

No 412 45

A

PLAIN STATEMENT

OF THE

CHRISTIAN FAITH

IN

OPPOSITION TO THE FAITHS OF CHRISTENDOM,

BY

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THE BIBLE.

THE Bible contains the will of God to man ; gives ample evidence of His foreknowledge ; teaches what man is physically, mentally, and morally, and propounds a scheme styled "The Gospel," showing what he may become. It contains the history of God's Kingdom in past ages ; and determines the bases of His Kingdom in the future. The moral code of the Bible is full as to the letter, and perfect as to the spirit ; it enjoins honesty, impartiality, and brotherly love. No book enters so exquisitely into the deep recesses of human nature, and none is so well adapted to develop excellency of life and large views concerning the universe and the power of God. Some of the greatest and best among men have retired from their intellectual labours to take, within its sanctuaries, that calm repose which passes description. Viewing the Bible in this light, we propose to present in a methodized form some of its principal doctrines, leaving the observant and candid reader to compare them with very much now current in the Christian world, and to decide for himself which course it will be most profitable to pursue.

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 PLAIN STATEMENT
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THE THINGS CONCERNING THE KINGDOM OF GOD.

The gospel preached by Jesus consisted of Good News concerning THE KINGDOM OF GOD.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of THE KINGDOM OF GOD.—*Mark i. 14.*

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of THE KINGDOM.—*Matt. iv. 23.*

And he (Jesus), said unto them, I must preach THE KINGDOM OF GOD to other cities also ; for therefore am I sent.—*Luke iv. 43.*

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of THE KINGDOM OF GOD ; and the twelve were with him.—*Luke viii. 1.*

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the GOSPEL OF THE KINGDOM, and healing every sickness and every disease among the people.—*Matt. ix. 35.*

Seek ye first the KINGDOM OF GOD, and his righteousness ; and all these things shall be added unto you.—*Matt. vi. 33.*

When any one heareth the WORD OF THE KINGDOM, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.—*Matt. xiii. 19.*

And the people, when they knew it, followed him : and he received them, and spake unto them of THE KINGDOM OF GOD, and healed them that had need of healing.—*Luke ix. 11.*

There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in THE KINGDOM OF GOD, and you *yourselves* thrust out.—*Luke xiii. 28.*

The gospel preached by the Apostles was the same, viz. :
THE GOSPEL OF THE KINGDOM OF GOD.

Then he (Jesus), called his twelve disciples together, * * and he sent them to preach THE KINGDOM OF GOD, and to heal the sick.—*Luke ix. 1, 2.*

When they believed Philip, preaching THE THINGS CONCERNING THE KINGDOM OF GOD, &c.—*Acts viii. 12, 25.*

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading THE THINGS CONCERNING THE KINGDOM OF GOD.—*Acts xix 8.*

Paul dwelt in his own hired house, * * preaching THE KINGDOM OF GOD.—*Acts xxviii. 30, 31.*

And now, behold, I know that ye all, among whom I have gone preaching THE KINGDOM OF GOD, shall see my face no more.—*Acts xx. 25.*

WHAT IS THE KINGDOM OF GOD? *Answer* : A POLITICAL AND RELIGIOUS DOMINION to be established upon the earth by Christ and his Saints, with the result of abolishing all human governments, and subjecting mankind to the will of God.

And in the days of these kings shall the God of heaven SET UP A KINGDOM which shall never be destroyed : and the kingdom shall not be left to other people, but *it shall break in pieces and consume all these kingdoms*, and it shall stand for ever.—*Dan. ii. 44.*

I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him DOMINION, AND GLORY, AND A KINGDOM, *that all people, nations, and languages should serve him*; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that *which* shall not be destroyed. The saints of the most High shall take THE KINGDOM, and possess THE KINGDOM for ever, even for ever and ever.—*Dan. vii. 13, 14, 18, 22, 27.*

And the LORD *shall be king* over ALL THE EARTH ; in that day shall there be one LORD, and his name one.—*Zec.* xiv. 9.

And the seventh angel sounded ; and there were great voices in heaven, saying, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST ; and he shall reign for ever and ever.—*Rev.* xi. 15.

And *I will overthrow* the throne of kingdoms, and *I will destroy* the strength of the kingdoms of the heathen (HEB.) *nations*.—*Hag.* ii. 22.

Ask of me, and I shall give thee the heathen (*i.e.* nations) for thine inheritance, and THE UTTERMOST PARTS OF THE EARTH for thy possession. Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel.—*Psalms* ii. 8, 9.

The Lord at thy right hand shall strike through KINGS in the day of his wrath.—*Psalms* cx. 5.

The kingdom of Israel, which existed in the land of Palestine, was the kingdom of God.

And of all my sons (for the LORD hath given me many sons) he hath chosen Solomon my son to sit upon the throne of THE KINGDOM OF THE LORD over Israel.—*1 Chron.* xxviii. 5.

Blessed be the LORD thy God, which delighted in thee to set thee on HIS THRONE to be KING FOR THE LORD THY GOD.—*2 Chron.* ix. 8.

And now ye think to withstand the KINGDOM OF THE LORD in the hand of the sons of David.—*2 Chron.* xiii. 8.

The Almighty overturned and destroyed it because of many transgressions without repentance.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord GOD ; Remove the diadem, and take off the crown : this shall not be the same : exalt him that is low, and abase him that is high. *I will overturn, overturn, overturn* it : and it shall be no more, UNTIL HE COME WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM.—*Eze.* xxi. 25—27.

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the LORD their GOD, and David (HEB. "beloved") their king ; and shall fear the LORD and his goodness *in the latter days*.—*Hosea* iii. 4, 5.

And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled.—*Luke* xxi. 24.

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?—*Daniel* viii. 13.

The Almighty declares He will re-establish it.

The Lord GOD shall give unto him (Jesus) the throne of his father David, and he shall reign over the house of Jacob for ever, and of his KINGDOM there shall be no end.—*Luke* i. 32, 33.

And to this agree the words of the prophets : as it is written, After this I will return and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up.—*Acts* xv. 16.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof ; and I will raise up his ruins, and I WILL BUILD IT AS IN THE DAYS OF OLD.—*Amos* ix. 11.

And they shall BUILD the old wastes, they shall RAISE UP the former desolations, and they shall REPAIR the waste cities, the desolations of MANY GENERATIONS.—*Isaiah* lxi. 4.

Cry yet, saying, thus saith the LORD of hosts ; my cities through prosperity shall yet be spread abroad ; and the Lord shall YET comfort Zion, and shall YET choose Jerusalem.—*Zec.* i. 17.

The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem AGAIN.—*Zech.* ii. 12.

Lord, wilt thou at this time restore again THE KINGDOM to Israel.—*Acts* i. 6.

The future Kingdom of God implies the gathering of the Jews from among all nations, and their restoration to their own land.

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel WILL GATHER HIM, and keep him, as a shepherd doth his flock.—*Jer.* xxxi. 10 ; *Psalms* cvii. 3.

And say unto them, Thus saith the Lord God ; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land : AND I WILL MAKE THEM ONE NATION in the land upon the mountains of Israel ; and ONE KING shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—*Ezek.* xxxvii. 21, 22.

Behold, I will *save my people from the east country, and from the west country*; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.—*Zec. viii. 7, 8.*

He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—*Isaiah xi. 12.*

For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them ALL THE GOOD THAT I HAVE PROMISED THEM.—*Jer. xxxii. 42.*

And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.—*Rom. xi. 26.*

Behold the days come, saith the Lord, that I will perform THAT GOOD THING WHICH I HAVE PROMISED UNTO THE HOUSE OF ISRAEL AND TO THE HOUSE OF JUDAH. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely, and this is the name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS.—*Jer. xxxiii. 14-16.*

I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. * * * For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.—*Ezek. xxxvi. 22, 24.*

The city of Jerusalem in the Holy Land, will become the residence of Christ, and the metropolis of the world.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in MOUNT ZION and in JERUSALEM, and before his ancients gloriously.—*Isaiah xxiv. 23.*

So shall ye know that I am the LORD your God, dwelling in Zion, my holy mountain: THEN SHALL JERUSALEM BE HOLY, and there shall no strangers pass through her ANY MORE.—*Joel iii. 17.*

THE LORD shall reign over them in MOUNT ZION. * * * THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM.—*Micah iv. 7, 8.*

At that time they shall call Jerusalem THE THRONE OF THE LORD: and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.—*Jer. iii. 17.*

And they shall call thee THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL.—*Isaiah lx. 14.*

Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, THE HOLY CITY : for henceforth there shall *no more* come into thee the uncircumcised and the unclean.—*Isaiah* lii. 1.

For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, *I create Jerusalem a rejoicing, and her people a joy.*—*Isaiah* lxv. 17, 18.

The name of the city from that day shall be, THE LORD IS THERE.—*Ezekiel* xlvi. 35.

God's Covenant with Abraham, in whom and his SEED all the families of the earth shall be blessed.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee : AND IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED.—*Gen.* xii. 1-3.

And the Scripture, foreseeing that God would justify the heathen through faith, preached before THE GOSPEL unto Abraham, saying, *In thee shall all nations be blessed.*—*Gal.* iii. 8.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward : *For all the land which thou seest, to thee will I give it, and to thy seed (Christ) for ever.* Arise, walk through the land in the length of it and in the breadth of it ; FOR I WILL GIVE IT UNTO THEE.—*Gen.* xiii. 14, 15, 17. See also xii. 1-3, 7 ; xv. 8-18 ; xvii. 8.

The renewal of the covenant with Isaac and Jacob.

And the LORD appeared unto him (Isaac), and said, Sojourn in this land, and I will be with thee, and will bless thee ; *for unto thee and unto thy seed I WILL GIVE ALL THESE COUNTRIES,* and I will perform the oath which I sware unto Abraham thy father.—*Gen.* xxvi. 2, 3.

And God Almighty bless thee (Jacob), and give thee the blessing of Abraham, to thee and to *thy seed* with thee ; *that thou mayest inherit the land wherein thou art a stranger,* which God gave unto Abraham.—*Gen.* xxviii. 3, 4.

I am the LORD God of Abraham thy father, and the God of Isaac: THE LAND WHEREON THOU LIEST TO THEE WILL I GIVE IT, AND TO THY SEED, and in thee and in thy seed shall all the families of the earth be blessed.—*Gen. xxviii. 13, 14.*

The inspired Stephen and Paul declared that this promise was not fulfilled in their day.

And he (God) gave him (Abraham) *none inheritance in it, no, not so much as to set his foot on*, YET HE PROMISED THAT HE WOULD GIVE IT TO HIM FOR A POSSESSION.—*Acts vii 5.*

These all died in faith, *not having received the promises*, but having SEEN THEM AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—*Heb. xi. 13.*

By faith Abraham, when he was called to go out into a place *which he should after receive for an inheritance*, obeyed; and he went out, not knowing whither he went. By faith he sojourned in THE LAND OF PROMISE, as in a strange country, dwelling in tabernacles with Isaac and Jacob, *the heirs with him of the same promise.*—*Heb xi. 8, 9.*

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David (that is, Jesus—see context); as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; *to perform the mercy promised to OUR FATHERS, and to remember his holy covenant, THE OATH WHICH HE SWARE TO OUR FATHER ABRAHAM.*—*Luke i. 68-73.*

Now I (Paul) say that Jesus Christ was a minister of the circumcision for the truth of God, *to confirm THE PROMISES MADE UNTO THE FATHERS.*—*Rom. xv. 8.*

GOD'S COVENANT WITH DAVID,

In which He promised him A SON, who should govern His Kingdom for the *Aion*.

These be the last words of David * * * Although my house *be not so* with God; YET HE HATH MADE WITH ME AN EVER-LASTING COVENANT, ordered in all *things*, and sure: *for this is* all my salvation, and all *my* desire, although he make it not to grow. * * * He that ruleth over men *must be just*, ruling in the fear of God. And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.—*2 Sam. xxiii. 1, 5, 3, 4.*

The LORD hath sworn *in truth* unto David ; he will not turn from it, *Of the fruit of thy body will I set upon thy throne.*—*Psalm cxxxii. 11.*

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name ; and *I will establish the throne of HIS KINGDOM FOR EVER * * ** If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men.—*2 Sam. vii. 12-14.*

The Son promised is Jesus Christ, who shall rebuild David's throne, and sit thereon as king.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; *and the Lord God shall give unto him THE THRONE OF HIS FATHER DAVID.* And he shall reign over the house of Jacob for ever ; and of HIS KINGDOM there shall be no end.—*Luke i. 31-33.*

And Pilate asked him, Art thou the King of the Jews ? And he answering said unto him, Thou sayest *it.*—*Mark xv. 2.*

David being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, *he would raise up Christ, TO SIT ON HIS THRONE.*—*Acts ii. 30.*

Of the increase of his government and peace there shall be no end, UPON THE THRONE OF DAVID, AND UPON HIS KINGDOM, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—*Isaiah ix. 7.*

And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—*Matt. xix. 28.*

The reward of the faithful Saints is joint-rulership of the kingdom, with eternal life.

And hast made us unto our God KINGS AND PRIESTS : *and we shall reign ON THE EARTH.* — *Rev. v. 10.*

To him that overcometh will I grant to SIT WITH ME IN MY THRONE, even as I also overcame, and am set down with my Father in his throne.—*Rev. iii. 21.*

If we suffer, WE SHALL ALSO REIGN WITH HIM ; if we deny him, he also will deny us.—2 Tim. ii. 12.

But the saints of the Most High shall take THE KINGDOM, and possess the kingdom for ever, even for ever and ever * * * And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—*Dan. vii. 18, 27.*

And he that overcometh, and keepeth my works unto the end, TO HIM WILL I GIVE POWER OVER THE NATIONS : *and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father.—Rev. ii. 26, 27.*

Do ye not know that *the saints shall judge the world ?* and if the world shall be judged by you, are ye unworthy to judge the smallest matters ? Know ye not that we shall judge angels ?—*1 Cor. vi. 2, 3.*

Fear not, little flock, for *it is your Father's good pleasure to give you THE KINGDOM.—Luke xii. 32.*

And *I appoint unto you A KINGDOM, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke xxii. 29, 30.*

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets IN THE KINGDOM OF GOD, and you yourselves thrust out. *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.—Luke xiii. 28, 29.*

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day : and not to me only, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING.—2 Tim. iv. 8.*

Therefore say I unto you, THE KINGDOM OF GOD shall be taken from you (Scribes and Pharisees) and given to a nation bringing forth the fruits thereof (viz., the saints, see *1 Peter ii. 9.*)—*Matt. xxi. 43.*

THY KINGDOM COME. *Thy will be done in earth as it is in heaven.—Matt. vi. 10.*

The foregoing promise is to be fulfilled by Christ.

And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruninghooks : *nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah ii. 4.*

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. * * * His name shall endure for ever : his name shall be continued as long as the sun : *and men shall be blessed in him : all nations shall call him blessed.*—*Psalms lxxii. 4, 17.*

The nations shall bless themselves in him, and in him shall they glory.—*Jer. iv. 2.*

THE EARTH shall be full of the knowledge of the LORD, as the waters cover the sea.—*Isaiah xi. 9.*

O, let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth. Selah.—*Psalms lxxvii. 4.*

A land which the LORD thy God careth for : the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.—*Deut. xi. 12.*

For the LORD shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness LIKE EDEN, and her desert LIKE THE GARDEN OF THE LORD ; joy and gladness shall be found therein, thanksgiving and the voice of melody —*Isaiah li. 3.*

Thou shalt no more be termed Forsaken : neither shall THY LAND any more be termed Desolate : but thou shalt be called Hephzi-bah, and thy land Beulah : for the LORD delighteth in thee, and thy land shall be married.—*Isaiah lxii. 4.*

THOU WILT PERFORM THE TRUTH TO JACOB, AND THE MERCY TO ABRAHAM, WHICH THOU HAST SWORN UNTO OUR FATHERS FROM THE DAYS OF OLD.—*Mic. vii. 20.*

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; *to it shall the Gentiles seek, and his rest shall be glorious.*—*Isaiah xi. 10.*

For the accomplishment of these things, *Jesus Christ will return from Heaven*, hence the second appearing of Christ is the true hope of the Christian.

Jesus Christ shall judge the quick and the dead, at HIS APPEARING AND HIS KINGDOM.—*2 Tim. iv. 1.*

This same Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.—*Acts i. 11.*

For the Son of man SHALL COME in the glory of his Father, with his angels, and then he shall reward every man according to his works.—*Matt. xvi. 27.*

HE SHALL SEND JESUS CHRIST, which before was preached unto you. Whom the heaven must receive *until the times of restitution of all things*, WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS since the world began.—*Acts* iii. 20, 21.

Unto them that look for him SHALL HE APPEAR THE SECOND TIME without sin unto salvation.—*Heb.* ix. 28.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.—*1 Thess.* iv. 16.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ*—*1 Peter* i. 13.

Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ.—*Phil.* iii. 20.

So that ye come behind in no gift ; *waiting for THE COMING OF OUR LORD JESUS CHRIST.*—*1 Cor.* i. 7.

That when he shall appear we may have confidence, and not be *ashamed before him AT HIS COMING.*—*1 John* ii. 28.

The kingdom of God on the earth being the inheritance offered to men by the Gospel is opposed to heaven, beyond the stars as the saints' eternal rest.

See the foregoing testimonies in proof.

THE KINGDOM OF GOD under Christ and his Brethren will continue A THOUSAND YEARS, the *subjects* being the mortal nations, consequently sin and death will work among mankind though with diminished force.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him *a thousand years*, and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the *thousand years* should be fulfilled ; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and *they lived and reigned with Christ A THOUSAND YEARS.* * * * Blessed and holy is he that hath part in the first resurrection ; on such the second

death hath no power, but they shall be priests of God and of Christ, *and shall reign with him A THOUSAND YEARS.* But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. And *when the thousand years are expired,* Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven and devoured them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell (the grave) delivered up the dead which were in them : *and they were judged every man according to their works,* and death and hell (the grave) were cast into the lake of fire. *This is the second death.* And *whosoever was not found written in the book of life was cast into the Lake of Fire.*—*Rev. xx. 1-9, 12-15.*

And there was given him dominion and glory and a KINGDOM, that *all people, nations, and languages should serve him ;* his dominion is an everlasting dominion which shall not pass away, and HIS KINGDOM that which shall not be destroyed.—*Dan. vii. 14.*

There shall be no more thence an infant of days, nor an old man that hath not filled his days ; for *the child shall die an hundred years old ;* but the sinner being an hundred years old shall be accursed —*Isaiah lxx. 20.*

With respect to the order of things on the earth after “the thousand years” the Scriptures are almost silent.

GOD.

There is ONE GOD, whom no man hath seen nor can see, out of whose Spirit all things have been developed.

Hear, O Israel : the LORD our God is ONE LORD.—*Deut. vi. 4.*

And Jesus answered him, the first of all the commandments is, Hear, O Israel ; The Lord our God is ONE LORD.—*Mark xii. 29.*

But to us there is but ONE GOD, the Father, *of whom are all things,* and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.—*1 Cor. viii. 6 ; Eph. iv. 6.*

For there is ONE GOD.—*1 Tim. ii. 5.*

I am the LORD, and *there is none else*, THERE IS NO GOD BESIDE ME.—*Isaiah* xlv. 5.

The blessed and ONLY POTENTATE, the King of Kings, and Lord of lords ; who only hath immortality, *dwelling in the light which no man can approach unto*.—1 *Tim.* vi. 15, 16.

THE SPIRIT.

The Spirit signifies God Himself ; not another distinct, or separate person. The Spirit also signifies the power of God, filling all space and creating and upholding all things

God is a SPIRIT.—*John.* iv. 24.

And the SPIRIT of God moved upon the face of the waters.—*Gen.* i. 2.

WHITHER SHALL I GO FROM THY SPIRIT ? OR WHITHER SHALL I FLEE FROM THY PRESENCE ? If I ascend up into heaven, thou art there. * * * The darkness hideth not from thee ; but the night shineth as the day. The darkness and the light are both alike to thee.—*Psalms* cxxxix. 7, 8, 12.

BY HIS SPIRIT *he hath garnished the heavens*.—*Job* xxvi. 13.

Thou sendest forth THY SPIRIT, *they are created* ; and thou renewest the face of the earth.—*Psalms* civ. 30.

The SPIRIT OF GOD *hath made me*, and the breath of the Almighty hath given me life.—*Job* xxxiii. 4.

“Holy Spirit” is the same power used for religious purposes. Jesus himself was begotten by the operation of this same power on Mary.

And the angel answered and said unto her, 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* i. 35.

God anointed Jesus of Nazareth with the Holy Spirit and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him —*Acts* x. 38.

The Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.—*John* xiv. 26.

He shall baptize you with the Holy Spirit and with fire.—*Matt. iii. 11.*

John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. Ye shall receive *power after that the Holy Spirit is come upon you.*—*Acts i. 5, 8.*

And suddenly there came a sound from heaven *as of a rushing mighty wind*, and it filled all the house, where they were sitting, and they were all filled with the Holy Spirit—*Acts ii. 2, 4.*

And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. Then remembered I the word of the Lord how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit.—*Acts xi. 15, 16.*

Then laid they their hands on them, and they received the Holy Spirit; and when Simon saw that through the laying on of the apostles' hands, the Holy Spirit was given, he offered them money, saying, *give me also this power.*—*Acts viii. 17—19.*

JESUS CHRIST.

Jesus Christ is the *manifestation* in human flesh of the ONE GOD, and because he was "the only begotten Son of God," he was *legally undefiled* by the transgression of the first Adam, and was therefore, a suitable Redeemer for all Adam's posterity who are "sold under (his) sin" by that transgression.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—*Heb. ii. 14.*

Without sin—*Heb. iv. 15.* Who did no sin.—*1 Pet. ii. 22.* Holy harmless, undefiled, separate from sinners.—*Heb. vii. 26.* He was manifested to take away *our sins*, and *in him* is no sin.—*1 John. iii. 5.*

And the angel said unto her (Mary) 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 i. 35.*

The angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; *for that which is conceived in her is of the Holy Spirit.*—*Matt. i. 20.*

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—*Isaiah ix. 6.*

Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, *which God did by him* in the midst of you, as ye yourselves also know.—*Acts ii. 22.*

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—*Matt. iii. 16, 17.*

*I can of mine own self do nothing: * * * I seek not mine own will, but the will of the Father which hath sent me.*—*John v. 30.*

The object of the Redeemer's death was to express the justice and love of God to man, by satisfying the law of sin and death through a voluntary discharge of its claims.

For Christ also hath once suffered for sins, the just for the unjust.—*1 Pet. iii. 18.*

Behold the Lamb of God, which *taketh away the sin of the world.*—*John i. 29.*

He put away sin *by the sacrifice of himself.*—*Heb. ix. 26.*

God *so loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*John iii. 16.*

Who *gave himself for our sins*, that he might deliver us from this present evil world, according to the will of God and our Father.—*Gal. i. 4.*

Who *gave himself for us*, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—*Titus ii. 14.*

For he hath made him to be sin for us, who knew no sin; *that we might be made the righteousness of God in him.*—*2 Cor. v. 21.*

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—*Rom. iii. 25.*

God raised up Jesus from the dead immortal, and exalted him to be a Priest and a Saviour.

The God of our fathers RAISED UP JESUS, whom ye slew and hanged on a tree.—*Acts v. 30.*

B

Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.— *Acts ii. 24.*

Him God raised up the third day and shewed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.— *Acts x. 40, 41.*

God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, IN THAT HE HATH RAISED HIM FROM THE DEAD.— *Acts xvii. 31.*

Jesus Christ our Lord was made of the seed of David according to the flesh ; and declared to be the Son of God with power, according to the spirit of holiness, BY THE RESURRECTION FROM THE DEAD.— *Rom. i. 3, 4.*

Christ being raised from the dead, *dieth no more* : DEATH HATH NO MORE DOMINION OVER HIM.— *Rom. vi. 9.*

GOD RAISED HIM FROM THE DEAD, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.— *Eph. i. 20, 21.*

The Apostle and *High Priest* of our profession, Christ Jesus.— *Heb. iii. 1.*

We have a *great High Priest*, that is passed into the heavens, Jesus the Son of God. We have not an High Priest who cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin.— *Heb. iv. 14, 15.*

We have such an *High Priest*, who is set on the right hand of the throne of the Majesty in the heavens.— *Heb. viii. 1.*

THE DEVIL.

The Devil is a *personification of sin* in all its forms, and not an immortal Evil Angel.

The wages of SIN is death.— *Rom. vi. 23.*

He put away SIN by the sacrifice of himself.— *Heb. ix. 26.*

LUST when it hath conceived bringeth forth sin : and sin, when it is finished, BRINGETH FORTH DEATH.— *James i. 15.*

Restst THE DEVIL, and he will flee from you.— *James iv. 7.*

THAT THROUGH DEATH he might destroy him that had the power of death, THAT IS, THE DEVIL (*diabolos*).— *Heb. ii. 14.*

The DEVIL having now put into the heart of Judas Iscariot.—*7no. xiii. 2.*

Every man is tempted, when he is drawn away OF HIS OWN LUST, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.—*James i. 14, 15.*

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, THE SPIRIT THAT NOW WORKETH IN THE CHILDREN OF DISOBEDIENCE.—*Eph. ii. 2.*

Give none occasion to the adversary to speak reproachfully, for some are already turned aside AFTER SATAN.—*1 Tim. v. 14, 15.*

But he turned, and said unto PETER, *Get thee behind me*; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.—*Matt. xvi. 23; Mark viii. 33; Luke iv. 8.*

And to the angel of the church in *Pergamos* write; * * * I know thy works, and where thou dwellest, even WHERE SATAN'S SEAT IS: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, WHERE SATAN DWELLETH.—*Rev. ii. 12, 13.*

Be sober, be vigilant; because your adversary *the Devil*, as a roaring lion, walketh about, seeking whom he may devour.—*1 Peter v. 8.*

The DEVIL shall cast some of you into prison.—*Rev. ii. 10.*

And the God of peace shall bruise SATAN under your feet shortly.—*Rom. xvi. 20.*

And he laid hold on the dragon (a symbol of Roman power), that old serpent, WHICH IS THE DEVIL, AND SATAN, and bound him a thousand years.—*Rev. xx. 2.*

Devils, Evil Spirits, or unclean spirits, are Oriental phrases, signifying all kinds of diseases generally considered incurable by human means; also imaginary gods.

Lord, have mercy on my son; for he is LUNATIC and sore vexed: for oftimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. * * * And Jesus rebuked the Devil, and he departed out of him: and the child was cured from that very hour.—*Matt. xvii. 15-18.*

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that *the blind and dumb both spake and saw.*—*Matt. xii. 22.*

And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit.—*Mark* ix. 17.

The things which the Gentiles sacrifice, they sacrifice to devils (that is, to the idols in the temples), and not to God.—*I Cor.* x. 20.

And he ordained him priests for the high places, and for the devils, and for the calves which he had made.—*2 Chron.* xi 15 ; *Lev.* xvii. 7.

They sacrificed unto devils, not to God ; TO GODS whom they knew not, to NEW GODS that came newly up, whom your fathers feared not.—*Deut.* xxxii. 17 ; *Psalms* cvi. 37.

X HUMAN NATURE.

Human Nature does not, as is supposed consist of *flesh full of sin*, but of flesh and blood, corruptible by nature, "sinful flesh."—*Rom.* viii. 3 ; the Greek is *sin's flesh*, that is, flesh sold by Adam as a slave to sin. No such doctrine as *sin fixed in flesh* is taught in Scripture, and it is contrary to the justice and love of God to sinners.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. (*Heb.* *nephesh chayyah*, living creature).—*Gen.* ii. 7.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for DUST THOU ART, AND UNTO DUST SHALT THOU RETURN.—*Gen.* iii. 19.

The LORD God sent him forth from the garden of Eden, to till THE GROUND *from whence he was taken*.—*Gen.* iii. 23.

I also am formed OUT OF THE CLAY.—*Job* xxxiii. 6. Whose foundation IS IN THE DUST.—*Job* iv. 19.

He knoweth our frame ; he remembereth that WE ARE DUST.—*Psalms* ciii. 14.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, WHICH AM BUT DUST AND ASHES.—*Gen.* xviii. 27.

Remember, I beseech thee, that *thou hast made me AS THE CLAY* ; and wilt thou bring me into dust AGAIN?—*Job* x. 9.

For *all flesh is as grass*, and *all the glory of man as the flower of grass*. The grass withereth, and the flower thereof falleth away. *I Peter* i. 24 ; *Jas.* i. 10, 11.

For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : *as the one dieth*. SO DIETH THE OTHER ; yea, they have all one breath ; *so that a man hath no pre-*

eminence above a beast; for all is vanity. All go unto one place; ALL ARE OF THE DUST; and all turn to dust again.—*Eccl.* iii. 19, 20.

But MAN DIETH, and wasteth away: yea, man *giveth up the ghost*, AND WHERE IS HE?—*Job* xiv. 10.

Thou hidest thy face, they are troubled: *thou takest away their breath*, THEY DIE, and return to their dust.—*Ps.* civ. 29.

That which is born of the flesh IS FLESH.—*Jno.* iii. 6.

The first man is of the earth, EARTHY * * * as is the carthy, such are they also THAT ARE EARTHY * * * we have borne the image of THE EARTHY.—*I Cor.* xv. 47, 48, 49.

Man as a "living soul," is consequently *mortal* not immortal.

Shall MORTAL MAN be more just than God? Shall a man be more pure than his Maker.—*Job* iv. 17.

In Adam all DIE.—*I Cor.* xv. 22.

What man is he that liveth, and shall not see death? *Shall he deliver HIS SOUL from the hand of THE GRAVE*.—*Psalms* lxxxix. 48; xxx. 3; lxxxvi. 13; *Job* xxxiii. 22.

All (cattle, beast, and creeping thing, and EVERY MAN) *in whose nostrils was the breath of life*, of all that *was in the dry land*, DIED (at the flood).—*Gen.* vii. 22.

For in the day that thou (Adam) eatest thereof, thou shalt surely die (see margin Heb., *dying thou shalt die*).—*Gen.* ii. 17. Because thou hast eaten of the tree * * *dust thou art*, and UNTO DUST SHALT THOU RETURN.—*Gen.* iii. 17, 19.

In death man is unconscious.

Cease ye from man, WHOSE BREATH (*n'shahmah*, breath) IS IN HIS NOSTRILS: *for wherein is he to be accounted of?*—*Isa.* ii. 22.

IN DEATH *there is no remembrance of Thee*: in the grave, who shall give Thee thanks.—*Ps.* vi. 5.

For the living know that they shall die: but THE DEAD KNOW NOT ANYTHING, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their *envy* is now perished; neither have they any more a portion for ever in anything that is done under the sun.—*Eccl.* ix. 5, 6.

There is no work, nor device, nor knowledge, nor wisdom, IN THE GRAVE, *whither thou goest*.—*Eccl.* ix. 10.

IN THAT VERY DAY HIS THOUGHTS PERISH.—*Ps.* cxlvi. 4.

THE GRAVE CANNOT PRAISE THEE, *death cannot celebrate Thee: they that go down into the pit CANNOT HOPE FOR THY TRUTH.*—*Isa. xxxviii. 18.*

I SHOULD HAVE BEEN AS THOUGH I HAD NOT BEEN.—*Job. x. 19.*

And he (David) said, While the child was yet alive, I fasted and wept * * * But now HE IS DEAD, wherefore should I fast?—*2 Sam. xii. 22, 23.*

The "SOUL" is nowhere in the Bible called immortal. It means a creature living or dead.

And God said, Let the earth bring forth the living creature (margin "Soul") after his kind, cattle, and creeping thing, and beast of the earth after his kind.—*Gen. i. 24.*

And God said, Let the waters bring forth abundantly the moving creature that hath life (margin "soul")—*Gen. i. 20.*

In whose hand is the SOUL of every living thing (including animals), and the breath of all mankind.—*Job xii. 10.*

And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's SOUL (i.e. life) come into him again. And the LORD heard the voice of Elijah; and the SOUL of the child came into him again, and he revived (or lived again which was impossible if his soul were "a never dying soul").—*1 Kings xvii. 21, 22.*

And it came to pass, as her soul (life) was in departing (for she died).—*Gen. xxxv. 18.*

And levy a tribute unto the LORD of the men of war which went out to battle: ONE SOUL of five hundred, both of the persons, and of the *beeves*, and of the *asses*, and of the *sheep*.—*Num. xxxi. 28.* A plain proof that *animals* have or rather are SOULS.

But if the priest buy any SOUL with his money.—*Lev. xxii. 11.*

And they smote all the SOULS that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe.—*Jos. xi. 11.*

So that my SOUL (i.e. I choose) chooseth strangling, and death rather than my life.—*Job vii. 15; Psalm cv. 18.* (see margin).

And Samson said, Let me (margin, *my soul*) die with the Philistines.—*Judges xvi. 30.*

And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.—*Acts iii. 23.*

Thou hast in love to *my soul* (that is, to me) delivered it from the pit of corruption.—*Isa. xxxviii. 17.*

The soul that sinneth, it shall die.—*Eze.* xviii. 4, 20.

For whosoever will save *his life* shall lose it : and whosoever will lose *his life* for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ('life') ? —*Matt.* xvi. 25, 26.

And fear not them which kill the body, but are not able to kill the soul ; but rather fear Him which is able to *destroy both soul* and body.—*Matt.* x. 28.

He hath poured out his *soul* unto death.—*Isa.* liiii. 12.

“SPIRIT,” in the Scriptures, as applied to man, signifies himself, his breath, strength, or disposition.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy *all flesh, wherein is the breath of life*.—*Gen.* vi. 17.

For as the body without the spirit (margin, *breath*) is dead.—*Jas.* ii. 26.

He gathered up his feet into the bed, and yielded up the ghost (spirit or breath).—*Gen.* xlix. 33.

Jesus, when he had cried again with a loud voice, yielded up the ghost (*i. e.* died).—*Matt.* xxvii. 50.

Their heart melted, *neither was there SPIRIT in them any more*, because of the children of Israel.—*Josh.* v. 1.

There is no man that hath power over the spirit to retain the spirit.—*Ecc.* viii. 8.

Beloved, believe not every *spirit*, but try the spirits whether they are of God ; because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every *spirit* that confesseth that Jesus Christ is come in the flesh is of God. —*1 Jno.* iv. 1, 2.

Whence came the doctrine of the immortality of the soul, seeing it is not in the Bible ?

Answer.

Herodotus, the oldest historian, writes as follows : “ The Egyptians say that Ceres (the goddess of corn) and Bacchus (the god of wine) hold the chief sway in the infernal regions : and the Egyptians also were the first that asserted the doctrine that the soul of man is immortal.”—*Herod.* p. 144 :

Justin Martyr (A. D. 150) said, “ For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare blaspheme the God of Abraham, and the

God of Isaac, and the God of Jacob, and say that there is no resurrection of the dead, but that the souls, as soon as they leave the body, are received up into heaven, *take care that you do not look upon these.* But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again, and adorned, and enlarged, as Ezekiel, and Esaias, and the rest of the prophets declare."—*Dialogue with Trypho, the Jew.* Section lxxx.

"I permit the Pope to make articles of faith for himself and his faithful,—such as the soul is the substantial form of the human body,—the soul is immortal,—*with all those monstrous opinions to be found in the Roman dunghill of decretals*; that such as his faith is, such may be his gospel, such his disciples, and such his Church, that the mouth may have meat suitable for it, and the dish a cover worthy of it."—*Luther's Works, vol. II., folio 107. Wittenberg, 1562.*

Mosheim says, "Its first promoters argued from the known doctrine of the Platonic School, which *was also adopted by Origen and his disciples*, that the divine nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth, human and divine."—*Ecclesiastical History.* Vol. i. p. 86.

"Some have dared to assert, concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the sacred council, do condemn and reprobate all such, seeing according to the canon of Pope Clement the Fifth, the soul is immortal; and we strictly inhibit all from dogmatising otherwise; and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza*, p. 412, 1681.

What is the Bible doctrine of immortality?

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: nor for that we would be unclothed, but clothed upon, *that mortality might be SWALLOWED UP OF LIFE.*—2 Cor. v. 2, 4.

So when THIS CORRUPTIBLE shall have put on incorruption, and THIS MORTAL shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?—1 Cor. xv. 54, 55.

And God shall wipe away all tears from their eyes; and there shall be NO MORE DEATH, neither sorrow, nor crying, neither shall

there be any more pain ; for the former things are passed away.—*Rev.* xxi. 4.

He that overcometh shall not be hurt of the second death. *To him that overcometh* will I give to eat of THE TREE OF LIFE, which is in the midst of the paradise of God.—*Rev.* ii. 11, 7.

Blessed is the man that endureth temptation: for when he is tried, he shall receive THE CROWN OF LIFE, which the Lord hath promised to them that love him.—*Jas.* i. 12.

As thou hast given him power over all flesh, that he should give ETERNAL LIFE to as many as thou hast given him.—*Jno.* xvii. 2.

And I give unto them (*my sheep*) eternal life ; and THEY SHALL NEVER PERISH, neither shall any man pluck them out of my hand.—*Jno.* x. 28.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage ; NEITHER CAN THEY DIE ANY MORE : for they are equal unto the angels : and are the children of God, being the children of the resurrection.—*Luke* xx. 35, 36.

To them who by patient continuance in well doing seek for glory, and honour, and immortality, (God will render : see verse 6) eternal life.—*Rom.* ii. 7.

He shall receive * * * in the world to come, ETERNAL LIFE.—*Mark* x. 30.

And many of them that sleep in the dust of the earth shall awake, SOME TO EVERLASTING LIFE, and some to shame and everlasting contempt.—*Dan.* xii. 2.

And shall come forth ; they that have done good, unto THE RESURRECTION OF LIFE ; and they that have done evil, unto the resurrection of damnation.—*Jno.* v. 29.

And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed AT THE RESURRECTION OF THE JUST.—*Luke* xiv. 14.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, BUT SHOULD RAISE IT UP AGAIN AT THE LAST DAY.—*Jno.* vi. 39, 40, 44.

Martha saith unto him, I know that he shall rise again IN THE RESURRECTION at the last day.—*Jno.* xi. 24.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : AND THE DEAD IN CHRIST SHALL RISE FIRST.—*1 Thess.* iv. 16.

Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.—*Isaiah* xxvi. 19.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption.—1 Cor. xv. 42, 44.

Behold, I shew you a mystery; We shall not all sleep, but WE SHALL ALL BE CHANGED * * * For the trumpet shall sound, and THE DEAD SHALL BE RAISED INCORRUPTIBLE, and we shall be CHANGED: *For this corruptible must put on incorruption, and this mortal must put on immortality.*—1 Cor. xv. 51-53.

The immortalized saints shall be rewarded on the earth.

Behold, the righteous shall be recompensed IN THE EARTH: much more the wicked and the sinner.—Prov. xi. 31.

Blessed are the meek: FOR THEY SHALL INHERIT THE EARTH.—Matt. v. 5.

The earth which He hath established for ever.—Psa. lxxviii. 69; The earth abideth for ever.—Ecc. i. 4.

For evil-doers shall be cut off; but those that wait upon the LORD, THEY SHALL INHERIT THE EARTH.—Psa. xxxvii. 9.

But the meek SHALL INHERIT THE EARTH, and shall delight themselves in the abundance of peace.—Psa. xxxvii. 11.

For such as be blessed of him SHALL INHERIT THE EARTH; and they that be cursed of him shall be cut off.—Psa. xxxvii. 22.

The righteous SHALL INHERIT THE LAND, and dwell therein *for ever.*—Psa. xxxvii. 29.

Wait on the LORD, and keep His way, and He shall exalt thee to INHERIT THE LAND: when the wicked are cut off, thou shalt see it.—Psa. xxxvii. 34.

The righteous *shall never be removed*; but the wicked *shall not inhabit THE EARTH.*—Prov. x. 30.

For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Rom. iv. 13.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we SHALL REIGN ON THE EARTH.—Rev. v. 9, 10.

And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, *shall be given to the people of the saints* of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. vii. 27.

Consequently THE EARTH, not Heaven, is the inheritance of the saints.

The heaven, even the heavens, are the LORD'S ; but THE EARTH HATH HE GIVEN to the children of men.—*Psa. cxv. 16.*

AND NO MAN HATH ASCENDED UP TO HEAVEN.—*John iii. 13.*

Men and brethren, let me freely speak unto you of the patriarch David, that *he is both dead and buried, and his sepulchre is with us unto this day* * * * FOR DAVID IS NOT ASCENDED INTO THE HEAVENS: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand.—*Acts ii. 29, 34.*

Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, *Whither I go, YE CANNOT COME ;* so now I say to you.—*John xiii. 33.*

The Bible Hell is *not* a place of eternal torture.

And they shall not lie with the mighty that are fallen of the uncircumcised, which are *gone down to hell WITH THEIR WEAPONS OF WAR :* and *they have laid their swords under their heads ;* but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.—*Ezek. xxxii. 27.* compare with *Ezek. xxxi. 14-17.*

The wicked shall be turned into hell (*sheol, grave*) and all the nations that forget God.—*Psa. ix. 17.*

Let the wicked be ashamed, and let them be silent in the grave (*sheol*).—*Psa. xxxi. 17.*

For thou wilt not leave my soul in hell (*sheol, grave*): See Peter's application of this to the resurrection of Christ—*Acts ii. 27, 30-32* ; neither wilt thou suffer thine Holy One to see corruption.—*Psa. xvi. 10.*

Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me ; out of the belly of hell cried I, and thou heardest my voice.—*Jonah ii. 1, 2.*

And I say also unto thee, that Thou art Peter, and upon this rock I will build my church ; and the gates of hell (*hades, grave*) shall not prevail against it.—*Matt. xvi. 18.*

He (David) seeing this before, spake of the resurrection of Christ, that his soul (*psuche*) was not left in hell (*hades, grave*), neither his flesh did see corruption.—*Acts ii. 31.*

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

And death and hell (*hades, grave*) delivered up the *dead* which were in them; and they were judged every man according to their works. And death and hell (*hades, grave*) were cast into the lake of fire.—*Rev. xx. 13, 14.*

For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell (*grave*).—*Psa. lxxxvi. 13.*

O death, where is thy sting? O grave (*hades*), where is thy victory?—*I Cor. xv. 55*; (see *Hosca xiii. 14*).

Hell stands also for Gehenna, or the Valley of Hinnom, and its consuming fires.

And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell (*Gehenna, valley of Hinnom*), into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched.—*Mark ix. 43, 44.*

And fear not them which kill the body, but are not able to kill the soul (*psuche, life*); but rather fear Him which is able to destroy both soul (*psuche, life*) and body in hell (*Gehenna*).—*Matt. x. 28.*

The lot in store for the wicked is everlasting destruction.

Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.—*2 Thess. i. 9, 10*; *2 Pet. iii. 9.*

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. But *the transgressors shall be destroyed together*: the end of the wicked shall be cut off.—*Psa. xxxvii. 34, 38.*

The triumphing of the wicked is short, and the joy of the hypocrite but for a moment! HE SHALL PERISH FOR EVER LIKE HIS OWN DUNG: they which have seen him shall say, Where is he? *He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.*—*Job xx. 5, 8.*

But these, as *natural brute beasts, MADE TO BE TAKEN AND DESTROYED, SPEAK EVIL* of the things that they understand not; and *shall utterly perish in their own corruption.*—*2 Peter ii. 12*; *Job xx. 4-7.*

The LORD preserveth all them that love him: but ALL THE WICKED WILL HE DESTROY.—*Psa. cxlv. 20.*

For the day of the LORD is near upon all the heathen. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be AS THOUGH THEY HAD NOT BEEN.—*Obadiah*, 15, 16.

But *the wicked shall perish*, and the enemies of the LORD shall be as the fat of lambs: they shall consume; INTO SMOKE SHALL THEY CONSUME AWAY.—*Psa.* xxxvii. 20.

Let the sinners be CONSUMED OUT OF THE EARTH, and let the wicked be no more.—*Psa.* civ. 35; *Psa.* lxxiii. 27.

Whoso despiseth the word SHALL BE DESTROYED: but he that feareth the commandment shall be rewarded.—*Prov.* xiii. 13.

The wicked is reserved to THE DAY OF DESTRUCTION: they shall be brought forth to THE DAY OF WRATH.—*Job.* xxi. 30; *Matt.* iii. 12.

RESURRECTION AND JUDGMENT.

There will be a resurrection of the just and the unjust; the former come forth to glory, honour, immortality; the latter to shame and everlasting contempt, whose end is destruction. *The judgment* to consist of Christ's *decision* (the primary meaning of the word, and which attaches to all its various shades of signification) not of a long and wearisome enquiry.

All that are in the graves shall hear his voice, and *shall come forth*: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.—*John* v. 28, 29.

For the Son of man *shall come* in the glory of his Father with his angels, and THEN *he shall reward* every man according to his works.—*Matt.* xvi. 27.

For he that soweth to his flesh shall of the flesh REAP *corruption*: but he that soweth to the Spirit, shall of the Spirit REAP life *everlasting*.—*Gal.* vi. 8.

It is appointed unto men once to die, but after this the judgment.—*Heb.* ix. 27.

Therefore, judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.—*I Cor.* iv. 5.

Little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at HIS COMING.—*I John* ii. 28.

Blessed is that servant, whom his lord when he cometh shall find so doing.—*Matt.* xxiv. 46.

That we may have BOLDNESS in the day of judgment.—*I John* iv. 17.

Who shall give account to him that is ready to judge the quick and the dead.—*I Peter* iv. 5.

If that evil servant shall say in his heart, My lord delayeth his coming. . . the lord of that servant SHALL COME in a day when he looketh not for him . . . and shall cut him asunder.—*Matt.* xxiv. 48, 50, 51. Of him also shall the Son of man be ashamed, WHEN HE COMETH in the glory of his Father, with the holy angels.—*Mark* viii. 38.

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (age): the angels shall come forth, and sever the wicked (to destroy them) from among the just (that everlasting life may be given them).—*Matt.* xiii. 47-49.

He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting (aionian) fire. . . And these shall go away into everlasting punishment, but the righteous into (shall have) life eternal.—*Matt.* xxv. 33, 34, 41, 46; *Dan.* xii. 2.

And it came to pass that when HE was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.—*Luke* xix. 15.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.—*Luke* xiii. 28.

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—*Rev.* xxii. 12.

BAPTISM.

Baptism is enjoined on all who believe the Gospel. It is a burial in water, in imitation of the burial and rising of Christ. It symbolizes purgation from sin; that which was (figuratively) scarlet becomes white by this mental and

Baptism is an ordinance, instituted in the days of the apostles through which believers of the Gospel were introduced into the saving name of Jesus, & by consequence, received remission of sins & Adoption into the family of God. — This putting on Christ (by being baptized into him) we become the

moral process of *dyeing* (to baptize means to dye), when the subject has been first made *clean* through an affectionate understanding of "the word."

Now ye are clean through the word which I have spoken unto you — *John xv. 3.*

Go ye into all the world, and preach the Gospel to every creature. He that believeth and *is baptized* shall be saved; but he that believeth not shall be damned. — *Mark xvi. 15, 16.*

Jesus answered. Verily, verily, I say unto thee, Except a man be *born of water*, and of the Spirit, he cannot enter into the kingdom of God. — *John iii. 5.*

Then Peter said unto them, Repent, and *be baptized* every one of you in the name of Jesus Christ. * * * Then they that gladly received his word *were baptized*. — *Acts ii. 38, 41.*

And when they (the people of Samaria) believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, *they were baptized*, both men and women. — *Acts viii. 12.*

And he commanded the chariot to stand still; and they went down both *into the water*, both Philip and the eunuch; and **HE BAPTIZED HIM**. — *Acts viii. 38.*

The like figure whereunto even **BAPTISM DOTH ALSO NOW SAVE** us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. — *1 Peter iii. 21.*

Know ye not, that so many of us as were *baptized* into Jesus Christ were **BAPTIZED INTO HIS DEATH**? Therefore, **WE ARE BURIED WITH HIM BY BAPTISM** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. — *Rom. vi. 3-5.*

For as many of you as have been **BAPTIZED INTO CHRIST** have put on Christ, * * * and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. — *Gal. iii. 27, 29.*

seed of Abraham by faith & heirs of the promises conjointly with Christ. — Jesus by His own example sometimes *this ordinance* — John objected — Jesus says sufficient to be so now for thus it becometh us to fulfill all righteousness. — It was in this act that God acknowledged Him as His Son the beloved in whom He was well pleased. Matt 3:16-17 — In baptism we have an emblematic burial & putting off the old man of sin or a damnable nature. We have also an emblematical resurrection to walk in a new life — but it is a walk by faith not by sight. It is a death & life by faith — not actual till the trumpet sounds. The dead are awakened to immortality.

Thus we see that this ordinance purifies our Blessed Hope the hope & resurrection of the dead — (He says Paul) we have been planted together in the likeness of His death we shall also be in the likeness of His Resurrection. Rom 6:4-5

There is many of you who have been baptized into Christ — Gall's day, Col 2 ch 12

THE DUTY OF DISCIPLES.

The believer, after he has "put on Christ" by immersion, is required to walk in obedience to the Divine commands; unwearied in well doing, and rejoicing in the "one hope," the return of the Lord from heaven, as the time of his deliverance from the bondage of corruption, and the realization of "the glory yet to be revealed."

Denying ungodliness and worldly lusts, *we should live soberly, righteously, and godly*, in this present world; *Looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ.—*Titus* ii. 12, 13.

I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world.—*Rom.* xii. 1, 2.

See that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.—*Ephes.* v. 15, 16.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, *giving thanks to God and the Father by him*.—*Col.* iii. 17.

Upon the first day of the week, the disciples *came together to break bread*.—*Acts* xx. 7.

Concerning the collection for the saints. * * * Upon the first day of the week let every one of you *lay by him in store*, as God hath prospered him.—*I Cor.* xvi. 1, 2.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—*Acts* ii. 42.

He that saith he abideth in him (Christ), ought himself also so to walk, *even as he walked*.—*I John* ii. 6.

Ye are my friends (said Jesus), if *ye do whatsoever I command you*.—*John* xv. 14.

If *ye continue in my word*, then are ye my disciples indeed.—*John* viii. 31.

Whose (Christ's) house are we, if we *hold fast the confidence and the rejoicing of the hope firm unto the end*.—*Heb.* iii. 6.

Behold, I (Jesus) come as a thief. *Blessed is he that watcheth, and keepeth his garments*. Surely I come quickly. Amen.—*Rev.* xvi. 15; xxii. 20.