came and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered: The first of all the commandments is: Hear, O Israel, the Lord our God is ONE LORD; And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and with all thy mind; and with all thy strength; this is the first commandment. Mark 12:28-30

The prophet Isaiah spoke "BEFORE ME (GOD) there was NO GOD FORMED, and neither shall there be AFTER ME." Isa. 43:10

Thus saith the Lord of Hosts, I am the first, and I am the last, and beside me THERE IS NO GOD. Isa. 44:6

Paul, the Apostle, said; There is NONE OTHER GOD BUT ONE. 1 Cor. 8:4 Again in Eph. 4:6, we read, THERE IS ONE GOD and Father of all (those "that believe"), who is above ALL.

Israel had this lesson to learn, as recorded in Deut. 4:39, The Lord our God is ONE LORD, and beside Him, THERE IS NONE ELSE. Know this and consider it in thine heart, that the LORD, HE IS GOD in heaven above and upon the earth beneath; there is NONE ELSE.

Paul said to the believers of Galatia, GOD IS ONE (Gal. 3:20). THERE IS ONE GOD AND ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS. 1 Tim. 2:5

Now unto the KING, ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, be honor and glory forever and ever. 1 Tim. 1:17

GOD HAS NO EQUAL, for HE saves; I am God and there is none like me. Isa. 46:9

Also, to whom will ye liken ME or SHALT I BE EQUAL? saith the Holy One. Isa. 40:12, 25

Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath. 1 Kings 8:23

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and set Him at His own right hand in the heavenly places. Eph. 1:20

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. Heb. 4:15

Jesus said to Mary: Go to my brethren and say unto them, I ascend unto my Father and your Father, to my God and your God. John 20:17

After Christ's ascension, Stephen (later a martyr), was permitted to see the heavens were opened and He saw the glory of God and Jesus standing on the right hand of God. Acts 7:55, 56

Then cometh the end, when the Son shall have delivered up the Kingdom to God, even the Father, ... for He must reign till He hath put all enemies under His feet. Then all things shall be subdued unto Him, then shall the Son also be subject unto Him (GOD), that put all things under Him, THAT GOD MAY BE ALL IN ALL. 1 Cor. 15:24-28

The Jews sought the more to kill Him (Jesus) because He not only had broken the sabbath but said also that God was His Father, making Himself equal with God. THEN ANSWERED JESUS AND SAID UNTO THEM, Verily, verily, I say unto you, THE SON CAN DO NOTHING OF HIMSELF ... For the Father loveth the Son and sheweth Him all things that Himself doeth, and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man but hath committed all judgment unto the Son, I can of mine own self do nothing. As I hear, I judge, and my judgment is just, because I seek not mine own will but the will of the Father which hath sent me. John 5:18-22

Jesus answered them, I told you and ye believed not, The works that I do in my Father's name; they bear witness of me. But ye believe not, because ye are not of my sheep, and said unto you, My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish ... MY FATHER IS GREATER THAN ALL. John 10:25-26

Jesus said: My doctrine is not mine; but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. For nothing of myself, but as my Father hath taught me, I speak these things. For I do always those things which please Him. John 8:28

Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said I am THE SON OF GOD? If I do not the works of my Father believe me not. But if I do, though ye believe not me believe the works, that ye may know and believe that the Father is in me and I in Him. John 10:36-38. I and my Father are one (John 10:30) For He did always those things which pleased the Father. I pray not for the world but for those whom thou hast given me for they are thine. And all mine are thine, and thine are mine; for I am glorified in them. Hely Father, keep through thine own name those whom thou hast given me, that they may be one, even as we are. I have given Them Thy Word. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy Truth: Thy Word is Truth, that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory thou gavest me, I have given (and will give) them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one. John 17th chapter
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I believe that Jesus Christ is the Son of God. Acts 8:37

He preached Christ in the synagogues, that He is the Son of God. Acts 9:20

Jesus said: This is LIFE ETERNAL, THAT THEY MAY KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAST SENT. John 17:3

Christ also said: FOR MY FATHER IS GREATER THAN I. John 14:28

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