

# The Visitor

**“And He said unto them, Go ye  
into all the world, and preach the  
gospel to every creature.”**

*Mark 16:15.*



# THE VISITOR

BY

HARRIET E. BOICE

*"Behold, I stand at the door, and knock: if any man hear my voice, and open the door. I will come in to him, and will sup with him, and he with me."—Jesus.*

*"Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will abundantly pardon."—Isaiah.*

*"Now then we are ambassadors for Christ, as though God did beseech you, by us: we pray you in Christ's stead, be ye reconciled to God."—Paul.*

FIRST EDITION

ADDRESS

1009 SOUTH WRIGHT STREET, CHAMPAIGN, ILLINOIS  
1912

## PREFACE

This little book is lovingly dedicated to the service of our Lord and Savior, Jesus Christ, who commanded his disciples to "Go ye into all the world and preach the gospel to every creature". It is a blessed privilege to be "labourers together with God". It is a comfort to know that He can use the "weak things of the world to confound the things which are mighty".

This volume has been prepared to help the reader in the study of the Bible. The object is to lead others to the promises of God, so that they can know "the faith which was once delivered unto the saints." It is only by knowing what the Scriptures teach that we are able to discern truth from error. By comparing scripture with scripture we find perfect harmony in God's record upon all subjects. As men disagree upon many points of doctrine, attention is called to the vital importance of a personal investigation of the Scriptures. If you have been reading the works of some infidel writer or have incautiously imbibed the sentiments of some who are reading the works of those who are called "Higher Critics", perhaps the reading of this little volume may lead you to a diligent, thoughtful study of the word of God. You will then see how reckless and unfair many of the statements are that are made by those who have made numerous attacks on the Scriptures. Study the Bible for yourself so that no one can lead you into error concerning its contents and teachings.

In preparing these lessons a great amount of scripture has been quoted because very few whose interest has not been awakened will take the trouble to "*Search the Scriptures*" to find what has been said upon any one subject. Scripture bearing upon a particular subject may be found recorded in many places, and it is not possible in so small a volume to give but partial quotations. Read all references given from the Bible as this will help you to become familiar with the Book. Some scriptures have been repeated many times because these texts bear directly upon different subjects and because it is only by repetition that we are able to retain the truths taught in them.

The dates and historical notes given in the lessons on prophecy have been gleaned from some of the best standard works on Ancient History.

"If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God".

May God's blessing rest upon the seeker for this wisdom and truth.

Very sincerely,

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HARRIET E. BOICE.

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## NOT LEFT ALONE

BY JOHN L. WINCE

We are not left alone to guess  
Our pathway through this wilderness;  
A light beneath and overhead,  
Illumes the weary path we tread.  
We ask no heathen Socrates,  
About this self, that thinks and is;  
A Darwin no sure answer brings,  
To satisfy our questionings.

We know, in truth, from whence we came,  
Our mortal being's end and aim;  
We learned it from a Book we love,  
Whose Author sits enthroned above.  
A Book which unbelieving sage(?)  
Styles, "Legend of a childish age";  
Imposture, which designing men  
Composed in distant ages, when  
The sun of science had not shed  
Its light upon the human head.  
But our sure confidence is stayed  
On what the Hebrew prophets said.

We put the question—"What is life?  
Is it a vain and hopeless strife?  
Its destiny an endless sleep  
In oblivion, dark and deep?"  
From dust we came, to dust we turn;  
But from the ashes of the urn  
A glorious form shall yet arise,  
To bloom again in Paradise.  
As pledge of this, our Living Head  
Arose triumphant from the dead.  
The thrilling fact that he arose  
Was testified by friends and foes.  
Then why reject the blessed hope,

*THE VISITOR*

"Whose range of view has endless scope"?  
 That in the ages yet to be,  
 The good shall taste, and hear, and see  
 The wondrous scenes of joy and bliss,  
 In a lovelier age than this.

To love indeed is happiness,  
 For love on earth has power to bless;  
 But only as it flows in deeds,  
 To meet the cry of human needs.  
 Be this the rule and this the test,  
 Then put the question—*Who Loved Best?*  
 Both saint and infidel, I ween,  
 Would give reply—*The Nazarene!*  
 Against whose name no sin is set,  
 From Bethlehem to Olivet  
 For here is love exemplified,  
 In life, and in the death he died.

He satisfies our deepest quest  
 Concerning the eternal rest;  
 And what the life beyond the tomb,  
 Beyond the silence and the gloom.  
 No solace in the skeptic's creed,  
 Can bind the wounded hearts that bleed;  
 Nor smooth the thorny way to death,  
 Down to the last expiring breath:  
 Nor comfort give to weeping friends,  
 Who shall above the dying bend;  
 Like word of Christ, so grand and sweet.  
 That death dissevered friends shall meet,  
 Where painful partings come no more,  
 On Canaan's fair and deathless shore.

John Laight Wince, the author of this beautiful poem, which expresses so much truth, fell asleep in Jesus October 4, 1910.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

## HE IS RISEN

*Dear Reader of the Visitor:* We are living in an age of questioning and reasoning. Men everywhere are asking a reason for "The Hope." Many honestly desire to know "the faith which was once delivered unto the saints." Peter, who once denied his Lord and doubted concerning his resurrection says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Many reject the Bible because they cannot find an explanation for some difficulty they think they discover, but which in reality exists only in their own minds. Many who are troubled with doubts do not know there is incontrovertible proof of the facts upon which we rest our hopes of a future life. How came we into existence? For what purpose? Whither do we go? What means this craving for a life beyond this present one? Apart from the Bible these questions could not be answered, but with it in our possession all these vital questions and many more are answered. The great longings of men for the truth are satisfied when they accept the Word of God as being trustworthy, true and final. God, our Creator made us to live in accordance with his divine purposes; gave us laws and precepts to govern our lives; gave us power to choose whether we would obey him or not; and gave us the promise that if we do obey him there is for us another life, free from all imperfections, joyful and endless. Hence God implanted within us the craving for life as an incentive to obedience, so that our deepest yearnings for life and love, beauty and holiness, may be realized to the full.

In the resurrection of Jesus we see *obedience* crowned with everlasting life and joy unspeakable. We see how God's power can bring from the dead all those who have trusted in him. If then the greatest of miracles, the resurrection of Jesus from the dead, is an incontrovertible fact, there is no ground for rejecting the testimony that is given concerning him. Because he overcame sin and is raised from the dead, human redemption becomes an assured fact. For in his name forgiveness of sins is proclaimed; newness of life becomes possible by his example, his help, and the inspiration



that the hope brings to us of immortality through him our Life Giver. Because God can use even the weakest of his children to proclaim the precious truths to this world of doubting men and women, *The Visitor* has been sent to you again to bring the "glad tidings" the angel messengers brought to the women at the sepulchre nearly two thousand years ago. The angel said unto them: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you." (Matt. 28:5-8). The fact was well known that Jesus had been hung upon the cross; his side had been pierced with the spear of a Roman soldier (John 19:34); his dead body had been placed in a tomb; the stone at the entrance had been sealed; and the place guarded and watched by his enemies (Matt. 27:63-66). But after three days the tomb was empty and the angel said, "*He is risen.*" How did they know that this was true? Their own explanation tells us how, where, and when Jesus had appeared to them and convinced them of his own personal resurrection. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days." Not only had he spoken to them concerning the Kingdom of God, but had given them the commission to "preach the gospel to every creature." After this he was taken up and a cloud received him out of their sight. Then the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:3, 11).

Oh, the joy that fills the hearts of thousands today because "He is risen," and is now in heaven, our Great High Priest, and is *coming again* to fulfill all the prophets have said concerning his personal reign on earth. "O grave, where is thy victory?" Millions sleep within cold and narrow space, but they fell asleep in hope because "He is risen from the dead" and they believed in him. They shall awake and sing, they that dwell in the dust, for He has risen with power over death and the grave. Thousands upon thousands shall awake and sing that glad triumphant song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

## I KNOW THAT YE SEEK JESUS

Are you seeking Jesus today? Are you trying to find the way to the living fountain of water? Weary travelers, burdened with sin and suffering, why do you not heed his loving invitation. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He was a conqueror in this life, and he can help you to overcome and give you rest. He was a conqueror over death and came forth from the grave victorious. He can give you life everlasting. Are you overcome by temptations and sin? Seek Jesus, for he can make you more than conquerors through temptation and trial. Friends, get personally acquainted with this "man of Calvary," and no argument of the enemies of Christ can ever shake your faith in God *or his Great Guide-Book*. Seek Jesus, you will find in him strength for today, hope for tomorrow, and life eternal for eternity.

Seek Jesus: weary heart;  
Tell him what weighs thee down;  
Seek help from him to bear the Cross,  
And strive to win the Crown.

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## THE LESSON OF BIBLE HISTORY

The wonderful Harmony and intimate connection existing between all portions of the Bible, is a proof of its Divine authority. Although the writers of the Scriptures lived at very different times, all their writings agree in the purpose of divine revelation. If you are troubled over the problems of The Book, and are trying to answer every objection that Modern Critics can bring against it, *remember* that when God directs a history to be written, *it will be a true one*. The Bible begins with an account of the creation and tells us whence we came and, taking up the history of man, describes him as failing to render obedience to his Creator, thus causing his own downfall. Its history is a true history of sinful man, and of repeated messages from God calling him to repentance. Its prophets are reprovers of their own generations, and bearers of a message of a Messiah who should come and ultimately fulfill God's purposes. Look for "*The Man*" in this wonderful history of man and his redemption.

## WHAT IS YOUR LIFE?

Of the many questions given for our consideration, none are more important than that given by the apostle James. "What is your life?" Listen to the solemn warning given in answer to this question. "It is even a vapor, that appeareth for a little time, and then vanisheth away." The vapor vanishes so quickly before the heat of the rising sun that it is given as a fitting simile of human life. As the solemnity of the question dawns upon us, we perceive the warning. Life is too brief to waste, too uncertain to allow of boastful plans for tomorrow. "Whereas ye know not what shall be on the morrow. \* \* If the Lord will, we shall live, and do this, or that." This language shows in whom we should put our trust—in Him who is able to save or destroy.

### AN ANSWER FROM THE OLD TESTAMENT.

Inspired men of old have written in a way that seriously impresses us with the importance of culture and virtue in our brief span of life. They have pointed out the folly of sinful indulgence, of selfish passion and appetite. They have marked out the way of wisdom which gives the most true happiness in this life, and a hope of life beyond. "So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12).

Life at its natural length is compared to grass. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him" (Ps. 103). All generations but the present have been swept away by the ever rushing flood of death. It is written, "Thou carriest them away as with a flood; they are as asleep." We can see how rigidly the decree issued at the fall of man has been carried out—"Dust thou art, and unto dust shalt thou return." Yet God in his mercy made man subject to death that he might not live always in sin and suffering.

### A SAD STORY OF HUMAN LIFE

On the first pages of the Sacred Book the inspired penman shows us the bitterness and ruin caused by man's transgression of God's law, and the sorrow and suffering consequent upon having violated the commandment of God. Here is given a true delimitation of human life. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Unto the woman it was said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3). Here is no rose-colored picture of human life but a deep significance, a solemn, unalterable verdict in every sentence uttered. When we look back over the pages of history we see how fearful has been the account of human suffering. Look at the world today with all the enlightenment of Christian civilization; with all the learning and science which has been used to lighten the burden of toil and relieve physical suffering, and still the realities of human misery are beyond the power of man to picture in words. Thousands are swept away by disease, famine, and violence each day; and comparatively few live out the allotted span of natural life. What of the future? Is there no gleam of hope that the curse will be lifted from mother earth, and her sons and daughters be free from the bondage of corruption?

### THE PROMISE OF REDEMPTION

We turn again to the sacred page, and imbedded like a gem in the jagged rock we find the promise that the seed of the woman shall bruise the serpent's head (Gen. 3:15). *Behold the man!* "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). We turn again to the last pages of The Book and we find that the Paradise of God is to be restored to man. Again we read, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "There shall be no more curse." Here upon this earth the conflict between good and evil

is to be fought out until the *champion* of the human race, Jesus Christ, shall destroy him that hath the power of death, that is, the devil" (Heb. 2:14). *God's purposes are unchanging.* Although man sinned and the world has been filled with wickedness, "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "Rest in the Lord, and wait patiently for him: \* \* For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. \* \* The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever" (Ps. 37).

### THE PROBLEM OF EVIL

Man was created a free agent and not a human machine. He was capable of choice and was given the power to choose his own destiny. He was placed under the law of faith and obedience that he might exert his power of choice and develop character. The choice was made and the record written, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:13-16). It is needful that we should have a clear understanding of this problem of evil that we may know that man himself having the power to choose or refuse either good or evil is alone responsible for his own acts. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him" (Jas. 1:12).

What is your life? Are you spending the few brief years of your life following the trail of the serpent, plotting and planning wickedness, developing the character of a devil? You must choose your own destiny. As Moses set before the children of Israel "life and death, blessing and cursing," so now Jesus points out two paths—the one that leads to destruction and the other that leadeth unto life. Which will you choose? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"

(Gal. 6:7, 8). Man must prove himself a *man* worthy of eternal life. If he proves himself otherwise, he will be destroyed in that day when Jesus comes to reward "every man according as his work shall be" (Rev. 22:12). We entreat you to follow in the footsteps of Jesus trusting in God and doing good, developing a character like *The Man* among men, who was tempted in all points like as we are, yet without sin. "He is able also to save them to the uttermost that come unto God by him." The wages of sin is *death*; but the gift of God is *Eternal Life* through Jesus Christ our Lord." Which will you choose?

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## THE GOSPEL OF CHRIST

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith*" (Rom. 1:16). In the beginning of the Roman letter we find these words: "Paul, a servant of Jesus Christ, called to be an apostle, separated to the *gospel of God*, (Which he had *promised afore by his prophets in the holy scriptures*,) Concerning his Son Jesus Christ our Lord, which was made of the *seed of David according to the flesh*; And declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead*." *The gospel*, which is the "power" God uses to influence and save mankind, has *seven fundamental principles*, as follows (Eph. 4:4-6):—

- |                    |                     |
|--------------------|---------------------|
| 1. The One God.    | 5. The One Hope.    |
| 2. The One Lord.   | 6. The One Baptism. |
| 3. The One Spirit. | 7. The One Body.    |
| 4. The One Faith.  |                     |

Seven is the number in the Bible which shows completeness. In Christ's Message to the "seven churches" he represents the complete church as "seven candlesticks." He is represented as holding in his right hand the "seven stars" (The messengers or angels of the seven churches), and walking in the midst of the

seven golden candlesticks (Rev. 1:20). The significance of this symbolic number is very full of meaning. We wish to call attention to but one thing, the completeness of the Christian system, the true faith and hope, "The gospel of our Salvation."

The One Faith which has seven units in one as before named, unites with these principles the elements or what is said concerning *One God, One Lord, One Faith*. They are the truths Paul called "sound doctrine." In his last charge to Timothy he says, "The time will come when they will not endure sound doctrine; but, after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." He closes his life work as a faithful apostle "separated to the gospel of God," with these words, "I have fought a good fight, I have finished my course, I have kept *The Faith*." This One Faith, or Gospel message is also called "The word of Faith, which we preach." We are invited to accept "The Faith" and have faith in the testimony given in the word of God concerning the Gospel.

1. Faith in the testimony "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

2. Faith in the promise of forgiveness of sins in his name through grace, and the sacrificial offering of the Son of God, which also includes the mediatorial office of Christ our High Priest (Acts 2:38; Rom. 3:24, 25; Heb. 4:14-16; 7:25; 9:15, 22-28).

3. Faith in the promise of Eternal life through Christ (John 3:15, 16; 6:40; Rom. 6:22, 23; I John 2:25).

4. Faith in the promise that Jesus will personally return to this earth and fulfill his mission as the prophets have spoken (Acts 3:19-21, 25; Luke 24:44).

5. Faith that at his coming *the faithful* in Christ shall be raised from the dead incorruptible and the living changed—made immortal (I Cor. 15:23, 50-53).

6. Faith that at his coming he will re-establish the Kingdom of God on earth and reign as King of kings and rule in righteousness and peace and bless all nations (Luke 1:32, 33; Acts 2:30; 15:16; 2 Tim. 4:1).

7. Faith in the promise that at his coming the "heirs of the kingdom will receive an eternal inheritance in the kingdom of God, and a reward according to their works (Jas. 2:5; I Peter 1:7-11; Matt: 25:31-34; Rev. 2:7, 10, 26; 3:12, 21; 22:12).

In Peter's letter "to them that have obtained like precious faith with us," he speaks of these great and precious promises by which we are to become partakers of the divine nature. He then gives the SEVEN ESSENTIAL VIRTUES which we are to add to our faith (2 Peter 1:1-12) and by which we are to grow unto a perfect man, unto the measure of the stature of the fullness of Christ."

The Christian Soldier not only adds to his faith these seven virtues which are included in this perfect Christian system, but he has work to do. He puts on the whole armour of God; with loins girt about with truth; with the breast plate of righteousness; with feet shod with the gospel of peace; taking the shield of faith; and for a helmet the hope of salvation, and taking the sword of the spirit, and praying with all prayer and supplication in the spirit, he goes forth to battle for Christ, and to win the crown (Thess. 5:8; Eph. 6).

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## THE HOPE SET BEFORE US

O Christ, thy hope is given to me:  
And piercing through the veil of years  
The promised crown I almost see,  
The joy of home untouched by tears,  
The rest UNDISTURBED by fears.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his council, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:17-20).

Remembering the words of Paul, that though an angel from heaven should preach any other gospel than that he preached, he should be accursed. We dare not set before you any other hope than that which rests upon the immutable word of God. There is but *one true hope*. Our desire, like Paul's, is "that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe." It becomes our privilege as well as our duty to instruct any who desire to know the Christian's



hope. Give "a reason of the hope that is in you with meekness and fear," is the instruction given us by Peter (Eph. 1:18, 19; Gal. 1:9, 10; 1 Pet. 3:15).

Hope, in relation to man, consists of two elements—*desire* and *expectation*. When one or the other is absent there is no hope. Its effect upon human life is most salutary. Hope inspires enterprise and activity; it gives confidence in the future; it moderates sorrow and gives solace in distress. Hope is the desire for some good, accompanied with the belief that it is attainable.

A True Hope must be based upon a promise, and that promise must come from one whose veracity is unquestionable. Hope spans the time of waiting for that which is promised. We cannot hope for that we are already in possession of, neither can we hope for that which has not been promised, because we have no ground for confident expectation. *The hope in relation to God and our future destiny must be based upon the promises of God.* All others are false hopes.

The Christian's Hope is "The hope of salvation." It is the earnest expectation of the creature waiting for the manifestation of the sons of God. This creature does not willingly wait for what has been promised but by reason of him (Christ) he is subjected in hope because the creature itself is to be delivered from the bondage of corruption into the glorious liberty of the children of God. Paul knew what great promises were given concerning old mother earth and the blessings promised to earth's inhabitants in that millennial age—the kingdom era, "the day of the Lord," when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever." Hence he says, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it" (Rom. 8:18-26). Hence we see how *hope* spans the time of waiting for that which has been promised. The Christian's hope is based upon the immutable word of God. In relation to "the hope set before us," which was confirmed by the oath of God; those who have *not* come into covenant relationship with God are "aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having *no hope*, and without God in the world" (Eph. 2:12). All must become heirs of God, and joint-heirs with Christ" (Rom. 8:17) in order to lay hold on the hope set before us.

**How to Become Heirs of Promise.** "Ye are all the children of God by faith in Christ Jesus. 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. 3:26-29). Having obeyed "that form of doctrine" (Rom. 6:3, 4, 18) by which we are made "free from sin," we become servants of righteousness, "children of God", by adoption into the household of God (Eph. 2:19), "heirs of God," "heirs according to the promise." When we meet the conditions by which we become "heirs of promise," and members of the One Body, then we lay hold on the hope set before us. In the waters of baptism we enter into covenant relationship with God and are sealed with the holy spirit of promise which is the "earnest of our inheritance *until the redemption of the purchased possession*" (Eph. 1:13, 14).

**The Blessed Hope.** "Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and *heirs of the kingdom* which he hath promised to them that love him?" (Jas. 2:5). Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; *In hope of eternal life*, which God that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour". Paul exhorts Titus also to speak the things which become "*sound doctrine*", "For the grace of God that *bringeth salvation* hath appeared to all men, *Teaching us* that, 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 1:1-4; 2:11-14). This testimony shows that *everlasting life* and the kingdom are promised them that love him. This blessed hope we are looking for. It is the hope set before us which is an anchor to the soul. It is based on the promises of God, and we are to wait for it until the appearing of our Saviour Jesus Christ. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: \* \* Then shall the

King say \* \* Come, ye blessed of my father, *inherit the kingdom* prepared for you from the foundation of the world: \* \* The righteous into life eternal (Matt. 25:31-46).

**This Hope is Sure and Steadfast** for he is faithful that promised; it reaches to that within the veil. For Christ is entered into heaven itself, now to appear in the presence of God for us. His blood has touched the mercy seat, and blotted out all the transgressions of those who have fled for refuge to lay hold on the hope set before us. "So Christ was offered to bear the sins of many", and *unto them that look for him* shall he appear the *second time* without sin (sin offering) unto Salvation" (Heb. 9:28). "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4).

**This Hope Our Anchor.** This blessed hope is our anchor in the billows of life. It inspires us to live a godly life in Christ Jesus although we should suffer and die in the fierce waves of persecution that have destroyed thousands of God's saints (2 Tim. 3:12; Heb. 11:37). It sustains us in great trials, for the trials of this life are the purifying fires through which we must pass to make us perfect through suffering. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (1 Peter 1:7; 5:7-10; Phil. 3:8-14; Rom. 8:18). This blessed hope makes us happy in sunshine or shadows, for blessed are they whose hope is in the Lord his God (Ps. 146:5; Matt. 5:3-16). It helps us to endure temptations and trials for we know that after we are tried, and have proven faithful, the crown of life shall be ours, when the chief Shepherd shall appear (Jas. 1:12; 2 Tim. 4:8; 1 Peter 5:4). It makes us steadfast in *overcoming self*, for he that overcometh shall inherit all things (Rev. 21:7). It is our comfort when passing through the shadows of death for we sorrow not, even as others which have no hope (1 Thess. 4:14-18). We are saved by this blessed hope for every man that hath this hope in him purifieth himself, even as he is pure, because we know that when he shall appear, we shall be like him; for we shall see him as he is. The pure in heart shall see God (1 John 3:2, 3; Matt. 5:8). Will you not accept Jesus that you may have this blessed hope as an anchor to the soul?

"We have an anchor that keeps the soul  
Steadfast and sure while the billows roll,  
Fastened to the Rock which cannot move,  
Grounded firm and deep in the Saviour's love".

## THE TRUE AND LIVING GOD

**“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).**

**“Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). “Faith cometh by hearing, and hearing by the word of God” (Rom. 10, 17). Faith is one of the basic principles in the gospel of God. It may be properly called the first principle. Faith has to do with *things* that are not seen, and is the conviction that those things are true. How does faith come? “By hearing” (or report). In order to have faith in a message that purports to come from a certain person, we must believe “that he is” which means that he exists and is the one he represents himself to be and that the report brought to us is a true report. “No man hath seen God at any time: The only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18). Jesus said: “My doctrine is not mine, but his that sent me.” He that cometh to God must not only believe that he is the true and living God but that the messages he has sent are true. Jesus taught his followers to pray, “Our Father which art in heaven.” What is the testimony of God concerning himself? For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to me inhabited: I am the Lord; and there is none else” (Isa. 45:18). “I am God and there is none like me, *Declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My council shall stand, and I will do all my pleasure” (Isa. 46:9, 10). Here it is expressly stated that God is the creator of the universe. He has declared things that have been done and things that are to be done. “There is no God else beside me; a just God and a Saviour” (Isa. 45:21). In harmony with this Paul says, “We trust in the living God, who is the Saviour of all men, specially of those that believe (1 Tim. 4:10). Again, “One God and Father of all” (Eph. 4:6). Paul declared to the men of Athens (teachers of art and science, who worshipped many gods), the true and living God, who “made the world and all things therein,” who “giveth to all life, and breath, and all things” (Acts 17:15-33).**

The Bible teaches that there is a living, personal God who created man in his own image. It is said of Jesus that he was the express image of his person" (Heb. 1:3). When Jesus ascended to heaven it is said, "he sat down on the right hand of the Majesty on high." When the angel appeared to Zacharias he said, "I am Gabriel, that stand in the *presence of God*; and am sent to speak unto thee" (Luke 1:19).

### THE TRUE AND THE FALSE

One of the basic principles of the true faith is that there is *One God*. The Pagan philosophers taught that there were many gods, but Paul the true apostle of the Christian faith, declared unto them the one true and living God, who commandeth all men everywhere to repent: "Because he hath appointed a day, in the which he will judge the world in righteousness *by that man whom he hath ordained*; whereof he hath given assurance unto all men, in that *he hath raised him from the dead*" (Acts 17:31).

There are modern, so-called, scientists (?) who are teaching that God is only a *principle*. We know they have no right to the name Christian for the divine Book teaches that there is a *living personal* God. The Christians' hope is this: The pure in heart shall see God. "They shall see his face and his name shall be in their forehead" (Matt. 5:8; Rev. 22:3, 4).

There are other scientists who talk about "The God of Nature," meaning the "forces" or "laws of nature." All *forces, laws, and principles* are unconscious, insensible and unintelligent. The God of the Christian is omniscient. As Christ taught his disciples to pray to the Father which is in heaven, when about to leave this world, he said to Mary "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). It is impossible to express more clearly than do these Scriptures the fact that there is a living, personal God, whose dwelling place is "in heaven." When Christ ascended, he entered into heaven itself, now to appear in the presence of God for us (Heb. 9:24).

**God's Attributes.** The Father in heaven is a being whose character is expressed by *love*. "God is love" not that God is a principle, but one of his attributes is love. Neither are these attributes persons, but many times are personified. "Doth not wisdom cry?" Divine wisdom gives instruction to man," Unto you, O men,

I call; my voice is to the sons of men \* \* my mouth shall speak truth \* \* The Lord possessed me in the beginning of his way." Thus *wisdom*, the prime attribute of the Great Eternal God the Father, existed in the beginning.

"By the word of the Lord were the heavens made; \* \* Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; He commanded, and it stood fast. \* \* The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth" (Ps. 33-6-15). Thus in the beginning by the spoken word of God all things were created. "And God said, let there be light and there was light" (Gen. 1:3). "And God said: let us make man in our image" (v. 26). We cannot deny the truth that the first great cause of all things existing was by the spoken word of the All-Wise God our Creator. The atheist must deny his own personality and intelligence to get rid of this truth. "The fool hath said in his heart, There is no God" (Ps. 14:1). The moment we admit that we possess intelligence, we must admit the cause from which it is derived.

**God Omnipresent.** The question arises, How is God omnipresent if he is a personal being? Peter says, "His divine power hath given unto us all things that pertain unto life and godliness." POWER is not a person; but there could be no "divine power" unless there was a divine person, from whom that power comes. Power is the attribute of God by which he created and upholds all things "by the word of his power". By this spiritual power proceeding from him he is omnipresent. Hence the highest spiritual power which exists in the true and living God is called the *Spirit of God*.

God manifested his divine power through Jesus Christ by his spirit, when Jesus cast out devils (Matt. 12:28); when he fed the multitude; when he raised the dead. Jesus' prayer to his Father shows the divine purpose of these miracles. "That the world may believe that thou *hast sent me*." God's power was manifest when he raised Jesus from the dead and exalted him, and gave him a name above every name, "That at the name of Jesus every knee should bow, \* \* And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:6-11). He gave him power over all flesh, "that he should give eternal life to as many as thou hast given him" (John 17:3). He gave him authority to execute judgment also (John 5:27). The same spiritual power which proceeded from the Father proceeds from the Son,

hence there is *One Holy Spirit* which is the divine attribute of both the Father and His Divine Son. How little we comprehend the sublime truth that in Jesus Christ was manifest all the divine attributes that existed with the Father from the beginning. All creation shall join in one loud voice in saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

### FROM WHENCE CAME THE RECORD?

How did Isaiah, centuries before, obtain the record of the "man of sorrows" and his exaltation? Was it *myth* or *fancy* or imagination? Whence came this true word picture of Messiah? We must be convinced of the truth. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). Men may write what they see and know, but God only by his Holy Spirit, reveals the future. God gave this wonderful picture of the Messiah through Isaiah. *Behold the man, Jesus Christ, and believe the record.*

Jesus' exaltation came after his ascension. From whence came the record? Jesus said to his disciples, before he ascended, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Again he said, "when he, the Spirit of truth, is come, he will guide you into all truth: \* \* he will shew you things to come" (John 16:7-16). Here God's Holy Spirit is personified as a Comforter. It is the "*Spirit of truth, which proceedeth from the Father*" (John 15:26).

Critics of God's Holy Word! you cannot blot out The Record. It will stand as a witness against you in the last day. It will prove you *false*. You may refuse to believe and die in your sins, but mercy's door is open to those who believe and obey his Word.

Grecian philosophers did not make the record, for it destroyed their gods and condemned their vain philosophy. Roman power did not make this record, neither could their corrupt system destroy *The Word* that condemned their vice and brutality. The Jewish priests did not make the record that reprov'd their hypocrisy and branded the scribes and Pharisees as hypocrites, but they "killed the Prince of life, whom God raised from the dead," Jesus ascended to heaven and, as he said, that "power from on high" came on his disciples, the record was written and the word confirmed by the miracles that proved their authority.

**VOLTAIRE** is reported to have said that although it had taken twelve men to set up Christianity, one would be sufficient to overturn it; and in a hundred years the Bible would be a forgotten book. The Bible continues to survive all these attacks, is more widely circulated each year, and will ever be the "Sword of the Spirit" quick and powerful to destroy superstition and error. It needs no defense against its enemies, yet the Christian soldier must be taught how to use this wonderful sword *to protect those around him* from the influence of such as seek to destroy faith in the word. No Infidel, Higher Critic or Rationalist can shake the faith of one who is guided by the *word* and by the Man Jesus Christ who was declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead.*"



## THE RESURRECTION OF CHRIST

By Elizabeth A. Reed

"If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God; because we have testified of God that He raised up Christ whom He raised not up, if so be that the dead rise not." (I. Cor. XV., 14-15).

Thus does the great Apostle to the Gentiles anchor the whole of the Christian hope upon the great central fact of the resurrection of the Christ from among the dead ones. He gave his own life after his conversion to the preaching of this glorious doctrine—the promulgation of the historic fact that "God raised him from the dead" (Acts XIII:30-37). And the same glad cry rang forth from Peter's lips as "When the day of Pentecost was fully come, and there came a sound from heaven as of a mighty rushing wind—when there appeared unto them cloven tongues as of fire, and they were all filled with the Holy Ghost." It was amidst these wondrous scenes when every man heard the glad news in his own tongue—that the burden of Peter's sublime message was: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved—*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:1-24).

Upon this tremendous fact then hinges the whole question of redemption, for "*If Christ be not raised your faith is vain; ye are yet in your sins*". Let us therefore rejoice in the evidence given that "the stone was rolled away from the door of the sepulchre" and he who holds the keys of the grave came forth triumphant from its power, "because it was not possible that he should be holden of it." In the courts of justice it is claimed that the strongest evidence is: "*Substantial truth under circumstantial variety.*" If all the witnesses brought before the judge testify in exactly the same way to the same story, then indeed suspicion is sure to be aroused for it shows conclusively that there has been collusion, and training of the witnesses by some one who is interested in the verdict. But when each one testifies to some point which was not mentioned by the others then indeed the evidence is irresistible,

especially when the whole tenor of the testimony is in the same direction, and this is precisely what we have in the testimony of the Evangelists concerning the resurrection of Our Lord. They have each faithfully related those incidents which impressed them the most strongly but all concur in the marvelous statement that: "Now is Christ risen from the dead and become the first fruits of them that slept."

That the resurrection of Our Lord took place "very early on the first day of the week" is the unanimous testimony of the Evangelists, but "substantial truth under circumstantial variety" begins with the exact time when the women came to the sepulchre to embalm the body of him they loved. According to Luke the women who had stood by the cross went home and rested during the sabbath (XXIII, 56) and we may well understand that they rested with heavy hearts. And Mark adds that after the Sabbath was ended, that is, after sunset, and during the evening they prepared their spices. They were perhaps not aware of the previous embalming by Joseph and Nicodemus; or else they also wished to testify their own respect and affection by adding something to the work which had already been done in haste (John XIX, 40-42).

It is at this point that most of the alleged discrepancies begin—"alleged discrepancies" which show "substantial truth under circumstantial variety." Simon Greenleaf, Professor of Law at Harvard University, who was one of the ripest legal scholars of his time, and the author of valuable standard works on the subject, has called attention to the following points:

**(1) The Time When They Came.**

"All the Evangelists agree in saying that the women went out very early to the sepulchre. Matthew's expression is 'as the day was dawning' Mark's words are 'very early'. Luke has the more poetic term, 'deep morning' that is early dawn. All these expressions go to show that it was about the break of day. But Mark adds the phrase 'the sun being risen' or as the English version has it 'at the rising of the sun'. But Mark having used the words 'very early' we may well suppose that he did not intend to contradict himself but used this latter phrase in a broader and less definite sense.

So the Psalmist (104, 22) speaking of the young lions, says: "The sun ariseth, they gather themselves together and lie down in their dens." But wild animals do not wait for the actual ap-

pearance of the *sun above the horizon*, when its rays have driven away the darkness of the night—when it has risen far enough to touch the mountain peaks with light it is the signal for their retreat. See also Septuagint, 2 Kings III, 22, 2 Sam. 23,4. In all these passages the language illustrates the principle that the rising of the sun is used to indicate, the rising of the day, or the early dawn when the approach of the sun scatters the darkness.

Or we may conclude with Ebrard that Mary Magdalene, the only one specified by John, came first and alone to the sepulchre while the other women did not arrive until later. Or Mary Magdalene "and the other Mary" may have come earlier than the others (Matt. XXVIII, 1).

### (2) The Number of Women.

John only speaks of Mary Magdalene, Matthew mentions "Mary Magdalene and the other Mary"; Mark speaks of Mary Magdalene, Mary the mother of James, and Salome (XVI, 1). Luke speaks of Mary Magdalene, Joanna, Mary the mother of James and others with them (XXIV, 10).

Much prominence was given to Mary Magdalene as she is always spoken of first even when the others are mentioned, perhaps on the ground that "much had been forgiven." But inasmuch as one Evangelist mentions one and the others mention the others it proves that they were all there.

### (3) The Arrival at the Sepulchre.

According to Mark, Luke and John the women on reaching the sepulchre found the stone had been rolled away. Matthew, however, after speaking of the women going out to see the Sepulchre, goes back to the great event itself and tells of the earthquake, the descent of the angel, his rolling away the stone and sitting upon it, and the terror of the guard. The apparent discrepancy, if any, could only be found in Matthew's brevity in omitting to state in full what his narrative pre-supposes. And although Matthew does not speak of the women *entering* the sepulchre, he does speak of their coming out of it, so that their interview with the angel must have taken place while they were inside, as narrated by the other Evangelists. When therefore the angel said to them in verse 6, "Come see the place where the Lord lay" this is not said to them without the tomb to induce them to enter, but having preceded them, he thus spoke after they were within its walls just as in Mark XVI, v. 6.

**(4) The Vision of Angels in the Sepulchre.**

Of this John says nothing, Matthew and Mary speak of one angel; Luke of two. Mark says he was sitting; Luke speaks of them as standing; we may therefore infer that at one time one was sitting and at another both were standing. As in the case of the women the fact that one was mentioned by Matthew and Mark, while Luke speaks of two does not prove that both were not there all the time, still one may have appeared after the first had spoken.

**(5) The Return of the Women to the City and the First Appearance of Our Lord.**

John in speaking of Mary Magdalene alone, says that having seen the stone rolled away, she went in haste (ran) to tell Peter and John. He says nothing of her having seen the angels, nor of her having entered the tomb. The other Evangelists speaking of the women generally say they entered and saw the angels and then returned to the City. On the way Jesus meets them, but it is evident that Mary Magdalene was not then with them. Her language to Peter and John forbids the supposition that at that time she had seen the Lord. This interview with the other women without Mary Magdalene is mentioned only by Matthew; Mark simply relates that they fled from the tomb "neither said they any thing to any one for they were afraid." This of course could only mean that they did not communicate the facts to others on the way, for they were going to fulfil the charge of the angels to "go their way and tell his disciples" and also the charge of the risen Christ: "Go tell my brethren that they go into Gallilee, and there they shall see me". Luke narrates more fully: "They returned from the sepulchre and told all these things unto the eleven, and to all the rest" (of his brethren).

**(6) Peter and John Visit the Sepulchre and Jesus Appears Unto Mary Magdalene**

(See John XX, 3-18; Luke XXIV 12; Mark XVI, 9-11).

The full account of these two events is given only by John. Matthew says nothing of either. Luke merely mentions in general that Peter on hearing the news went to the sepulchre; while Mark speaks only of Our Lord's appearance to Mary Magdalene which he seems to represent as his *first* appearance. Mark narrates three of Our Lord's appearances the first of these being to Mary Magdalene, possibly he meant that of these three the one to her takes place first. Otherwise, if he meant literally the first after his resur-

rection, it must be that she returned to the tomb shortly after the other women had left it and hence he appeared to her before he appeared to the other women who were then on their way to the City. Dr. Sleight classifies the events connected with this wonderful historic fact as follows: "Three visits to the Sepulchre are paid early in the morning on the first day of the week:

(1) By Mary and the other woman (Matt. XXVIII, 1; Mark XVI, 1; Luke XXIII, 55, and XXIV, 1; John XX, 1).

(2) By Simon Peter and John (John XX, 4).

(3) By Mary the second time, that is after she had ran away on seeing that the stone was removed (John XX, 1, II).

The history as collected from the four Evangelists, may be thus paraphrased. Early in the morning on the first day of the week, cometh Mary and the other woman to the Sepulchre. On Mary's seeing that the stone was rolled away from the Sepulchre she runs off to tell Peter and John (John XX, 2). During her *absence* an angel talks to the women who still remain (Matt. XXVIII, 5-6). They then return from the tomb (v. 8) and on their way to the City Jesus meets them (v. 9).

The moment Peter and John are informed of the mighty event they run off to the Sepulchre leaving her behind (John XX, 3-4). Peter and John enter the tomb (v. 6) and on seeing the clothes there and not the body, they believe and return home (v. 10). Mary comes back to the Sepulchre *alone*; (v. 11) and stands there weeping; looks into it; two angels appear to *her*—address *her*; on looking back she sees a man whom she supposes to be the gardener, but when he says "Mary" she immediately exclaims "Rabboni"! (v. 13-16).

Thus we may easily account for the different communications made by the different angels, for they were not made at the same time, nor made to the same persons. The evidence of the resurrection of Our Lord may be summed up as follows:

(1) He was seen alive after his death, not by one, but by *many*. Paul says: "He rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once. After that he was seen of James, then of all the apostles. And last of all he was seen of me also" (I Cor. XV, 4-8).

(2) He was seen by them, not separately but together.

(3) Not only by night, but also by day.

(4) Not at a distance, but near to them.

(5) Not once, but repeatedly.

(6) They not merely saw him, but handled him even minutely. Thomas in the presence of the others put his finger into the print of the nails, and into the wound of his side.

(7) They not only talked with him but ate with him.

(8) And these opportunities for familiar intercourse lasted, not for one, but for *forty days*.

Finally the effects of this wonderful and glorious event were just what might have been expected.

(1) His few disciples who had been so cowardly and down hearted became heroes (Acts II, 22-26).

(2) The Jews which as a nation had rejected him are soon afterward converted by thousands (Acts XXI, 20).

(3) A great number of even the bigoted and self-righteous priests also become obedient to the faith.

“Let not your hearts be troubled” for God’s eternal truths like His eternal stars, shine on forever above and beyond the feeble attacks of man. Under the leadership of the Great Captain of our salvation, the Church of the living God shall carry her banners to victory on the glory crowned hill tops of Eden restored.

One touch of his hand hath broken the cold seal of the death angel and brought life and immortality to light. One mark of his foot step left in earth’s tomb hath illumined its portals and broken the gates of death. One word from his lips shall lead his risen host to the waters of the beautiful river that roll from underneath the Great White Throne.

He is the Sun of Righteousness with healing in his wings. He shall wipe the tears from off all faces. He shall conquer sin and sorrow. He shall conquer *death*, and crown with light, and life, and love, the coming ages of God’s eternal years.

## TESTIMONY OF CLASSICAL WRITERS OF THE FIRST CENTURY

Although the Biblical testimony concerning Our crucified and risen Lord is the strongest and best that we could possibly have still we are not without Jewish and pagan testimony along the same lines.

*Josephus*, the learned Jew who wrote about A. D. 64 and whose historical work is still held in high repute amidst all the storms of criticism which have assailed other writers, tells us of Herod and Herodius and of the slaying of John the Baptist. He says:

"Now some of the Jews thought that the destruction of Herod's army came from God and that very justly, as a punishment of what he did against John, that was called the Baptist; for Herod slew him who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism", etc. (Ant. B. XVIII, Chap. V).

He also speaks of James the brother of Jesus as follows: "He, (Ananus) assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called the Christ, whose name was James and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned" (Ant. Book XX, Chap. IX).

Not only this but he makes what appears to be a very unwilling admission concerning the resurrection of the Christ. He says: "Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate at the suggestion of the principal men amongst us had condemned him to the cross, those that loved him at the first did not forsake him *for he appeared to them alive again, the third day*, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians so named from him, are not extinct to this day" (Ant. Book XVIII, Chap. 3).

Of course there are those now a days who assert that this passage from Josephus "was an interpolation," but it was quoted as genuine for hundreds of years before modern critics were born, and it appears to have been quoted by the Roman historian Tacitus who uses nearly the same language, and who must have gotten his information either from Josephus, from the official Roman records, or from the Books of the New Testament. Tacitus lived in the 1st century and wrote about 110. The critics would deny that the official Roman records contained this historic fact and also that the New Testament was in circulation before 110. According to their own positions therefore he *must have gotten* this information from this passage found in Jewish historian's work.

The fact that Josephus says "he was the Christ" does not prove that he believed him to be the Messiah but that he was the one from whom the name Christian was obtained, and also to dis-

tinguish him from several others by the name of Jesus of whom Josephus writes.

Eusebius is the first writer of church history bordering upon primitive times. He lived in the 3rd century of the Christian era and was the friend of the Emperor Constantine; the last books written by Eusebius were four volumes on the Life of Constantine about A. D. 340. His greatest work however is his ecclesiastical history which is recognized as standard even by men who are willing to throw doubt upon the authenticity of the Scriptures. He begins his account about where the Acts of the Apostles leaves off, and living so near to those times he had access to many valuable documents which are no longer in existence.

#### Tiberius.

In relation to this emperor, Eusebius says: "The fame of Our Lord's remarkable resurrection and ascension being now spread abroad, according to an ancient custom prevalent among the rulers of the nations that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of Our Lord from the dead, the report of which had already been spread throughout all Palestine.

In this account he also intimated that he ascertained other miracles respecting him, and that *having now risen from the dead* he was believed to be a God by the great mass of the people.

Tiberius referred the matter to the Senate, but it is said they rejected the proposition, in appearance, because they had not examined into the subject first; according to an ancient law among the Romans, no one should be ranked among the gods unless by a vote and decree of the Senate; in reality, however because the salutary doctrine of the Gospel needs no confirmation and co-operation of men. The Senate of the Romans, therefore rejected the doctrine of Our Saviour as it was announced, and Tiberius still continuing to hold the opinion he had before cherished, formed no unreasonable project against the doctrine of Christ. This is the testimony of Tertullian, a man who made himself accurately acquainted with the laws of the Romans, and besides his eminence in other respects was particularly distinguished among the eminent men of Rome." (Eusebius Eccl. Hist., Book 2, Chap. 2).

#### Nero

That this brutal emperor was fully cognizant of the existence of the teachings of the Christ and the loyalty of his followers is shown by his terrible persecution of the Christians in Rome about



A. D. 54. His character is portrayed by the Roman Tertullian in language like the following:

“Examine your records and you will find that Nero was the first that persecuted this doctrine, particularly when after subduing all the East, he exercised his cruelty against all Rome. Such is the man of whom we boast as the leader in our punishment. For he who knows who he was, may know also that there could scarcely be anything but what was great and good condemned by Nero.” Thus Nero publicly announcing himself as the chief enemy of God was led on in his fury to slaughter the Apostles. Paul is said to have been beheaded at Rome and Peter to have been crucified under him” (Ibid, Bk. 2, Chap. 25).

#### Tacitus

This Roman historian who wrote only about seventy years after the death of the Christ, corroborates in the most unequivocal manner, not only *where, when* and by *whom* Christianity was founded but also the persecutions to which the early Christians were exposed because of their loyalty to their crucified and risen Lord. Speaking of the fire which happened at Rome in the time of Nero he says:

“But neither these exertions, nor his largesses to the people, nor his offerings to the gods, did away with the infamous imputation under which Nero lay, of having ordered the city set on fire. To put an end therefore to this report, he laid the guilt and inflicted the most cruel punishments, upon a set of people who were held in abhorrence for their crimes and called by the vulgar, *Christians. The founder of that name was Christ who in the reign of Tiberius was put to death as a criminal by the procurator, Pontius Pilate.* This pernicious superstition, thus checked for a while, broke out, not only over Judea, *the source* of this evil but reached the city also. . . . At first they were only apprehended who confessed themselves of that sect; afterwards a vast multitude . . . . Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts and torn to pieces by dogs; some were crucified; others having been daubed over with combustible materials were set up as lights in the night time and burned to death. Nero made use of his own gardens as the theatre on this occasion and also exhibited the diversions of the circus” (Tacitus, *Annals* I, XV. C. 44).

Respecting the genuineness of this passage it is only necessary to give Gibbon’s opinion as no one will suspect *him* of being

partial to Christianity. He says: "The most sceptical criticism is obliged to respect the *truth* of this extraordinary fact (the persecution under Nero) and the integrity of this celebrated passage of Tacitus. The former (its truth) is confirmed by the diligent and accurate Suetonius who mentions the punishments which Nero inflicted upon the Christians. The latter (its integrity and genuineness) may be proved by the consent of the most ancient manuscripts; by the inimitable character of Tacitus; and by his reputation which guarded his text from interpolation" (Gibbon, *Decline and Fall*, Vol. II, pp. 407, 408).

In relation to the fact that there was a great number of Christians in Rome as early as A. D. 54—Christians who went bravely to death of torture rather than deny their faith in their crucified and risen Lord we might multiply testimonies to a very great extent. We might quote from Martial, the author of fourteen books of epigrams, who was supposed to have come from Spain to Rome in the reign of Nero (Martial, L. T. Epigram 25); we might quote from Seneca, the philosopher who died in 65 (Epigram 14), from Juvenal, the author of sixteen satires who also belonged in the first century and was an author of good repute (Juvenal, Satire I, verse 155); and also the celebrated letter from Pliny the Younger who wrote to the Emperor Trajan for advice as to the punishment of Christians when Pliny was the Roman governor of Pontus and Bythnia and also the reply of Trajan. Pliny admitted that "they did nothing contrary to law, except that they rose with the morning sun and sang a hymn to Christ as to a god."

We could fill a volume with the admissions of the enemies of Our Lord which extend through the ages. But lack of space forbids us to go beyond those who lived in the first century even though Tacitus, for instance, wrote ten years later, and their testimony only confirms the greater and more important evidence of those who knew and loved the Christ.

It was for their crucified and risen Lord that the long procession of "those of whom the world was not worthy" passed triumphantly through the most terrible tortures, attesting with their blood that "This Jesus hath God raised up whereof we all are witnesses."

*"I am he that liveth and was dead, and behold I am alive forevermore."*

## WHAT IS MAN? WHY CREATED MORTAL?

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him, and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet (Ps. 8:3-7).

It has not been left for human wisdom to answer the questions of the origin of man, the nature of his being and the purpose for which he was created. If God in whom we live, and move, and have our being had not answered these questions there would have been some excuse for the acceptance of the doctrines of men concerning these subjects. However repulsive the teaching of Scripture may be to the vanity of those who have worshiped themselves as divine beings having immortal souls and deathless natures, yet, "Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings" (Ps. 49:12, 13).

*What is man that thou art mindful of him?*

*Thou hast made him a little lower than the angels.*

What can make man's nature equal unto the angels? "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36). Thus we find the constitutional difference, made by the Creator, between mankind and the angels to be that man's nature is a dying nature, the angels undying. Therefore to obtain that nature equal unto the angels, so we can die no more, *we must be accounted worthy of a resurrection from the dead*. If any part of man is deathless then he is partaker of the nature of angels, but God's word declares that only those who are accounted worthy shall become partakers of a deathless nature by a resurrection from the dead. God has offered mortal man a deathless nature on conditions of his proving himself worthy. Those who become heirs of God by obedience to the gospel are children of God, by adoption and *heirs of eternal life*. This undying nature is

to be bestowed upon them at the resurrection of the dead, and then and not till then will those found worthy become equal to the angels that they can die no more.

### THE CREATION OF THE FIRST MAN ADAM

The history of the creation of man as revealed by the Creator answers the question What is man? Whence am I?

“The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Gen. 2:7). “The first man Adam was made a living soul” (1 Cor. 15:45). What could be clearer or simpler than this plain statement. Here is revealed a truth which philosophers, and scientists, and even theologians have been seeking for in vain, because they have regarded their own opinions and theories of more value than that which is contained in so simple a statement. Multitudinous volumes have been written and many opinions given and yet this brief sentence contains the whole truth. When we compare God’s truth with the existing theories of man’s creation, we will note the following points of difference:

1. That God made *man*, not just a part of him, from the dust of the ground.
2. That he was made intellectually in the image of God, not in the nature of His existence—Spirit and immortal—nor like the nature of angels, undying.
3. That the “breath of life” is common to all animal creation—not peculiar to man.
4. That when the external force was applied man became a “living soul”, not that an immortal soul was breathed into him.
5. That he became a “living soul” which signifies a breathing living creature by the action of the breath of life through his nostrils upon his organized physical form. When this action ceases, i. e., when this “breath of life” is withdrawn, he ceases to live—does not continue his existence.
6. That when man ceases to breathe *he dies* and returns to dust—not that just a part of him dies and the other part lives on in a conscious state.
7. That the life we now possess is animal life—not everlasting life.
8. That the man himself is an animal soul—not that he possesses an immortal soul.
9. That man is mortal now—not immortal or deathless.

10. That the man accounted worthy is to be made immortal at the resurrection of the just—not at the death of the just.

“SEARCH THE SCRIPTURES” John 5:39.

1. The Creator.

“The Lord God” *elohim* (Gen. 2:7).

Whose name alone is JEHOVAH (Ps. 83:18).

“My name is in him” (Ex. 23:21).

The Eternal Jehovah, by his command, can empower his angels to perform his will, and what he does in and through them he does himself. The fact that he has put his name in the angels who do his will, and they are many times called by His name, explains some texts that skeptics bring up to prove that the Bible contradicts itself.

2. Man's Form.

“The Lord God formed man (Gen. 2:7).

“And God said let *us* make man” (Gen. 1:26).

So God created man in his own image (1:27).

“In the image of God made he man” (Gen. 9:6).

Angels do always behold the face of my father (Matt. 18:10).

I am Gabriel, that stand in the presence of God (Luke 1:19).

Man made—“a little lower than the angels.

When we examine the human body which shows the work of a Creator of infinite wisdom, we can appreciate the words of a wise teacher who has given us an object lesson. “Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall he not correct? He that teacheth man knowledge, shall he not know”? (Ps. 94:8-10). Here we find one of the strongest proofs of the existence of a Creator, the fact of the existence of man who was made in his own image. We find the Scriptures plainly teach that both God and angels are personal, intellectual beings, and that man was made in their likeness, but *lower in nature than the angels*.

3. The Material.

“Man of the dust of the ground” (Gen. 2:7).

“The first man is of the earth earthy” (1 Cor. 15:47).

“Dust thou art, and unto dust shalt thou return” (Gen. 3:19).

“He remembereth that we are dust” (Ps. 103:14).

“Shall the clay say to him that fashioned it” (Isa. 45:9-12).

“We are the clay and thou our potter” (Isa. 64:8).

“Which am but dust and ashes” (Gen. 18:27).

The word ADAM means, *the earth made*.

Whole volumes of so-called scientific research cannot change the fact that man was a created being, formed from the dust of the ground, and that after death he returns to dust.

#### 4. The External Force.

"And breathed into his nostrils the breath of life".

"His breath goeth forth; he returneth to his earth" (Ps. 146:4).

What goes forth *breath* or an immortal soul?

"Thou takest away their breath, (*ruach*) they die, and return to their dust" (Ps. 104:29).

As God breathed into the nostrils of Adam the *breath of life*, thus causing him to live, so taking away the breath (*ruach*) causes him to die. Then it is proper to say the spirit (*ruach*) returns to God who gave it (Eccl. 12:7). "All in whose nostrils was the breath of life, of all that was in the dry land, died" (Gen. 7:22). Thus it is clear that there is nothing peculiar to man in the fact that God breathed into Adam's nostrils the *breath of life* for all the animal creation have the same *breath of life* and die in like manner. "*Yea, they have all one breath (ruach)*" (Eccl. 3:19). However humiliating it may be to the proud spirit of man, it is God's will that men should see that "they themselves are beasts." All go unto one place; all are of the dust, and all turn to dust again (Eccl. 3:20). Thus we see man's nature is like the animal creation and lower than the angels.

#### 5. The Living Soul.

"Man became a living soul."

God created great whales, and every *living creature* (Gen. 1:21).

"God said let the earth bring forth the living creature" (Gen. 1:24).

This term "living soul" [*nephesh chaiyah*] is applied to animals in the sea and on the land twice before man's creation. "Man became a living soul", i. e., *living creature*, [*nephesh chaiyah*]. A breathing creature with animal life, i. e., *psuche* life. So we find nothing in the record of the creation of man, nor in the latter revelations, to invalidate the verdict of Jehovah, "Dust thou art, and unto dust shalt thou return". It is reasonable to suppose that if man had been endowed in his creation with an immortal soul, that this would have been stated in the account. We find nothing in the physical organism of man to exempt him from the common lot of the animal creation, nor anything to prevent the execution of the penalty for disobedience, *Death*.

## WHY WAS ADAM DRIVEN FROM THE GARDEN OF EDEN?

"And the Lord God said, Behold, the man is become as one of us, *to know good and evil*: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24).

It seems almost incredible that an intelligent Bible teacher should advocate that man possesses by nature an immortal soul, when language could not be plainer than that God sent man forth from the garden of Eden and guarded the tree of life, with Cherubim and a flaming sword "*Lest he put forth his hand, and take also of the tree of life, and eat, and live forever.*" The only way by which man could have lived forever was by having access to the tree of life. Man sinned and God prevented all possibility of sinful man having an endless existence. Hence we can see the wisdom and goodness of God in making a man mortal. "Shall mortal man be more just than God"?

Here we must ask the reader to pause and study. We need to know why God made man in his own image, endowing him with faculties capable of choosing his own course instead of a human machine obliged to do the will of its maker. We must also clearly understand why God made man mortal in nature instead of endowing him with an inherent endless existence. To accuse that Being whose character is expressed by love, for "God is love", of creating of his own will, a being in his likeness and without the knowledge or consent of the one created, and so constituting him that he will *be forced* to an unending state of most fearful misery, sorrow, and woe is a blasphemy against the name and character of God. This doctrine of inherent immortality is worthy only of its origin, the devil. Christ says, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him" (John 8:44). Many who have believed the devil's lie and have tried to solve these problems without studying the Scriptures have gone into infidelity. We will find that God purposed to raise man from the mortal to the immortal state on terms of faith and obedience, and in no other way can he attain to eternal life.

Adam was formed with an exquisite physical organism, with eyes to see, ears to hear, and brain to think and direct his physical being according to his own free will. He was made to walk *upright*. Being superior to the animal creation in form and intellect, he was given a *dominion*. He himself was placed under the law of faith and obedience to God that he might develop a character like his Creator, who is a God of love, truth, and justice. He was made with these faculties which gave him the power to love, reverence and obey God. These faculties made him capable of forming a godly character in harmony with God and his revealed purposes. God's purpose was expressed when he said to Abram, "I am the Almighty God; walk before me and be thou perfect" (margin *upright*). Adam was made capable of choosing his own course, was permitted to choose it, and he did choose it, therefore God treated him as being personally responsible for his actions. He was made *mortal*, amenable to God's law and eligible to glory, honor and eternal life. A godly character could be developed in man in no other way than by placing him under the law of faith and obedience to God. Adam disobeyed after being warned of the consequences. God being just and true simply deprived him of access to the tree of life by which he might have perpetuated his life. Why was not the sentence of death executed on the very day Adam sinned? God is love, and after having prevented man's eating of the tree of life and living forever in sin, He gave the promise of a Redeemer in the person of the "woman's seed" and also gave ample opportunity for the development of Adam's character. The promise of a Saviour did not prevent the sentence of death being executed but it gave hope of a Redeemer and redemption. Although Adam sinned, God's purpose to raise man from the mortal to the immortal state on terms of faith and obedience is unchanged. But whether WE rise from the dead and are given immortality and enter the paradise of God which is to be restored, depends upon our acceptance of the terms God has made by which we may be accounted worthy. Hence, Paul refers to the record, "So it is written, the first Adam was made a living soul." He possessed only animal life, i. e., *pseuche* life. "The last Adam (Christ) was made a quickening spirit", i. e., a life giving spirit. Through him the *soe* life, i. e., *everlasting life* is to be given. Who only hath immortality? "The King of kings and Lord of lords" to whom be honor and power everlasting. Amen (1 Tim. 6:15, 16; 1:17).



## **“IF A MAN DIE SHALL HE LIVE AGAIN?”**

From the very earliest times this question has ever been uppermost in the minds of men. The pagan world unilluminated by the light of Divine revelation, has entertained ideas of a future life, but their ideas were vague, fanciful and conflicting.

**Egyptian Philosophy** taught universal transmigration of souls. That the soul was separated from the body at death and sent to stand before the judgment seat of Osiris and his forty-two assessors. Osiris, one of their chief deities presided over the dead and determined their final condition. Those respecting whom hope of reformation may be determined were condemned to return to earth and do penance in long cycles of lives in the bodies of various animals such as the bull, cow, ram, cat, ape, crocodile, hippopotamus. The kind of animal the soul should animate, and the length of the transmigrations, were determined by the nature of its sins. These animals, which the soul was supposed to enter, were regarded as incarnations of gods and worshiped. The Egyptian appears to have been the first nation to declare that the soul was immortal. Their doctrine of the soul is most important as it is the most ancient because through all the centuries of pagan darkness this belief of the ancient Egyptians has entered largely into the teaching of philosophers, both ancient and modern. The light of truth cannot be found in Egypt. Israel was called out of Egypt, and God's warning to them was. "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do" (Lev. 18:3).

**Greek Philosophy** concerning the future life probably came directly or indirectly from Egypt and India.

**Pythagoras** a native of Samos, was born about 580 B. C. He founded the third school of philosophy called the Pythagorean. He was a religious teacher and looked upon himself as destined by the gods to reveal a new and purer mode of life. He believed in the transmigration of souls, and later writers relate that he asserted that his own soul had formerly dwelt in the body of the Trojan Euphorbus, the son of Panthous.

**Plato**, who was born at Athens, 429 B. C., exerted a great influence upon all schools of thought and philosophy. He taught not only the immortality of the soul but also the pre-existence of the soul. These fancies concerning the soul seemed not to have

amounted to conviction in those who taught these doctrines, for Plato, the wisest of Greek philosophers, said, "It appears to me that to know them (the truths relating to the destiny of man) clearly, in this present life, is either impossible or very difficult..... We must wait till some one, either God or some inspired man teach us and remove the darkness from our eyes."

Zeno was the founder of the celebrated school of the Stoics which was a favorite system of thought with certain classes of Romans. It was similar to the doctrines of Socrates and Plato.

Epicurus (born 342 B. C.) was a contemporary of Zeno, and taught in opposition to the Stoics. The philosophy of the Epicureans may be expressed in these words, "Let us eat and drink for tomorrow we die."

We may safely conclude that none of the philosophers of the past can give us a satisfactory answer to the question of the destiny of man. Our inquiry now turns to the possessors of *Divine revelation*.

### THE ANSWER GIVEN BY INSPIRED MEN

Job, in answer to his own question, "If a man die shall he live again?" says, "*I know*" (inspired knowledge leaves no doubts) "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-28).

Job's great desire that his words should be printed in a book was granted. Not only have they been "lead in the rock forever", but they have been graven on the hearts and minds of men, whose hope is in the Lord. God's people in all ages have found comfort in the assurance that at the *appointed time* God would redeem them from the power of the grave.

David the Psalmist in contemplating the mortality of man asked this question: "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" (Ps. 89:48). The answer is found in these words. "None can keep alive his own soul" (Ps. 22:29). The great desire of mankind has been "that he should still live forever, and not see corruption," but the inevitable decree is, "None of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7). Because of this

fact the inspired man spoke words of wisdom. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:3, 4). No man of wealth, skill or rank can bring back the life that is extinguished when the breath goes forth.

Where then is hope? "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Why did David rejoice? He says, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell (*sheol-grave*); neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:8-11). "God will redeem my soul from the power of the grave" (Ps. 49:15). "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness" (Ps. 17:15). Thus David rejoiced in the hope of *a resurrection from the dead*, when he would awake in the likeness of his Redeemer.

Isaiah the prophet of God answers Job's question in no uncertain terms. *Thy dead men shall live, together with my dead body shall they arise.*" In anticipation of that glad morning of the resurrection of God's dead men, the prophet exclaims as though addressing the sleeping dead themselves, "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

Why should we accept the philosophy of a Socrates or a Plato who reasoned that man must be possessed of an immortal soul in order to a future life. Isaiah knew the Almighty, our Creator, was able to reconstruct the dead bodies that dwell in the dust of the earth, and give them their identity, and restore life. Can you doubt the power of the Creator? The psalmist speaks of his mighty power, and protecting care over his creatures, and then in language that can not be misunderstood says: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." Thus simply he tells us what leaves the body at death, not an immortal soul that transmigrates to regions unknown as the Egyptians believed, but only the breath. Again he describes the reconstruction and reanimation of the body that has returned to dust. "Thou sendest forth *thy spirit* they are created: and thou renewest the face of the earth" (Ps. 104: 29, 30). How sure and comforting are God's words. Hence the prophet rejoices in *the hope*

that "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; \* \* \* for the Lord hath spoken it" (Isa. 25:8).

The enemy death is ever present with us. We weep and mourn for those who have fallen under the power of death, but we rejoice with joy unspeakable in the hope of the resurrection of God's dead men (Acts 15:26).

Hosea, whose name means *salvation*, was the last great prophet sent to the northern kingdom of Israel. Abruptly but concisely he gives God's message. "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). Paul tells us "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." So we see the prophets speak of that time when God's dead men shall awake and sing the song of victory over death and the grave.

Daniel, that brave prophet who was sent by God to stand before mighty kings and tell them of the destiny of nations yet unborn, also tells of a future life. He tells of the time when Michael the archangel shall stand up, when great trials shall fall upon nations and at that time, "Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

This is God's word given through men who lived by faith. In the Hebrew letter we find a long list of those who suffered trials of their faith, not accepting deliverance that they might obtain "*a better resurrection.*" *Is your name written in God's "book of remembrance?"* "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." God's jewels will come forth to life everlasting. "All that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts" (Mal. 3:16, 17; 4:1, 2). Will you not accept God's offer of life everlasting that you may be among those who will obtain the better resurrection?

## TWO DOCTRINES CONTRASTED

(Gen. 2:17—Gen. 3:4).

***“Thou shalt surely die”***—JEHOVAH.

***“Ye shall not surely die.”***—SERPENT.

The words of warning and penalty for disobedience “Thou shalt surely die” uttered by Jehovah to our first parents in the garden of Eden; then the sentence of death “dust thou art and unto dust shalt thou return,” pronounced because of disobedience; also the record of their expulsion from the garden and exclusion from the tree of life, and the reason for it, “lest he take also of the tree of life, and eat, and live forever,” establishes the fact that man is mortal and under the sentence of death. By unbelief and disobedience Adam lost *the only means* by which he might have perpetuated his life. Failing through sin, *he lost access to the tree of life*, the only means provided by which he might have lived forever. He thus brought himself under the penalty for disobedience—*Thou shalt surely die*—and became the progenitor of a dying sinful race (Gen. 2:17; 3).

We find in Paul’s letter to the Romans a confirmation of these facts recorded in Genesis, also the terms and means by which man may become reconciled to God and receive the gift of God, *eternal life* through Jesus Christ, the promised “seed of the woman” our Redeemer. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. \*\*\* For as by *one man’s disobedience* many were made sinners, so by the *obedience of one* shall many be made righteous. \*\*\* That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:12, 17; 19, 21). Paul then tells us in the sixth chapter of Romans how we may obey from the heart that form of doctrine which was delivered by which we may be made free from sin, become servants of God, have fruits unto holiness, and the end *Everlasting Life*. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23). And this is the *promise* that he

hath promised us, even eternal life" (1 John 2:25). "*In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due time manifested his word through preaching.*" "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 1:2; 3:7).

The Scriptures all harmonize with the facts made plain in the first chapters of Genesis, that eternal life was promised only on terms of faith and obedience to God. The first Adam, by unbelief and disobedience *lost*, the second Adam, by faith and obedience, gained eternal life. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." By observing from whom eternal life is to come, and that Christ is represented as dwelling in believers, we see in what sense eternal life is a present possession of believers. Hence we will find all scripture in harmony with these two statements: *first*, that *the wages of sin is death*; *second*, that the gift of God is eternal life through Jesus Christ our Lord. The doctrine that man is *mortal* and has no possible ground for hope of immortality or eternal life apart from Christ; that immortality is assured to him through the death and resurrection of Christ; that it is offered as a gift from God on terms of faith and obedience; that it is to be obtained only by the righteous, at the resurrection of the dead, stands confirmed by the immutable word of Jehovah. The glorious gospel of Christ offers to mortal man *the hope of immortality* and we are admonished *to seek for it by patient continuance* in well doing (Rom. 2:7). It is the hope set before us and is sure and steadfast because it is impossible for God to lie. Thus we see how important it is that we should believe God's word and reject that which stands opposed to His word.

### WHICH WILL YOU BELIEVE, GOD OR THE DEVIL?

The devil was a "murderer from the beginning and abode not in the truth" (John 8:44). "I tell you the truth, ye believe me not." "*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. \* \* For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*" (John 5:39, 40, 46, 47). We must remember when Christ said "Search the Scriptures," He had reference to the Old Testament for the New Testament

had not yet been written. The fact that many discredit the Old Testament while they profess to believe the New is one reason why they fail to understand the Scriptures. The history of man's redemption begins with the fact as stated, that man was made mortal. If he disobeyed, he would "surely die" as Jehovah had said. A striking contrast with God's words is found in "*ye shall not surely die,*" uttered by the serpent to tempt Eve to disbelieve God's words. She believed the serpent, took of the forbidden fruit and gave also to her husband. Both discredited God's words and willfully disobeyed. The sentence of death was pronounced and both driven from the garden of Eden. Hence we see that the disbelief of God's word in the beginning was the primary cause of all the sin, misery and death in this world.

Thousands are being deceived at the present time, because they discredit God's words given through Moses and the prophets. By accepting the doctrine of the inherent immortality of the soul they believe Satan's words rather than God's. They accept the doctrine of Plato rather than that of Christ. They think they have eternal life and reject Christ as their Life Giver. It is only as we come to recognize the true condition of sinful man, and his consequent destiny—not eternal suffering *but death and destruction*—that the gospel of Christ stands out in all its fullness. It is needless to speculate on the origin of the doctrine of inherent immortality or the deathless nature of what is called the real man who is said to live, think, feel, will, and act without a material body, for it is found in the words of the serpent, "ye shall not surely die."

God has given us a history of man formed of the dust of the ground, "who was put into the garden to care for it; who was driven out because of disobedience, lest he also eat of the tree of life and live forever; who labored, endured sorrow and died at the age of nine hundred and thirty years. In the face of all these facts how can intelligent men affirm that this has no relation to the real responsible man but rather to the body in which this entity or immortal soul lives. This popular doctrine of inherent immortality of the soul is taught nearly everywhere but cannot be found in God's word except in these words "ye shall not surely die." Such phrases as "immortal soul," "deathless spirit," "neverdying soul," cannot be found in the Bible. Men sing

**"A never-dying soul to save,  
And fit for the sky."**

Popular teachers teach that there is no real death, but only a separation of the soul from the body.

**"There is no real death; what seems so is transition  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portals we call Death."—Longfellow**

The common conception of the death state is that the soul of the good are happy in heaven, and that the soul of the wicked are cast into hell where they remain in torment and bitter remorse of conscience till the judgment day when the soul is reunited with the body and sentenced to everlasting torture of both soul and body.

### **A DESCRIPTION OF FUTURE TORMENT OF THE WICKED**

**"When thou diest thy soul will be tormented alone in hell; that will be hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that we have on earth, the body will lie, asbestos-like forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a sting on which the devil shall forever play his diabolical tune of Hells Unutterable Lament."**

This is the doctrine of the inherent immortality of the soul or deathless spirit, which spirit is said to escape the body at death, and to continue in a conscious existence. The righteous in a state of endless happiness; the wicked in a state of endless misery. Such a doctrine is worthy only of its originator, the devil, who was a deceiver and a murderer from the beginning.

**God is love, "His tender mercies are over all his works." Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." "For yet a little while, and the wicked shall not be: yea, thou shall diligently consider his place, and it shall not be (Ps. 37:10). "For, behold, the day cometh. that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1). "The wages of sin is death." "The soul that sinneth it shall die" (Ezek. 18:4). "As I live, saith the Lord, I have no pleasure in the *death* of the wicked."**



## THE GREAT APOSTASY

**"Let no man deceive you by any means: *for that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. *For the mystery of iniquity doth already work*: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved" (2 Thess. 2:3-11).**

This letter of Paul's was undoubtedly written to correct a mistake of the Thessalonians, who from a misunderstanding of a passage in his former letter, imagined that the day of Christ was at hand. It rectifies this mistake, and called to mind things that he had told them while he was with them. Thus he says, "*ye know what withholdeth that he might be revealed in his time. Note this: "The mystery of iniquity doth already work."* Then in guarded language he says, "only he who now letteth will let until he be taken out of the way: And then shall that Wicked be revealed." We need to understand a few things concerning this Apostasy which was to culminate in a lawless system over which the "man of sin" would become the notable head.

Paul's Warning to the Church was that this evil was an *ecclesiastical* evil, one arising not outside but inside the church. It is the keynote of much of Paul's teaching and was given as a warning to the church throughout all its career till "that wicked" should finally be destroyed by the brightness of Christ's coming. In Paul's charge to Elders of the church at Ephesus he makes this touching appeal: "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am

pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. *Take heed therefore unto yourselves,* and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *For I know this,* that after my departing shall greivous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Therefore watch,* and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:25-33). In his letter to the Ephesians he had emphasized the fact that they were once Gentiles in the flesh, but were called, separated, and that Christ was to be the *head* over all things to the church, that he was the chief corner stone; "In whom all the building fitly framed together groweth unto a *holy temple* in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22). It was undoubtedly this "temple," *the church*, that Paul had reference to when he warned them of that one who would exalt himself to that dignity, and usurp the place of Christ as "*head*" of the church, "so that he as God sitteth in the temple of God shewing himself that he is God."

We see what was predicted, now what are *the historical facts*? The history of the Christian church does not record a steady progress in the pathway of truth and holiness but on the contrary a *Great Apostasy*. We may read its foretold history in Christ's messages to the Seven Churches, of his repeated calls to repentance, and of his words of encouragement to the few who were trying to overcome, to hold fast his name "even where Satan's seat is." We may, if we choose, trace the history of the church and find how false doctrines came in as early as the first century and how in the third century some by a process of interpretation of scripture "spiritualized so much that many ceased to believe in the literal second coming of Christ and the Millennium. Again when Constantine was converted and the Roman Empire became Christian in name, then forms and ceremonies of ostentatious greatness began to be practiced. Then hand in hand with the world the church plunged into the dark ages when *popes ruled* "as God on earth." The removal of the seat of government to the Bosphorus by

Constantine the Great increased the power and dignity of the Roman bishops, and upon the surrender of the power of the West into the hands of the emperor of the East, the bishops of Rome became the arbiters between barbarian chiefs and Rome. And again, as the Angles and Saxons were won to the faith by the missionaries of Rome they conceived a deep veneration for the "Roman See." Thus were Roman bishops exalted until Gregory II (715-731) writing to the Eastern emperor, said that to these people the very statue of the founder of the Roman church seemed "a god on earth." History shows us how the "Dragon" (Pagan Ecclesiastical power) gave his seat and great authority to the rising sevenheaded, and ten horned beast, and how the bishops of Rome became the recognized "head" of the church. Again history describes how the Franks received the Pope as a divinity. "The people think of the pope as the one God that has power over all things in heaven and in earth." The line of succession or great "head" of the apostasy is under the distinctive name "*man of sin*," as is also that system properly designated "*the mystery of iniquity*," both expressive of its character. It had a beginning in Paul's day. It could not have a "*head*" under Pagan Rome. It was not to appear until "*he be taken out of the way*." It was to last till Christ comes. Its doom was to fall in two stages. *That Wicked*, the Lord shall *consume* with the spirit of his mouth, and *shall destroy* by the brightness of *His Coming*." There is much to be learned from this statement. The Lord will personally return before the millennium. There can be no millennium during the reign of the "man of sin." The utter destruction of this power is at Christ's Second Advent. Let us again compare the statements made by Paul and see if the great system, Romanism, fulfills this scripture or are we to look for another.

### CATHOLICISM AND THE PAPACY

"The pope represents God upon earth." As we have seen, not by military power, but by spiritual and religious pretensions, the Bishop of Rome attained his exalted supremacy in the church and world very soon after the downfall of Pagan Rome. "In the summary of things concerning the dignity, authority and infallibility of the pope, set forth by Boniface VIII are these words." . . . "The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God. . . The pope alone

is called most holy. . . . Divine monarch, and supreme emperor, and king of kings. . . . The pope is of so great dignity and power, that he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God . . . The pope is as God on earth."

Hence we see the chief characteristic of the papacy is that the pope, the head of this system is "not merely man but as God." The whole dark history of "Babylon the Mother of Harlots" is written in these words, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:5). The warning of God was also given, "Come out of her, my people, that ye be not partakers of her sins." This warning was heeded by many and the great reformation took place. But many false doctrines which have come from an apostate church, still cling to the Protestant churches.

It was by papal authority that the doctrine of the immortality of the soul became an established article of faith in the church. Those who rejected this doctrine were branded and punished as heretics. We here give the decree passed under Leo X. "Some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we with the approbation of this sacred council, do condemn and reprobate all such; seeing according to the canon of Pope Clement the Fifth, that the soul is immortal; and we strictly inhibit all from dogmatizing otherwise: and we decree, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."

Some of the early reformers made a stand against this doctrine but were overpowered by the superstition of the times. Thomas More published a work in which he assailed the doctrines of Luther, and advocated Romish views. William Tyndale, who made the first English version of the New Testament from the Greek, wrote a reply to More, in which he says: "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. \* \* \* *The true faith putteth the resurrection* [as to the hope of a future life], which we are warned to look for every hour. The heathen philosophers, denying that [the resurrection], did put *that souls did ever live*. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together—things so contrary that they cannot agree. \* \* \* And because the fleshly minded pope consenteth unto heathen doctrine therefore he corrupteth the Scriptures to

establish it. \* \* \* If the souls be in heaven, tell me why they be not in as good case as the angels be and then what cause is there of the resurrection?" When a learned papist declared to William Tyndale, "we were better be without God's law than the pope's," Tyndale replied, "If God spare my life, ere many years I will cause a plow boy to know more of the Scripture than thou doest." Though he died a martyr, 1536, he was able to fulfill this declaration. God's Book was given to the common people and the long continued struggle for truth and liberty was renewed.

The doctrine of the immortality of the soul was essential to the Romish Ecclesiastical and political power. The terrors of an eternal existence in hell's torments were used to hold its victims under submission to its authority. As this doctrine was the foundation of this system we can see how the superstructure was built upon it and how the head of this system used it. Romanism teaches that venial sins of believers have to be expiated by a purgatory after death; naturally people who believe this want to get out of purgatory as soon as possible. Its "head" claims to take souls out of purgatory, and so the victims are willing to pay their last shilling to the priest to pray their souls out of purgatory. They gave and sold indulgences for sin. "*That man of sin,*" a fitting title for a succession of rulers as oppressive, cruel, and blood thirsty as a Nero or a Domitian. No wonder their dogmas were regarded as oracles and their bulls and sentences as the voice of God. They changed ordinances, excommunicated the rebellious and persecuted those who would not submit to their power. This is Roman Catholic history and the end is not yet, but the outcome is plainly pictured in God's word. Jesus said: "Search the scriptures", but Romanism forbade that, knowing the power of God's Word. History tells of the great reformation that took place when the Bible was given to the common people. Priceless has been the benefits that have come from a return to primitive Christianity, yet many false doctrines still cling to Protestant churches. The reformation must still go on for *none* are yet perfect. Although all are liable to err, as none are infallible, yet God's word is ever the same, our guide to truth and righteousness.

## SPIRITUALISM

Spiritualism is no new thing. The great adversary of man laid its foundation in paradise when he said, "Ye shall not surely die." The fundamental doctrine of spiritualism is the belief in the immortality of the soul. Many at the present time who do not profess to be spiritualists seek the services of these modern necromancers, the Spiritualist Mediums. It is not my purpose to speak of the things revealed in darkness, nor to attempt to explain their methods, but only to warn those who seek, or may be tempted to seek, such means in order, as they suppose, to communicate with the dead or find out their own future. God denounced all such works, and forbade his people having any consultation with those who practiced such things. Saul, the king of Israel, consulted with such a person, and God punished his disobedience with death.

God by the prophet Isaiah said, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them*" (Isa. 8:19). What saith the scriptures? "The dead know not anything" (Eccl. 9:5). Then why seek such seducing spirits?

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## THE STATE OF MAN IN DEATH

When we believe what God's word teaches concerning the state of man in death, then "Even him whose coming is after the working of Satan" (2 Thess. 2:9) will fail to deceive us. Catholicism and Spiritualism have both demonstrated by "signs and *lying wonders*," that a man is more alive after he is dead than before. There have been many so-called appearances of spirits of dead men; souls have been represented as crying out of purgatory for masses. Oftentimes the same spirit has been caught and confessed. O, the tyranny, deception, and torture that has been practiced on human souls because they have believed satan's lie.

**What Saith the Scripture?** "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen 2:17). Adam disobeyed and God said, "Dust thou art, and unto dust shalt thou return." Death does not mean to live in another state, but it does mean just what God said, "Thus saith the Lord, Set thine house in order, for *thou shalt die, and not live* (Isa. 38:1). *Death* then is the opposite of *life*. It means to cease to live. It is the cessation of all life, thought, and action and results in a return to corruption, a return to dust. Because of God's goodness in adding fifteen years to Hezekiah's life he says, "Thou hast in love to my soul delivered it from the pit of corruption." By the word of the Lord, the king knew that death meant that his soul would return to corruption. God's word taught him his knowledge of the true state of man in death. He says, "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth" (Isa. 38:18, 19).

Can you believe that the dead are in heaven praising God, when God's word declares that "The dead praise not the Lord, neither any that go down into silence" (Ps. 115:17). "In death there is no remembrance of thee" (Ps. 6:5).

### WHAT IS THE CONDITION OF MAN IN DEATH?

"The Dead Know Not Anything" (Eccl. 9:5). "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). "If I wait, the *grave* is mine house: \* \* "They shall go down to the bars of the pit where our rest together is in the dust" (Job 17:13-17). "There the wicked cease from troubling and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master" (Job 3:17, 18). Thus Job describes the death state. He also describes the grave as "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10:21, 22). The Psalmist describes it as "the land of forgetfulness" (Ps. 88:10-13).

Thus the Scriptures represent the death state by the absence of all life, thought, or action; the resting place of the dead, as a land of darkness, destruction and corruption, a place of silence and ob-

livion. The prisoners of the *enemy death* all rest together; they are as asleep, resting in an *unconscious sleep* till the resurrection. "Man being in honour, abideth not: He is like the beasts that perish." "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave for their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah" (Ps. 49:12-20).

David's Hope was that in the morning of the resurrection God would redeem his soul from the power of the grave. He also says, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). David was a man after God's own heart, who fulfilled his will (Acts 13:22). Can you believe that David is now in heaven when the scriptures positively state that David is not ascended into the heavens? (Acts 2:34). Paul says David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. The New Testament writers, in perfect harmony with the Old Scriptures, all speak of death as a *sleep*. Could language be plainer to express the sleep of death as an *unconscious sleep* than when it says "*In death there is no remembrance.*" If the dead rise not \* \* "Then they also which are fallen *asleep* in Christ are perished" (1 Cor. 15:18).

Where do the Dead sleep? Daniel says "In the dust of the earth" (Dan. 12:2). Isaiah says, "The earth shall cast out the dead" (Isa. 26:19). Christ says, "Marvel not at this: for the hour is coming, in which all that are *in the graves* shall hear his voice. And shall come forth" (John 5:28, 29).

Where was Lazarus when Jesus went to waken him out of the death sleep? Jesus went to the tomb and after he had given thanks to his Father, "he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes" (John 11:41-44). It was to the glory of God, that Jesus should shew that he was the *Life-giver*. When we realize that the state to which death reduces us is one of corruption, we see how necessary the resurrection is in God's plan of salvation; and how essential that man should have a Saviour to redeem him from the power of death and the grave. The blessed gospel of Christ shines forth in all the fullness of God's love for mortal man in this one utterance, "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 3:16).



Can you believe that the state of man in death is one of happiness in heaven or misery in hell when the Scriptures teach that there is no work, device, knowledge nor wisdom; no remembrance nor thought in the death state? Then why do those who claim to be faithful teacher's of God's word teach that the dead are in heaven praising God when His word plainly says: "The dead priase not the Lord, neither any that go down into silence." If the saints went to heaven at death they would have no need of a resurrection. Let men know that death is an *enemy*, the last enemy to be destroyed (1 Cor. 15:26), and not the gate to paradise, and they will understand the words of Paul when he said, "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." How could they have perished if it had been true that death was only the separation of the soul from the body and that death simply helps the immortal soul to escape from the mortal body to live on and soar to realms of bliss? Let us not dishonor God with such teaching. The entire hope of the human race of a future life of immortality depends on the fact that Jesus was raised from the dead. He is still living and "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." By the word of the son of God we know that the dead are in their graves and they are to come forth at the resurrection.

Let us rejoice in the hope of a resurrection of the dead. The doctrine of the immortality of the soul and the conscious state of man in death robs Christ of the glory of his office as the *Life-giver*. It nullifies the great doctrine of the resurrection; it directly impugns the character of God—"Yea, let God be true, but every man a liar."

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## REASONS AND REVELATIONS

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

Reasonable Inquiry into any subject is always necessary to the development of faith. Men honestly differ in their opinions upon nearly all subjects, and the task of deciding what the truth is cannot be determined without proper inquiry and investigation of the

subject. Men of the world seem to think that theological questions have become involved in so much uncertainty that it is no longer possible to discern truth from error. If there were no divine revelation concerning the truth, then every man would have the right to his own sentiments concerning these subjects but, fortunately, God has given man one true revelation and proper investigation of his truth reveals wherein man has erred. The faculty by which we sift, and analyze, and judge in other matters, is also given us to use in trying to discover the things that have been revealed by God concerning our destiny. From the fact that there is but *one true* revelation, the dictates of an enlightened reason would naturally lead us to enquire why any seeker of truth accepts the sentiments of any man, and especially of heathen philosophers, on these subjects, without investigating wherein the former conflict with the scriptures. The fact that men make mistakes, however pious they may be, cannot be any good reason or excuse for lack of personal examination of these subjects. It is a reasonable service required at our hands to discern truth from error. Paul and Peter knowing that errors would corrupt the church, exhort us through their epistles to beware of false doctrine, and false teachers. They point us to the scriptures which are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. As these are divinely inspired we should study them ourselves that we may know the truth.

**Traditional Theology** teaches that every child of Adam born into the world is born to a life that is absolutely endless. Many accept such teaching because it was handed down from parent to child and they think that what the majority believe must be so. They think such teaching is found in the scriptures but it is not there. "*Search the Scriptures.*" The doctrine of everlasting life only through Christ by a resurrection from the dead illuminates every page of the gospel, and was taught to both Jew and Gentile, and yet many professed Christians, like the Jews, refuse to believe it because it is so much at variance with popular traditions of the church.

**Which Will You Choose** the doctrine of Socrates and Plato or of Christ and Paul? The Platonic philosophy gives man immortality without regard to character, the Pauline only on account of a godly character. The former is *imposed* at birth, the latter is *bestowed* at the resurrection; the former only a natural element of human nature, the latter the *Gift* of God through Christ; the form-

er might be an infliction and a possible basis of unspeakable misery, the latter a crown of righteousness, which the Lord shall give at the resurrection; the former makes future punishment eternal torment in hell, the latter the wages of sin, *Death*.

**Paul at Athens.** While Paul waited for Silas and Timotheus at Athens that great city of Greek thought, "Then certain philosophers of the Epicureans and of the Stoicks encountered him. And some said, 'What will this babbler say?' other some, 'He seemeth to be a setter forth of strange gods: *because he preached unto them Jesus, and the resurrection.* \*\*\*, some mocked: and others said, 'We will hear thee again of this matter' " (Acts 17:18-33). Had Paul preached the doctrine of the immortality of the soul, they would not have mocked, for that would have been what their own philosophers taught them and they could have met on common ground. But he preached the doctrine of "Jesus and the resurrection," and they rejected and mocked at the very idea of Eternal Life only by a resurrection from the dead through Christ. As Paul taught these Greek philosophers, so under all circumstances he taught this most vital doctrine of Jesus and the resurrection of the dead.

**Paul's Reasons and Hope.** It was for the hope of the resurrection of the dead that Paul was called in question by both Pharisees and Sadducees. In accepting the faith of the risen Christ and immortality *only* through him, Paul exchanged wealth and position among Pharisees for poverty, privation, and imprisonment among the despised followers of Christ. He esteemed truth as more precious than gold, as he says, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things." He was ready to be offered as a sacrifice on account of his faith as he also says, "*If by any means I might attain unto the resurrection of the dead.*" How can any one overlook the fact that Paul's hope was of a *resurrection* and not of going to heaven at death as many suppose.

When Paul was brought before Felix he confessed, "That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:14, 15). When he was brought before King Agrippa he thought himself happy because he could answer for himself the charges brought against him. He says, "And now I stand and am judged for the hope of the promise made of God unto our

fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 7, 8).

**The Church at Corinth.** After Paul had established the church at Corinth and had gone to other fields of labor, false teachers came among them, and as they began to give heed to the vain philosophy presented to them they began to doubt the resurrection of the dead. Paul writes to them the first Corinthian letter and presents the most conclusive argument ever presented to establish the doctrine of the resurrection. In the notable fifteenth chapter he cited many living witnesses who could testify to the fact that Jesus rose from the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. \* \* \* And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:12-22).

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink: for tomorrow we die" (v. 32).

If it were true that Paul taught the immortality of the soul and that at death his soul would immediately depart and be with Christ, would there not be great advantage in that? But as Paul said, "Some have not the knowledge of God: I speak this to your shame." The Scriptures teach that man dies, all there is of him dies, and Paul maintains this teaching. He presents the argument that IF there be no resurrection of the dead, then there is no hope beyond this life. He shows them that to deny the resurrection of the dead is to abandon all hope of a future life, not only of those then living but for those who had fallen asleep. To deny the resurrection is to abandon faith in God's promises and power to fulfill them; to deny the resurrection is to deny also the resurrection of Christ. But Paul at the beginning established the fact that Christ is risen from the dead and because of his resurrection we have both proof and a pledge that those who have fallen asleep in Christ will also be raised from the dead, for Christ himself said, "because I live, ye shall live also" (John 14:19). Therefore Paul and all of

like precious faith rest their hope on the promises of God and on the irrefutable testimony. "But now is Christ risen from the dead, and become the first fruits of them that slept."

**The Absolute Necessity for a Resurrection** is thus established by the following reasons which Paul gives: (1) The resurrection is necessary in order that the dead shall live again. (2) It is necessary in order that the saints shall not eternally perish. (3) It was necessary in order that Christ might be raised from the dead. (4) It is necessary in order that the saints may be rewarded for well doing and service to God. (5) It is necessary in order that they may receive the gift of God, eternal life. (6) It is necessary in order that God's promises to his people may be fulfilled. (7) It is necessary in order that the dead saints may inherit the kingdom prepared for them. Hence we see how vital the doctrine of the literal resurrection of the dead is in God's plan of Salvation.

**Logical Conclusions.** If the immortality of the soul were true, Paul would not have established the fact of the absolute necessity of a resurrection, and none of the reasons which he gave could have been true. Theologians who combine the Platonic teaching of the immortality of the soul with Paul's teaching of the resurrection of the dead hide the gospel in a theological mist, and destroy the arguments by which Paul proved a resurrection. Such a combination forces false and unnatural constructions to be given to the scriptures; it makes the most vital doctrines seem unnecessary; it perverts God's words and blinds people so they cannot see the truth; it makes the whole Bible from Genesis to Revelation seem a confused and tangled statement of God's purposes and man's destiny.

If this popular doctrine concerning the soul were true there would be no need of a resurrection. If the dead saints are alive in heaven it would not take a resurrection to keep them from perishing. If the good get their reward at death there is no need of a resurrection to reward them. If the soul is personally capable of happiness or misery independent of the body, there is no need of resurrecting the body after thousands of years of existence without the body. What reason is there for raising up the body and judging it for the sins of the conscious and responsible soul? It would be more reasonable to punish the soul instead of the body. If the soul is immortal then the real man never dies, hence can never be resurrected, for only that which dies can be resurrected. If the meaning given to the word *death* by learned theologians be

true, God's word is untrue. Death to them is eternal misery, so the wages of sin is not actual death but an unchanging state of wretchedness and misery. The ordinary meaning of the word *life* must also be changed to mean *eternal happiness*. If this be the scriptural sense of these words it is evident that the penalty of God's law should stand out in the clearest terms. The wages of sin is an unending and unchanging state of wretchedness and misery. Surely we will do better to let the Scriptures define the meaning of the terms used. If we will go to the fountain-head of truth we will find that these theories concerning the immortal soul are not found in Scripture. They are only the common sentiments and phraseology expressed by erring man and do not appear on the pages of inspiration. The term *immortal soul* cannot be found in the scriptures. A reverent and sincere student of the Bible will ponder this fact.

Facts Taught By Scripture are that *man* dies, not the body merely, but "the soul that sinneth, it shall die." Whatever constitutes man perishes; "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Death is the opposite of life. Death consigns all good and bad to the grave (*sheol*) where there is no work, device, knowledge, nor wisdom. The same Scriptures teach that there shall be a resurrection of the dead to life. That it was Christ who was raised from the dead to immortal life. It is He who was ordained of God to be the judge of the quick (living) and dead. That it is He who will give eternal life to his faithful followers at the resurrection of the dead. Thus the fitness of the gospel offer of immortality only through Christ challenges the most profound admiration. This doctrine is in complete harmony with all scripture. Jesus, the Life Giver is just such a Saviour as mortal man needs: and just such a Redeemer as the gospel offers and just such a Messiah as the scriptures promised. Will you accept the truth?

## JESUS' DEATH AND RESURRECTION

**"Thou art the Life—the rending tomb  
Proclaims thy conquering arm;  
And those who put their trust in thee  
Nor death nor hell shall harm."**

**"He preached unto them Jesus and the Resurrection."  
"I delivered unto you first of all that which I also received, how  
that Christ died for our sins according to the scriptures; And that  
he was buried, and that he rose again the third day according to  
the scriptures" (1 Cor. 15: 3-5).**

**Jesus Died.** According to the popular belief in the immortality of the soul, Jesus could not die. This doctrine then is a denial of the fact that Christ died for our sins according to the scriptures; it is a denial that Jesus was made a little lower than the angels *for the suffering of death* (Heb. 2:9). From whatever standpoint we may view this doctrine of the immortality of the soul, we find it in direct opposition to the harmonious teaching of the Scriptures.

*Jesus was made of the seed of David* according to the flesh (Rom. 1:3). He was begotten by the power of the Highest overshadowing the virgin Mary (Luke 1; 27:36). He was the *only begotten Son of God*, and not the son of Joseph (John 3:16; Heb. 1:4-9; Acts 2:30). "He took not on him *the nature of angels*; but he took on him the *seed* of Abraham (Heb. 2:14-18).

**"Christ died for our sins according to the Scriptures."** It was no mockery, but actual death. "*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, \* \* he shall divide the spoil with the strong; because he hath poured out his soul unto death*" (Isa. 53:10-12). Here the scriptures positively state it was "His soul" that was to be made an offering for sin.

In every animal sacrifice made from the time of Abel, in pouring out the life of these innocent victims, the persons offering the sacrifice acknowledged the forfeiture of his own life by sin, and sought mercy of God through faith in the promise of a coming Redeemer—"The Lamb of God, which taketh away the sin of the world"—to which all these animal sacrifices pointed. It was the blood which is the life that was poured out. So the virtue of the

Great Sacrifice consists not so much in the suffering which our Lord endured, by which he himself was made perfect, but in the fact that he actually gave his life. He "poured out his soul unto death." Now it was not by death alone, but by his death and resurrection, that he became our Redeemer from death. If he had not risen there could have been no redemption for us. He died and rose again, *not to keep us from dying*, but to redeem us from the power and dominion of sin and death. That sinless One could claim as His right, redemption from death, because he was sinless. No other one could claim that right.

God raised Jesus from the dead. "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16:10). Peter referring to this scripture said, "Men and brethren, let me freely speak unto you of the patriarch David, \* \* \* Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *This Jesus hath God raised up, whercof we are all witnesses*" (Acts 2).

He who made "his grave with the wicked, and with the rich in his death," was not left in hell (*sheol*) but God delivered his soul from the power of the grave. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:9). "I am he that liveth, *and was dead*; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Here is a living example of the resurrection. *Jesus died*. The only Jesus that could be raised from the dead was the one that *died*. "*His soul* was not left in hell." "Thou wilt not leave my soul in hell" (Heb. *Sheol* Ps. 16:10).

*Sheol* is a Hebrew word rendered "hell" 31 times and "grave" 31 times. In Acts 2:27 we find a translation of "*sheol*" in the Greek which reads "Thou wilt not leave my soul in *hades*." This shows that the two words mean the same and whatever is affirmed of *sheol* is applicable to *hades*. "There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." The fact that *sheol* is rendered *grave* 31 times shows that *grave* is the nearest modern English equivalent of *sheol* and *hades* and



denotes the general receptacle of the dead and the death state, where all both good and bad remain until the resurrection.

Hell is an old English word probably derived from the Saxon word *helan*, to cover, and signifies merely a covered or invisible place. This is the statement of good authorities.

Hades occurs eleven times in the New Testament. In the common version it is rendered *grave* once and *hell* ten times but is never translated *hell* in the Revised version. When we "Search the Scriptures" we find the scriptural meaning of these terms clearly defined. Therefore we know that "All go to one place" and "our rest together is in the dust." "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." Into that silent, covered place of the dead, into *sheol*, *hades*, i. e., the grave, our Savior was laid. (John 19:41; Matt. 12:40).

### CHRIST IS RISEN FROM THE DEAD

"Thus it is written, and thus it behoved Christ to suffer, and rise from the dead the third day" (Luke 24:46). On the "first day of the week" the women found the stone rolled away from the sepulchre, and angels announced to the weeping ones, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee" (Matt. 17:22, 23).

Some teach that Christ preached to spirits in prison during these three days, while others teach that he went to paradise or heaven with the penitent thief. "Touch me not; for I am not yet ascended to my Father." These are the first words of Christ to Mary after his resurrection (John 20:17). Note the words of the thief, "Lord, remember me when thou *comest* into thy kingdom." Verily I say unto thee today. (Attention is called to the fact that punctuation and division into chapters and verse did not originally appear in the sacred writings.) As a comfort and assurance to a dying man the promise was given. When will it be fulfilled? When Christ comes to raise the dead and reign on earth in the paradise restored.

Remember that only the high priest was allowed to enter the "Holy Place" which was a type of heaven. None but Christ after his resurrection could ascend to the Father. "Now to appear in the presence of God for us" (Heb. 9:24). He is now our High Priest. Many are indeed "slow of heart to believe all that the

prophets have spoken." At the very time the passover lamb was slain, according to the law, Jesus the "Lamb of God" was offered without spot or blemish of sin. On the very morrow after the Sabbath, when the wave sheaf was waved, Jesus, the first-fruit sheaf, was raised from the dead. The typical instruction is very full of meaning. See also Eph. 5:2; Heb. 9:12.

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## THE FIRST RESURRECTION AT THE SECOND COMING OF CHRIST

**"We know that, when he shall appear; we shall be like him"**

"We shall be like him; O beautiful thought;  
Well may the soul into rapture be wrought;  
After the sorrow, the woe and the tears,  
We shall be like him when Jesus appears."

*"Every man that hath this hope purifieth himself even as he is pure"*

**The First Fruits.** Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. *But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming (1 Cor. 15:20-23).*

Jesus was "the FIRST BORN from the dead that in all things he might have the pre-eminence (Col. 1:18). He was the first born from the dead, raised to an incorruptible life. Lazarus was raised mortal, subject to death again. Christ was raised immortal. "I am alive forever more, Amen; and have the keys of hell (*hades*) and of death." *Keys* are a symbol of power, to unlock, to open. Jesus has the power to open the grave and bring forth the sleeping saints to an immortal life like his own. "We shall be like him." He was the "first fruits" of a coming harvest which is to be reaped when he comes again. "Christ the first fruits; afterward they that are Christs *at his coming.*" Jesus was the first fruits of them that slept. A pledge of the harvest of those who shall awake from the dead, incorruptible, immortal.

**The Second Coming of Christ.** *"The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise*

first" (1 Thess. 4:16). "Wait for His Son from heaven, whom he raised from the dead, even Jesus" (1 Thess. 1:10). "Unto them that look for him shall he appear the second time" (Heb. 9:28). "If I go and prepare a place for you, I will come again, and receive you unto myself (John 14:3). Then shall the King say, Come \* \* inherit the kingdom prepared for you (Matt. 25:31, 34).

These facts are here set forth: (1) The same Jesus that was once dead is to personally come. (2) It is to be his second coming. (3) At which time the dead in Christ are to be raised from the dead. (4) They, together with the living saints, are to be caught up in the clouds to meet the Lord, and received unto himself. (5) We are to look and wait for Him. (6) At his coming we are to receive the things prepared for us. (7) His coming again to earth is as certain as that he has gone into heaven. Hence we see how false the teaching that Christ comes spiritually, thousands of times, to transport saints to another world to inherit a sky kingdom.

The doctrine of the spiritual coming of Christ at the death of saints to convey them to heaven is a fruit of the immortal soul doctrine. *Death* is our "enemy" (1 Cor. 15:26). Death is not the Lord's coming, neither does he come at death. The Scriptures mention but *one* future advent, and that one we are to wait for, to look for and to *love*. "If any man shall say unto you, Lo, here is Christ, or, There; believe it not. \* \* For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:23-29). Christ also said, "If I go, and prepare a place for you: *I will come again.*" The disciples looked steadfastly toward heaven as Jesus went up and, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall (come and take you home to heaven at death? No, that is a mistake) but the angels said: This same Jesus, *"shall so come in like manner as ye have seen him go into heaven"* (Acts 1:11). Remember Jesus said, "*Whither I go, ye cannot come,*" (John 13:33) but he comforts his disciples with this blessed assurance, "*I will come again, and receive you unto myself.*" While he was away from them personally he promised them a comforter, "Even the Spirit of truth." Oh, how sure and comforting are his words, "Because I live, ye shall live also" (John 14:19). "I will come again." "Watch therefore; \* \* Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:36-51). "Behold, I come quickly;

and my reward is with me." (Rev. 22:12). Hence we see that the saints do not go to heaven at death to get their reward. The plain teaching of Christ is, "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. 16:27). Can you not see how those who believe in the immortality of the soul are led from one error into another and another, all contrary to Bible testimony? Christ's words are plain—"Thou shalt be recompensed at the resurrection of the just (Luke 14:14).

How true and comforting the words of Christ to the weeping ones at the grave of Lazarus. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And *whosoever liveth and believeth in me shall never die. Believest thou this?* (John 11:25, 26). Paul did not want his brethren to be ignorant concerning this grand and glorious truth. "Behold, I shew you a mystery; *We shall not all sleep, but we shall all be changed*" (1 Cor. 15:51). Here Paul speaks of those who shall "*never die*" but shall be changed from mortality to immortality. How we long for the coming of Christ and to be one of those alive at his coming, and never die. Again Paul explains, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead in Christ shall rise first*: Then we which *are alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:15-18). Hence we see that Jesus does not come at death and take his saints one at a time. That *One body* of believers are to meet him at the same time, for they together are to be His glorious Bride. This elect company "love his appearing." They watch and wait (not for death) but for the Bridegroom. They are the wise Virgins which have oil in their lamps. The word translated "depart" in Phil. 1:23 is rendered *return* in Luke 12:36. "And ye yourselves like unto men that wait for their lord, when he will *return*. "Blessed are those servants, whom the lord when he cometh shall find watching." "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

*Paul was ready.* He had fought a *good fight*, he had *kept the faith*, and his last words are, "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 that love his appearing" (2 Tim. 4:8). Our blessed hope is this expectation and desire that Christ will soon come to raise the sleeping saints, and to give to them, and those who are alive the promised rewards of the faithful who love his appearing. Paul never preached the doctrine of a sky kingdom as the future reward of saints, or that they go to heaven at death, but he did say, "*I charge thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom*;  
PREACH THE WORD." The kingdom which they are to inherit is not heaven above but the very "kingdom prepared for you from the foundation of the world." "The kingdom under the whole heaven, shall be given to the people of the saints of the most High." When is it to be given? "When the Son of man shall come in his glory" and raise the sleeping saints from the dead.

#### DO YOU DOUBT THE POWER OF GOD?

Paul quotes from the Prophet Isaiah, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then he adds, "But God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10). He reveals to us what many refuse to believe, that immortality is to be given to the righteous *at the second coming of Christ*.

**The Omnipotence of God.** Because some could not understand how the dead were raised up Paul taught them that there is *order* in the resurrection as in all God's wonderful works. "Every man in his own order; Christ the first fruits; *afterward they that are Christ's at his coming*." "But some man will say, How are the dead raised up? and with what body do they come?" Like a wise teacher Paul did not attempt to reveal these deep things of God to them until he had brought them to see the *mighty power of God wrought out before their natural eyes in this world of many wonders*. Foolish man! the seed that thou sowest is not quickened, except it die. God giveth to each of the grains its natural body. Wheat produces wheat. "To every seed his own body." Leaving them to reflect on God's order and power in the vegetable world, he takes them into the animal world—man, the animals, the birds, the fish—not alike, but each its own body. These positive living facts they cannot deny, neither can they explain them. They must acknowledge that it all manifests *God's wisdom and power*, and their folly is in not believing because they are not able to comprehend it all.

Paul takes them a step higher to further demonstrate *God's power* in the celestial bodies and their glory. The sun, the moon, the stars, their separate glory, and their combined grandeur show forth the *infinite power of the Creator*. So also his power is shown in the resurrection, for he *is the Creator and Allpowerful*. For as he is able to make one star differ from another in glory, so also in the resurrection of the dead, "It is sown in corruption," but God will raise it in incorruption. "It is sown in dishonor," but God will raise it in glory. It is sown in weakness, God will raise it in power: "It is sown a natural body," God will raise it a spiritual body. "There is a natural body, and there is a spiritual body \* \* Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The spiritual succeeds the natural. As we have borne the image of the earthy (first man Adam), we shall also bear the image of the heavenly (the Lord from heaven) (1 Cor. 15).

Do you doubt his power to bring into being that which has gone to corruption? Then let us go over and over the lesson Paul taught the Corinthians. Here he demonstrates man's mortality and then presents Christ as a sample, a proof sheaf, of the resurrection harvest that is to follow "at his coming." This mortal nature is to be succeeded by the spiritual or incorruptible nature at the resurrection. "Flesh and blood cannot inherit the kingdom of God." "*We shall all be changed.*" 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." The incorruptible nature is an object of hope and promise to be realized at the coming of Christ and the resurrection. Immortality and all it embraces is the gift of God. Christ was the "first born from the dead." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5-8). So here again we have the direct testimony that except a man be born again he cannot inherit the kingdom of God. Remember Paul gives also the divine order, the natural first, afterward the spiritual.

"That which is born of the Spirit is spirit." A spiritual being is not an immaterial being. The life principle cannot exist alone. It has no attributes, senses or intelligence, therefore it must be manifested in something material else it would not be possible to have a living being. After Jesus' resurrection he appeared among his disciples. They were frightened and supposed they had seen a "spirit." (Note that this word is translated "apparition." Mark

6:49—*Diaglott*. Jesus convinces them that he is not a phantom or apparition. "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing—and Thomas answered and said unto him, My Lord and my God" (John 20: 27, 28). Thus all doubts are swept away, for Jesus is a living personality, with an incorruptible body, made immortal, glorified. "We shall also bear the image of the heavenly." As Paul advances step by step to this truth, that flesh and blood (mortality) cannot inherit the kingdom of God," he goes further and reveals the mystery, "We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, *at the last trump*; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put, on incorruption, and this mortal must put on immortality. 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." This change from mortality to immortality, wrought by His mighty power, takes place "in a moment, in the twinkling of an eye at the last trump." The Lord himself shall descend from heaven; the dead shall be raised incorruptible, and the living saints changed. Then we shall be caught up together to meet the Lord in the air. O, what a marvelous change, what joy and gladness when Christ comes as the bridegroom (Matt. 25:10) to take to himself his immortal bride, the "church of the first born, which are written in heaven" (Heb. 12:23). They are not in heaven now but their names are written there in the Lamb's book of life. We rejoice and thank God for this blessed hope of a resurrection to immortality.

Who then will be counted worthy to meet the bridegroom when he comes?

### THE FIRST RESURRECTION

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

We find in Christ's message to the seven churches an answer to the question, who shall be counted worthy? It is to the *over-*

comer that these promises are sure. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). We see from the foregoing the blessed privileges of those who have part in the first resurrection at the second coming of Christ. Hence we see why Paul was so anxious to have his brethren understand the order, and that those who are raised immortal at His Coming are caught up to meet Him. We can see why Paul counted all things but loss for the excellency of the knowledge of Christ Jesus. "That I may know him, and the power of his resurrection, and the fellowship of his suffering, \* \* If by any means I might attain unto the resurrection of the dead \* \* I press toward the mark for the prize of the high calling of God in Christ Jesus. \* \* For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:11 is more significant in the following translation: "If possibly I may attain to the resurrection *from among the dead.*"—*Diaglott.*

Many understood the general fact of a resurrection, but the resurrection from among the dead to immortality was a new revelation to them. It was based upon *worthiness of character*. This is clearly seen in Christ's reply to the Sadducees. "They which shall be *accounted worthy* to obtain that world (age) and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36). That none but the righteous have part in the *first resurrection*" is evident from the fact that they are the "blessed and holy" ones. Christ calls them the "Children of God." It is at the second Coming of Christ that the worthy ones are raised immortal.

Two classes are brought to view as subjects of a resurrection. It is stated that there shall be a resurrection of the dead, both of the just and unjust (Acts 24:15). "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (condemnation) (John 5:29). One class, as we have seen, comes forth from the grave *immortal* and do not come into judgment, but meet the Lord when he comes with the joyous song of victory, "O death, where is thy sting?" There is



another class. "The rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). Hence we see there is a difference of time and character, as well as condition, in the order of the resurrection.

The "first resurrection" is next in order to that of Christ's, is of like character, and they who have part in it come forth in the same condition—immortal. It takes place at the second coming of Christ and before the thousand year period of the millennial reign of Christ on earth, for they who have part in it will reign with Christ the thousand years spoken of. The first resurrection is therefore distinguished by time, character, condition and position. Some try to prove that this is not a literal resurrection, while they claim that verses 13 and 14 describe a literal resurrection. Why not accept both as literal? Others object to having any but the beheaded in this class, so they exclude even such as John the beloved. The conditions of salvation do not require that a man should be beheaded to be worthy of the first resurrection, but it does require worthiness of character. And as Jesus said, "many that are first shall be last; and the last first" (Matt. 19:30). "*To him that overcometh* will I grant to sit with me in my throne." The Scriptures affirm that the worthy ones are recompensed at the resurrection of the just. They come forth at the second coming of Christ, are raised immortal, are called "blessed and holy," "children of God," "can die no more," and "on such the second death hath now power." They do not come into judgment as the question of their worthiness is settled by the Great Judge before he raises them. This band or class will be raised immortal and meet the Lord. Their exalted position in the kingdom of God is that of joint-rulers with Christ. Their relation to him *now* is that of *joint-heirs*. Their relation to him *then* will be that of the *bride* of Christ and *joint-rulers*. They together will execute the judgments upon the wicked and bless the nations and reign on the earth. They are to reign with him a thousand years. From the fact that Christ is coming to raise the righteous dead who are to reign with him the thousand years (but the rest of the dead liveth not again until the thousand years were finished), it seems natural that this should be called the "first resurrection." "Christ the first fruits; afterward they that are Christ's at his coming." This precludes the idea that the saints have been resurrected and taken to heaven. Paul stamps this doctrine as false. "Who concerning the truth have erred, saying that

the resurrection is past already" (2 Tim. 2:18). The first resurrection being a resurrection out from among the dead, at his coming, explains why Paul, knowing these things, should say, "I press toward the mark for the prize of the high calling." He was striving for that "better resurrection."

The Hope and The Vision that inspires Christian character is that given by God to those called the "Sons of God." Many talk about their good moral character, and depend upon that to save them. They forget God's word tells them they are mortal and can receive eternal life only through Christ. If you are without Hope in Christ your righteousness is counted as "filthy rags" in God's sight for all have sinned and come short of the glory of God; But the righteousness of God which is by faith in Jesus Christ justifies freely by his grace those who believe in Him. Those who have been faithful to him will be brought forth from the grave at the "first resurrection." They will sing the new song saying: "Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

John sees in vision the bride of Christ, and the marriage celebrated at the beginning of that notable period—the thousand years. "To her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. "And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:7-9).

This glorious hope was the comfort of the apostles. They were not mistaken, as some suppose, regarding the pre-millennial coming of Christ. They watched and waited for his coming as a sure event the hour of which no one knew but the Father.. Christ gave the simple memorial supper as a continual reminder, to show his death *till He come*. And as John the beloved says, "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (2:28).

## SECOND ADVENT AND THE MILLENNIUM

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

**The Purpose of the Second Advent.** **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace. 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 seal of the Lord of hosts will perform this*” (Isa. 9:6, 7).**

**“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 forever; and of his kingdom there shall be no end” (Luke 1:31-33).**

**“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name where by he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:5, 6).**

**“He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks; nations shall not lift up a sword against nation, neither shall they learn war any more. \* \* In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever” (Micah 4: 3, 6, 7). **“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" (Isa. 24:23). "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, \* \* And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day. Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:6-9). "Thy dead men shall live, together with my dead body shall they arise. \* \* \* Come, my people, enter thou into they chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be over past. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:19-end).

The foregoing clearly sets forth the purpose of Christ's Second Advent. Much more might be added to this from both the Old and New Testament. Every where from Genesis to Revelation the Scriptures furnish something to strengthen this doctrine of the Second Advent and reveals God's purpose to fulfill his covenant with both Abraham and David. In the sermons preached by Peter after Christ's resurrection and ascension, he clearly sets forth that Christ was raised up *to sit on David's throne*. That the heavens must receive or retain Christ, "Until the *times of restitution* of all thing, which God had spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). "When the times of refreshing shall come from the presence of the Lord; He shall send Jesus Christ." "I will return, and will build again the tabernacle of David which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his work from the beginning of the world" (Acts 15:16-18).

God's purposes were never changed, on account of the rejection of Christ by the Jews. Because of God's knowledge of the fact that they would reject him, he provided a way by which the Gentiles should become fellow heirs in Christ by the gospel. Paul said when brought to Rome, "for the hope of Isarel I am bound with

this chain." When writing the Roman letter he told the Gentile converts not to be boastful. "For I would not, brethern, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Isarel, until the fulness of the Gentiles be come in. And so all Isarel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, *they are beloved for the fathers' sakes*" (Rom. 11:25-28). In Christ's notable prophesy he said that this people should fall by the sword and be led away captive into all nations: and Jesrusalem be trodden down of the Gentiles *until the time of the Gentiles be fulfilled*, and there shall be signs \* \* And then shall they see the Son of man cometh in a cloud with power and great glory. He told them to be ready, and watch, and when they began to see these things, (the signs) come to pass, then look up, and lift up your heads; for your redemption draweth nigh. So likewise know *"that the kingdom of God is nigh at hand"* (Luke 21:27-31).

*The Gospel of the Kingdom* was to be preached to the Gentiles to take out of them a people for his name (Acts 15:14). It was to be preached in all the world for a *witness unto all nations*: and then shall the end come (Matt. 24:14). The end of the Gospel Age. The end of "times of the Gentiles." Then follows the Second Coming of Christ, First Resurrection, and Millennium. Daniel was given the measure of the time that his people and land should be trodden down of Gentile nations. He was told, "thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13). The deliverence of Daniel's people from the power of the grave and from Gentile rule is to take place as foretold. And Messiah's reign on earth is to follow as predicted by the prophets.

### THE TIMES OF RESTITUTION

The Millennial Age is the period of one thousand years mentioned six times in the twentieth chapter of Revelation. It is preceded by the second coming of Christ and the first resurrection. Those who have part in the first resurrection "shall reign with him a thousand years" (Rev. 20:6). This is the period of the

personal reign of Christ on earth, when Satan's power over the nations is taken away. It is the "times of restitution" spoken of by Peter when all the things that the prophets have spoken shall be fulfilled. Then the long predicted kingdom of God will be restored to Israel and Christ will reign on David's throne. "At that time they shall call Jerusalem the throne of the Lord" (Jer. 3:17). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. \* \* All nations shall serve him" (Ps. 72). Those nations that will not serve shall perish. "Thy people also shall be all righteous: they shall inherit the land forever" (Isa. 60). This land will become like the garden of Eden (Ezck. 36:35). The desert shall blossom as the rose. The eyes of the blind shall be opened. The ears of the deaf shall be unstopped. The lame man shall leap as an hart. The tongue of the dumb shall sing. Sorrow and sighing shall flee away (Isa. 35). They shall neither labor in vain nor bring forth for trouble. Long life shall be given to the people, as the days of a tree. The wild beasts will become domesticated. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." *"His rest shall be glorious"* (Isa. 11). "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

Upon the word of the Almighty we rest our hope of the glorious Millennium of peace when Christ comes personally to this earth to reign on *his throne*, the throne of his father David.

To Him That Overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations (Rev. 2:2). "He that overcometh shall not be hurt of the second death" (Rev. 2:11). "He that overcometh shall inherit all things" (Rev. 21:7). These sayings are faithful and true. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:12, 20).

## THE CHURCH AND THE KINGDOM

**"O Church of the first born, the glory-light streaming  
Adown the blue azure will soon greet your eyes;  
'Tis the King in His Beauty, with jeweled crowns gleaming,  
To circle your temple in God's paradise,  
When you walk with your Lord, who from death did deliver,  
'Neath the shade of the life-tree in the home of the blest,  
Along the green banks of Life's Crystal River,  
And be in *God's Eden forever at rest.*"**

**"It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. 2:11-14).**

**Paul's Epistles to Timothy** contain some of the most pointed and solemn charges ever given to a man of God. Paul wrote the first letter that Timothy might know how to conduct himself "in the house of God, which is the church of the living God, and pillar and ground of the truth" (3:15). He gave instructions for the organization of the church and for the conduct of its members. The second letter was written after Paul's first imprisonment at Rome and probably during his second imprisonment shortly before his execution by Nero about A. D. 67. Some very important things may be noted in this letter regarding the perils and trials through which the church would pass before the *second appearing of Jesus Christ and his kingdom*.

The character of the Emperor Nero and his diabolical persecution of Christians show the perils through which the church was passing at that time.

**Paul's Warning.** Paul forewarned the church of the *perilous times of the last days*. A time more disastrous and trying to the church of God than the severest persecution of a Nero or a Roman pope. A time when professed followers of Christ would become "lovers of pleasure more than lovers of God." A time of ease and luxury, and great apostasy. The Spirit speaketh expressly of the "latter times." "When they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 3:1-5; 4:1-6).

**Paul's Charge to Timothy** "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *Preach the word.*" This charge comes to the church of these latter times as a solemn warning. The doctrines and traditions of pagans and every false teacher are taught in song and story, in pulpit and press, and the babblings of science, falsely so-called are heard on every hand. Let us be careful that we do not mix these with the pure word of God.

**Paul's Victory.** "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. \* \* And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

Thus the great apostle to the Gentiles closes his last letter. He expresses the same hope set before us as when he wrote the first Thessalonian letter in A. D. 53 and the Corinthian letter in 57. The great themes of these letters are the second coming of Christ; the resurrection and judgment at his appearing: immortality only through Christ at his coming: and the coming kingdom and reign of righteousness when Christ comes. He summed up the same grand truths in these words to Titus: "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ (Titus 2:13).

**The Hope of the Church of God** during all the long history of its persecution, suffering and trial has been "that blessed hope." This hope inspired the church to endure persecution and trial. So Paul said, we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thess. 1:4,5). The church was to be a companion of Christ in suffering. She was to be purified and tried as by fire in trial and chastening that she might be worthy to reign with Christ in the kingdom of God. When He shall execute judgments and bless the nations. The prayer, "Thy Kingdom Come," is the Christian's prayer, till faith shall end in sight. The Lord's supper is a memorial in remembrance of His death *till He come* (1 Cor. 11:25,26). It is a constant reminder of his promise, "I will come again." *The kingdom has been promised to them that*



*love Him* (Jas. 2:5). The kingdom will come "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: \* \* 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" (Matt. 25:31, 34).

**Some Things to Remember.** The church is not the kingdom. The church (*ekklesia*) is the body of believers who have been called out of the world, to the service of God by means of the preaching of the gospel. The present position of this body is a humble one; one of trial and testing that they may be counted worthy of the Kingdom (*basileia*). Many enter the church, but if they do not prove faithful, they cannot enter the kingdom. Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in Heaven" (Matt. 7:21). Paul said, "Know ye not that the unrighteous shall not inherit the kingdom of God?" Remember the things that will keep you from the inheritance God has promised to those that love and serve him (1 Cor. 6:9, 10; Gal. 5:19-21). Remember we are to give diligence to add to our faith the virtues named by Peter. "Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:5-11). It is "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Remember "what the Spirit saith unto the churches." The darkest hours, the Laodicean period, are upon us (Rev. 3:13-20). "Thou art lukewarm." Christ's words are true. Many are vainly trying to serve God and mammon (Matt. 6:24). "I counsel thee to buy of me gold tried in the fire, that thou mayest be rick; and *white raiment*, that thou mayest be clothed; \* \* *repent*. Behold, I stand at the door, and knock."

"Awake thee, O watchman, arouse from thy slumber,  
 The Saviour is coming, His advent is nigh;  
 Then herald the news with transports of gladness,  
 And tell the despondent no longer to sigh.  
 The night has been long, and though blackness like midnight  
 The path of the saints have been shrouded in gloom;  
 But now the last watches are wearing toward sunlight  
 Of that Day that illumines the depths of the tomb."

## THE SEVEN VICTORIES

BY ELIZABETH A. REED

*“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world—even our faith” (1 John 5:4).*

To the seven churches of Asia were given seven glorious promises which span the whole scene of suffering and reigning. They form a cable of seven golden strands, which reaches from the wilderness of sin into the very kingdom of God's love.

The first of these is the promise of life—“To him that overcometh, will I give to eat of the tree of life, which is in the Paradise of God.” The tree of life which stood in the garden was forfeited by one act of disobedience, and this is the first thing that is gained in Paradise restored. This is the tree of the old creation, and of the new—the living and the life-giving tree. It grows along the banks of the beautiful river—it is not a single tree which grows “on either side of the river,” and joins into one mass of foliage above the stream, as we have so often seen it represented in pictures, but it is a variety which grows in profusion on both sides of the river. We have on either side of the life-giving stream which flows through the city of our God, a forest of trees which are laden with fruit and blossom. Like the orange, it is ever blooming, and ever fruiting. The changing year is a succession of harvests, every month bringing a new fruit to maturity, and “the leaves of the tree” are for the healing of the nations.

No flaming sword shall gleam amid its foliage—no poison shall lurk in its fruits—no apples of Sodom shall be there. But “every manner of its fruit” shall yield the wine of immortality, and every leaf shall prove a healing balm.

The second promise to “him who overcometh” is that “he shall not be hurt of the second death.” Death has reigned for thousands of years, families have been broken, and sacred ties have been severed, but here is a home which death can never enter—here is a family whose golden ties he can never break—here are cloudless skies where his dark banner shall be unknown. Here are the glad reunions of those who have been separated by his cold touch. Here we shall greet our loved ones, where no pain can ever come—where all tears shall be wiped from off all faces. We shall walk

with them on the banks of the beautiful river—we shall kiss their lips all fresh with the dews of immortality—we shall gather with them in the banquet halls of the King, where His hand shall pour for us the wine of his love, and his royal welcome shall be given to his own.

“By angel hands, the board is spread  
 By angel hands, the sacred bread  
 Is on the golden table laid,  
 The King doth call his own.”

The third promise to the victor is that of the “hidden manna and the white stone.” “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a name written which no man knoweth, saving he that receiveth it.” Under the old covenant “He rained manna from heaven, and man did eat angel’s food,” but he ate it in the wilderness, and along life’s weary march. He ate it under the dominion of death, and amid the thorns of the curse. It was given in connection with the tent life, and water from the rock. It belonged to the desert, but it came down from heaven—it was angel’s food—the “bread of the mighty.” It sustained the people, but it did not make them immortal. The “hidden manna” is in contrast to this. The word “hidden” does not necessarily mean secreted, or concealed, when used in such a connection, but it means a thing which is carefully treasured up and preserved, like a precious gem; as when it is said “Your life is hid with Christ in God.”

The hidden manna, is (in connection with the fruit of the life-giving tree) the especial food of the redeemed—the nourishment of the new and glorified life. It is placed on the banquet table in the great banquet hall, when the Lamb doth feast his own—when he with his bride sits down in the great upper room.

This hidden manna is the food of the risen and the glorified ones. It is the food of the royal priesthood—and of the conquerors—food which reminds them of their desert weariness—and hunger and warfare, yet it assures them that they shall hunger no more, but shall be nourished by that which is immortal, incorruptible and divine. Out of Christ’s glorified fullness, we shall be nourished, for it pleased the Father, that in him should all fullness dwell.” *The Lamb that is in the midst of the throne shall feed them.*”

And the overcomer shall also receive the white stone—the emblem of peace and pardon, wherein the new name shall be

graven—the name which the King himself shall give. This is the new name which no man knoweth save he who receiveth it—a name which no mortal hath ever worn—a name which shall embody in itself some peculiar honor and blessedness—some sacred nearness to the Christ, which we know not now, but which we shall know hereafter. It will be made known when the battle is over, and the victory is won, and the conqueror receives his reward.

The fourth promise is that of dominion. “And he that overcometh, and keepeth my words to the end, to him will I give power over the nations.”

Then shall the dominion of earth be given into faithful hands. No more shall tyrants crush humanity beneath their feet. No longer shall might conquer right, or truth be on the scaffold and wrong upon the throne, for the Lord himself shall be the governor among the nations, and earth’s sceptre shall be held by his children. Then indeed shall the tyrant’s rule be broken as with a rod of iron, and all the oppressed shall go free. Then shall the laws be just, and the rulers righteous. Then shall the nations be blessed with peace and crowned with love.

And I will give him “The Morning Star.” This is the promise of him who is at once both gift and giver, for he is the root and the offspring of David, “the bright and the morning star.” We receive Christ by faith now, but we do not receive the full glory of the star until the morning of eternity shall dawn—until the clouds of night are swept away and light and life and love shall dawn upon the children of the King. “Weeping may endure for a night, but joy cometh in the morning.” The morning star is the one resplendent jewel which so beautifully symbolizes the Christ. It is the one bright and particular star which above all others, is known for its splendor. It is always connected with the passing of the night and the coming of the morning. Before the sky is brightened with the opal tints of the coming day, this glorious star of prophecy and promise blazes in the heavens. Even so the light of the Christ doth gladden the world—even so it is full of prophecy, and promise, of that time when “they that turn many to righteousness shall shine as the stars, forever and ever.”

He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father and the angels. “Bring forth the best robe and put it on him” are the words of a loving

father. The babe in its purity is clad in spotless robes; the bride who waits at the altar before an untried life, is arrayed in snowy white, and the marble form of the dead wears the symbol of purity.

The white raiment is always beautiful in its simplicity, but he that overcometh shall be robed in the spotless purity of Christ's righteousness. This shall be the wedding garment worn at the marriage feast of the Lamb. The name of the victor shall gleam, not in the lineage of earthly kings, but on the page of the Book of Life, and it shall be "confessed"—not before men alone but "before my Father and before His angels."

Again, "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out." The wilderness hath its wild beauty, and the weary land, the shadow of the great rock—so life has its resting places, its coverts from the storm. But here is the temple of our God, the home of every loyal heart, the eternal haven where sorrow can never come. The overcomer shall be a temple pillar—a fair column within the sanctuary. As Barnabas and Cephas are called "pillars" in the early church because of their pre-eminence in upholding the truth, so are these conquerors to be. Pillars were used of old for affixing royal proclamations, so that from them came forth the voice of the king, so shall it be with these conquerors.

Like the seven pillars which Wisdom hews out for her house (Prov. 9:1) they stand. Witnesses for Christ, they were here with "little strength"—witnesses for him they shall be hereafter, when that which is sown in weakness is raised in power. Here they kept his word, and denied not his name—there, they shall stand as His faithful ones forever and ever.

"And I will write upon him the name of my God. The pillars in the heathen temples were inscribed with the vain recital of the victories of the armies, and there were long poems written there in praise of the king, but he who conquers self shall be inscribed with a glorious name.

It is said of the victorious Lord, that he hath on his vesture and on his thigh, a name written "King of kings, and Lord of lords."

It is said of the redeemed that they have their Father's name written on their foreheads, so here upon the pillars of God's temple shall be written *the name of my God*. These glorious inscrip-

tions are to be written by Christ himself, for it is said that *"I will write."*

The marvelous name which is here written, is the name which God proclaimed to Moses—the name which is the summary of his wonderful character, as the God of all grace.

As he made Israel's names to shine out from the twelve gems of the breastplate, so does he make his own name to shine out from these pillars. What were earthly honors beside this? What could man offer which would compare with the fair white pillar on which the name of Jehovah is written, and from which it shall blaze forth in the temple of His love.

The Name of the City of my God is also written here. "We have a city which hath foundations whose builder and maker is God," and the name of this city is to be engraven on the pillars in connection with that of its builder and maker. The city's name is the New Jerusalem and its foundations are the stones of Jasper, sapphire and emerald—of topaz, beryl, and amethyst.

The New Name. "And I will write upon him my new name, which no man knoweth, save he who receiveth it—a name which humanity has never known, for it is the sacred name which is given by the King to the children of His love—a name which shall embody in itself some peculiar honor and blessedness, which we know not now, but which we shall know hereafter. It will be revealed only after the battle is fought and the victory won.

All this is because with but "little strength" this Philadelphian church had kept Christ's word, and had not denied his name. The reward is to correspond with the service. For the keeping of the word there is to be the recompense of the pillar with the divine inscription and for the loyalty to the *name*, that inscription is to consist of the most glorious of names.

We may have "but little strength"—the tide of error and sin and worldiness may be running strong. It may not be easy to confess Christ, and be loyal to him, but his grace is sufficient for us. What though men call you "narrow minded" for cleaving to the old truth—now obsolete as they say? What though they accuse us of bibliolatry, or worship of the Book? What though they censure us for our refusal to lower our banner, and stay our testimony to the glorified Lord, and coming King? Let us be content to bear reproach for Him and for His word.

There is yet another promise for the victor. "To him that overcometh, will I grant to sit with me on my throne, even as I

also overcame and am set down with my Father on His throne." We are offered not only a covert, but a kingship. He has a seat on the Father's throne as the reward of his victory—we have a seat on his, as the reward of ours. He shares with us his crown and throne, for we are made "joint heirs" with him. We are sharers or "partakers with Christ" in all things. We share his battles, his victories—his sufferings and his reward—his cross and his crown. "If we suffer with Christ, we shall also reign with him."

We are to have access to the tree of life—we are to be protected from the hurt of the second death—we shall be given to eat of "the hidden manna"—we shall receive the "white stone" with the new name written therein—we shall be clothed in white raiment, for the "fine linen is the righteousness of the saints." We shall receive the gift of "the morning star"—the fullness of the Christ in the glory of that morning that shall know no clouds. We shall stand as pillars in the temple of our God bearing the sacred name upon our foreheads. We shall sit with the Christ upon his throne and as if all this were not enough we shall receive the crown that fadeth not away.

"Be thou faithful unto death, and I will give thee a crown of life." The crowns of earth are crowns of death. They are stained with the blood of innocent victims, and are liable to be melted down in the fires of revolt. England's coronation regalia is estimated at fifteen millions—money enough to feed all her helpless poor. But it is invested in diadem and golden orb, in sceptre and cross, in bracelets and golden spurs, and in the crown of British state.

The imperial crown of Russia is rich with diamonds and pearls and radiant with ruby and sapphire, but this too, is a crown of death. The crown of the Cæsars cost the lives of thirty millions of human beings.

Among the most sacred relics of Europe is the Iron Crown of Lombardy, often called "The Iron Crown of Charlemagne." It was used more than twelve hundred years ago at the coronation of Agiluph, king of the Lombards, and one thousand years have rolled away since it rested on the imperial brow of Charlemagne.

When Napoleon I. was to be crowned with a pomp of ceremony never surpassed, he sent for "The Iron Crown of Lombardy" which for hundreds of years had been guarded day and night in

the castle of Manza at Milan. It was deemed the most precious of earthly diadems, because twining along among rubies and emeralds, surrounded by diamonds and encrusted by the purest gold, there is a wire, which, legends say, was drawn from one of the nails which pierced the hand of our crucified king. But this is also the crown of death. Every head that ever wore it lies lower than the ruins of their own kingdoms, and its price is the price of blood. Its gold has gleamed amidst the fires of anarchy, and its jewels have been wrung from tottering thrones.

But the Lord hath promised to them that love him, a crown of *life*. Death cannot touch the wearer's brow, or still the joyous heart. No poison lurks amid its gems, no tears are found amid its pearls, no carnage lies in its shadow, and the poor are not cursed, or robbed to purchase its splendor.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Compared to this, what were the diadems of the Cæsars, liable to be lost on any battle field? What is the crown of England which may be melted down in the fires of revolution? The humblest child of God shall receive this diadem of glory which fadeth not away, for the crown jewels of the kingdom are guarded by no gloomy fortress. A Charlemagne or a Napoleon may never wear it for they strive to obtain a corruptible crown, but we an *incorruptible*. Our diadem shall be one that time can never tarnish for it is to be worn among the unfading flowers of immortality. The clear waves of eternity's ocean can never wash a gem from its setting, for it belongs to the children of the King.

All this is offered us if we are found in the ranks of the overcomers. Shall we win and wear the garments of victory, and the crown of life? Are we willing to conquer self and selfishness for our King? Our hardest foes are found in our own hearts, but for Him we must conquer all bitterness, and all malice—all envy and all hatred. For the sake of him who forgave his enemies even while they were driving the nails through his hands and feet, we must forgive our enemies, *even while they continue to injure us*. But we cannot do this without God's grace. We cannot do it without his help. We must return good for evil, and this will help to open the fountains of true forgiveness in our hearts. But hard and sore is the daily struggle. The Father sees it and he is not angry. He pities and loves and helps the struggling child who fain would



do his will. He sees us trying to bear up against the great temptation, and often sinning—fighting yet often overcome—laboring and yet sometimes despairing of success. He sees us thus overwhelmed and He comforts us with the promises of his love. We are called to battle and to victory, but we are not to fight alone. “This is the victory which overcometh the world, even our faith.” Our faith in the great Captain of our salvation will carry us through the contest.

In him, and with him, we shall win the fight and glory in the triumph. “He that overcometh, *shall inherit all things*, and I will be his God, and he shall be my son.”

We are his children now by faith, but the full glory of the divine sonship shall be ours when we wear the kingly crown, and enter into the joys of our Lord. We shall inherit all things, for we shall be joint heirs with him upon whose head “are many crowns.” Eternity is life—a life with Christ and in Christ.

“For the Lamb that is in the midst of the throne shall lead us to the living fountains of waters, and God shall wipe away all tears from our eyes.”

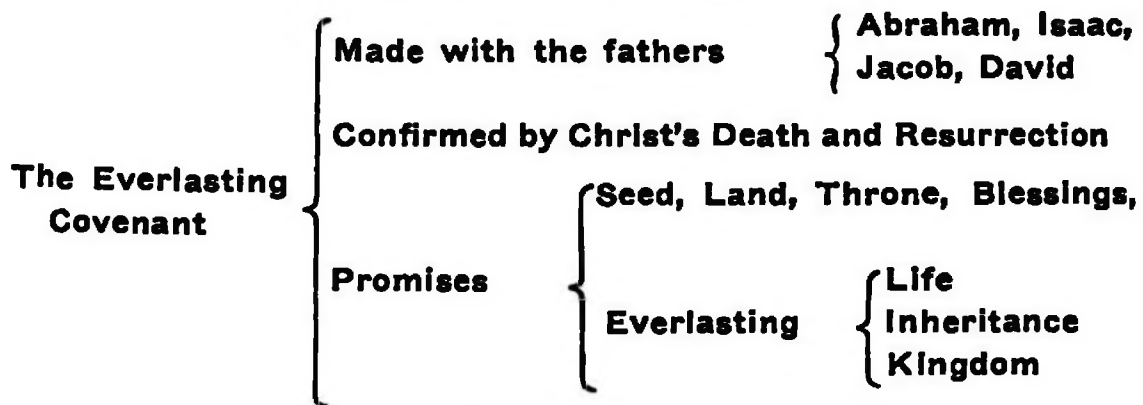
Oh Children of earth! will you not listen to the invitation when the Spirit and the bride say ‘Come?’ Will you not listen and go in, and become the heirs of light and life and love in the courts of the King? The blessed consummation of our hope draws nearer and nearer. Soon shall this present evil world give place to the glorious world to come. Our King is coming! He will not tarry. Our Bridegroom is at hand. He is not slack concerning his promise.

In an hour when we think not he will arrive. Are we ready? Is the oil in our vessels? Are we wearing the garments of purity? Are we preparing to bid him welcome? “Lo this is our God, we have waited for Him.”

## Lesson I. THE COVENANTS OF PROMISE

*Memory Text.*—"And the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."—Gal. 3:8, 9.

### BLACKBOARD OUTLINE



### LESSON TEXTS

The Covenant made with Abraham, Isaac, Jacob, Gen. 12:1-3; 13:14,15; 22:15-18; 26:3, 4; 28:12-14; Heb. 6:13-15.

The Abrahamic Covenant was the Everlasting Covenant. Gal. 3:6-9, 14-19; Rom. 4:13; 1 Chro. 16:15-18; Rom. 15:8; Eph. 2:12-19.

The promised seed, Jesus Christ, came and confirmed the promises. Acts 13:32-34; Heb. 9:15; 2 Sam. 7:11-19; 23:3-5; Ps. 89:3-20, 37; Acts 3:24-26.

The Heirs were all sojourners. All died without having received the promise. Heb. 11:8, 13, 39; Acts 7:5; Matt. 8:20; Heb. 2:14, 16; 9:17; 10:9.

The Inheritance, future; the promise, unfulfilled. Heb. 11:39, 40; Luke 13:28, 29; Isa. 60:21; 63:18; 65:9, 17-25; Matt. 5:5.

### The Way to Become Heirs of the Promise

"As many of you as have been baptized into Christ have put on Christ. \* \* If ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Gal. 3:27, 29.

## LESSON NOTES

This lesson is so essential to salvation, that a large portion of Scripture from Genesis to the close of Revelation relates to it directly or indirectly. Study the historical details first. Then note the facts given by Christ and the Apostles in confirming the Everlasting Covenant which makes sure the *promises* to all the seed.

1. **The Lesson Essential.** The facts established by Paul in Ephesians are: (a) That Gentiles, in the flesh, are *aliens* from the commonwealth of Isarel, and strangers from the *Covenants of Promise*, having no hope, and without God in the world. Therefore to be *saved*, by grace, through *the one faith* we must come into the *one body* in the only way appointed—*one baptism*, having the *one hope*—then we become fellow heirs, and of the same body, and partakers of His promise, in Christ, by the Gospel (which is the same gospel preached to Abraham). (b) That now in Christ Jesus ye are made nigh by the *blood of Christ*. "The blood of the everlasting covenant" (Heb. 13:20). (c) That being reconciled and forgiven of sins (in the appointed way) we have access by *one Spirit* unto the *one God and Father*. Now, therefore, ye are no more strangers from the Covenants of promise, no more foreigners or aliens from the commonwealth of Isarel, "but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

2. **The Everlasting Covenant.** There are many today, as in the days of the Apostles, who do not see the difference between the *Everlasting Covenant* and the *law covenant*. They imagine that the promised inheritance was obtained when Israel settled in Canaan, under the law of Moses. This error is at once refuted by positive declarations of Scripture and by facts noted: (a) The tribes of Isarel "possessed it but a little while" (Isa. 63:18) whereas the *everlasting covenant* with Abraham promised an *everlasting possession* (Gen. 17:7,8). The *law covenant* positively declared them to be but *temporary* residents on the land under restrictions (Lev. 25) and conditioned on their keeping the law (Deut. 11:22, 24). the covenant with Abraham imposed no such conditions. Hence at the time of preparation for building the temple, David said, "we are strangers before thee, and sojourners, as were all our fathers." About 300 years later the prophet spoke of the Abrahamic covenant as still unfulfilled and said, "Thou wilt perform the truth to Jacob,

and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20). Even the one in whom the promises centered testified, "The Son of man hath not where to lay his head" (Mat. 8:20). Stephen declared that God gave 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 7:5). As though the evidence might be made still stronger the Apostle declared, "These all, having obtained a good report through faith, received not the promise." Therefore, all the *heirs* of Our Father's great estate will receive their everlasting inheritance when Jesus comes to take possession of the promised land and establishes a glorious and divine government according to the *Everlasting Covenant*. (b) The *law covenant*, which was given 430 years after the *Everlasting Covenant* was made with Abraham, cannot disannul, that it should make the promise of none effect. "For if the *inheritance* be of the *law*, it is no more of *promise*: but God gave it to Abraham *by promise*." Thus Paul makes the distinction between the two covenants and gives conclusive arguments *to show* that the inheritance is yet future. (c) The promise of everlasting possession of the land, (the earth in its renewed condition called the "*new earth*," the "*better country*," the *heavenly*, wherein dwelleth righteousness) involves the promise of *everlasting life*. By Christ's death and resurrection the *New or everlasting covenant*, was confirmed by God in Christ. The *promises* were not affected by the *law covenant*, therefore they remain in full force to this day. Therefore it is the Abrahamic or *Everlasting Covenant* in which we now stand and have hope of eternal life through Christ. This fact is clearly shown in all Paul's epistles. (d) The *law covenant* which had the ordinances, sacrifices, tabernacle, etc., was a figure or *type* as was also Moses the mediator of that old covenant. The blood of Christ ratified the "New Covenant," which is called *new* because it is everlasting, and "by means of death, for the redemption of the transgressions that were under the first (or old) testament, they which are called might receive the promise of *eternal inheritance*" (Heb. 9). Christ was made the mediator of the *new covenant* and High Priest of good things to come.

It would require a volume to note all the facts and points regarding the *everlasting covenant* but we will note (e) That this Covenant which was made with Abraham was renewed with David. More prominence is given to that clause of the Abrahamic covenant which speaks of the *Seed* "that shall possess the gate of His

enemies." David applied scripture correctly to Christ that many apply to Solomon. His last words (2 Sam. 23:1-6) show conclusively that he referred to the *everlasting covenant* and gave a description of that *Just Ruler* of whom Solomon was but a faint type. The establishment of his house, and his throne and his kingdom forever can be applied to none other than Christ and his kingdom. The meaning of *house* frequently applies, as in Heb. 3. (f) The Pentecostal sermon proves that the covenant made with David refers to Christ who was *David's seed* and *heir to David's throne and kingdom*. That this is an essential part of the gospel message cannot be doubted for it was preached both before and after Christ's death and resurrection. Therefore you must believe "the gospel of the Kingdom" contained in the Covenants of Promise to obtain the inheritance promised.

3. **The Promises.** In Paul's Galatian and Roman letters he points out many facts that should be noted: (a) That the gospel was preached unto Abraham. (b) That he believed God and it was counted to him for righteousness. (c) That the promised inheritance was not of the *law covenant* but in the *Covenants of Promise*. (d) That they which are of faith, i. e., of the same *one faith*, are the *children of Abraham* and will receive the blessing promised in the covenants at the same time with faithful Abraham. You cannot be Abraham's seed until you have complied with the requirements. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (e) Abraham received the sign of circumcision, a seal of righteousness of faith *after he believed*, that he might be the father of all them that believe. Paul shows that you cannot be sealed with the holy spirit of promise until after you believe (Eph. 1:13, 14) and have the "sign of circumcision," i.e., baptism (Col. 2:11-13). (f) "The promise that he should be the *heir of the world*, was not to Abraham, or to his seed, through the laws, but through the righteousness of faith." "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*" (Rom. 4).

How could language be made to express the truth more plainly, and yet many stumble over it and never come to a knowledge of the truth. Was Abraham justified by believing any thing that suited his notions or was he justified by believing what God had promised? "Abraham believed God, and it was counted unto him

for righteousness." He was fully persuaded that what God had promised he was able also to perform. "Therefore, it was imputed to him for righteousness." Remember, "It was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, *if we believe on him that raised up Jesus our Lord from the dead.*" Hence, belief of what God has promised is the way set forth by Paul by which we may be justified. "Therefore being *justified by faith*, (as Abraham was) we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice *in hope of the glory of God*" (Rom. 5:1, 2).

**The Seed.** "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.*" Paul's explanation shows that the *seed* specified in the *Everlasting Covenant* is *Christ* and positively forbids the application of the promised inheritance of the *land* covenanted to Abraham to Jews only under the Mosaic law. The fact that the heirs "all died in faith, not having received the promises" is positive proof that they are yet to be fulfilled. The promised *Seed*, Jesus Christ, came and made sure the promises to the fathers by gaining power over death. "And we declare unto you glad tidings, how that the promise (concerning the Seed) which was made unto the fathers, God hath fulfilled the same unto us their children, *in that he hath raised up Jesus again; \* \* And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.*" Therefore he that has power will raise from the dead, the fathers and all that have died in faith. In Christ the promises are sure *for he has life everlasting* and will give that life to the *heirs* that they may obtain the everlasting inheritance. "*Blessed are the meek, for they shall inherit the earth.*" In Him the title stands secure to this earth which will be made beautiful and free from the curse. Many shall sit down with Abraham, Isaac, and Jacob in the kingdom of God (Matt. 8:11). These texts show conclusively that the patriarchs will be resurrected and personally share in the promised possession of the land which was promised to them. "The land whereon thou liest" (Gen. 28:13), that "holy land" (Zech. 2:12; 14:17; Jer. 3:17, 18), is to become the Royal Seat of a World Empire when Jesus comes to take possession of His land.

## Lesson II. THE PROMISED KINGDOM

*Memory Text.*—"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 forever; and of his Kingdom there shall be no end."—Luke 1:32, 33.

### BLACKBOARD OUTLINE

The Promise To	Abraham	The Promise Confirmed by an Oath Cannot Be Broken "It is impossible for God to lie"
	David	
	Christ	
	Overcomers	

"The Lord shall give unto Him—The Throne—of his father David."

"The Kingdom under the whole heaven shall be given"—Dan. 7:13, 14, 27.

### LESSON TEXTS

Ps. 89:35, 36—"Once have I sworn by my holiness—I will not lie unto David."

Ps. 132:11—*His seeds shall endure forever.*

Jer. 33:15-26—*And his throne as the sun before me.*

Isa. 9:6, 7—"Upon the throne of David and upon his kingdom."

Luke 1:32-33—"He shall reign over the house of Jacob forever."

Acts 2:29-36—He raised up Christ to sit on David's throne.

Acts 13:32, 35—"I will give you the sure mercies of David."

Matt. 25:31-34—When Christ shall come, THEN shall he sit on *his throne.*

### To Him That Overcometh

Will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father in *his throne.*"—Rev. 3:21.

## LESSON NOTES

The Covenant with David recorded in 2 Sam. 7:12-20 is the promise of the establishment of the *Kingdom*. It has reference to that clause of the Everlasting Covenant made with Abraham which speaks of the seed "that shall possess the gate of his enemies" and bless all nations (Gen. 22:13-19). The words of the covenant are again recorded in Ps. 89. "*Thy seed* will I establish forever, and build up *thy throne* to all generations." David referred to this covenant and describes that Just Ruler to whom it points,—A Ruler that had not then appeared in his family. "Although *my house be not so* with God, yet he hath made with me an *everlasting covenant*, ordered in all things and sure (2 Sam. 23:1-6). Solomon means *peaceable*, but he was only a faint type of the *Prince of Peace*, to whom this covenant refers. "*My covenant shall stand fast with him.*" *His seed* also will I make to *endure forever*, and *his throne* as the days of heaven." "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. *His seed shall endure forever*, and *his throne* as the sun before me." So unalterable are Jehovah's purposes that none of earth's children can in any wise change them.

The Kingdom of David Overturned. "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; *Then will I visit their transgressions with the rod*, and their iniquity with stripes. *Nevertheless, \* \* my covenant will I not break.*" *The Kingdom of the Lord over Israel!*" (1 Chro. 28:5) was overturned because of Israel's sins. They were to abide many days without a king. They were to be sifted among all nations and punished with *the rod*. When the last "wicked prince of Israel" (Zedekiah) ruled, "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: (the kingdom) and it shall be no more, *until he come whose right it is; and I will give it him*" (Ezek. 21:25-28; Hosea 3:4, 5; Amos. 9:8, 9). No one can question the fact that the kingdom was overturned and that the people of Israel were sifted among all nations and remain so until this present time.

What was the last recorded question that the disciples asked Jesus before his ascension? "Lord, wilt thou at this time restore



again the kingdom to Israel (Acts 1:6). Why did they ask such a question at that solemn parting with their Lord? There can be but one true answer and that is based upon two things: (1) Jesus had been "speaking of the things pertaining to the Kingdom of God." (2) God had promised to restore it and build again as in the days of old (Amos 9:11; Micah 4:7,8). From this we know Jesus answered their question in harmony with God's word. It was not for them to know the time or the season, which the Father had put in his own power. It was not revealed to Christ nor angels in heaven, the day and hour of his coming (Matt. 24:36). But God had promised to restore the kingdom and Christ came to confirm the Covenant and make sure the promises. It was the Gospel of the Kingdom that was preached by the apostles both before and after the day of Pentecost (Acts 8:12; 28; 20,31).

**David's Throne.** That Jesus is to reign on David's throne, the restored throne and kingdom of Israel, rests upon the fact that God has promised and "*will not lie unto David.*" "*His seed shall endure forever and his throne as the sun before me.*" No higher authority is possible. "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 forever. **The zeal of the Lord of hosts will perform this**" (Isa. 9:7). Added to this is the testimony of the angel Gabriel. "The Lord God shall give unto him (Jesus) the throne of his father David." Why should there be any doubt? Can we believe God? Jesus did not doubt the word of God regarding this. When Pilate asked, "Art thou King of the Jews?" Jesus answered, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). And Pilate wrote a title and put it on the cross: **JESUS OF NAZARETH THE KING OF THE JEWS.**"

Jesus sealed the covenant with his own blood, and confirmed the promises made to the fathers. If further proof is needed, that Jesus is to reign on David's throne, it is found in the fact that Jesus was raised from the dead, a proof and pledge that he will (Acts 2:30). "God had sworn with an oath to him \* \* that he would raise up Christ to sit on his (David's) throne." "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mer-

cies of David" (Acts 13, 34). Christ said, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24: 14). The mystery that was hid for ages was, "that the Gentiles should be *fellow heirs*, and of the same body, and partakers of *his promise* in Christ by *the Gospel*" (Eph. 3:6). "God at the first did visit the Gentiles, to *take out of them a people for his name*. . . And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15; 14-18). God is now taking out of the Gentiles a people for his name. Paul was the the apostles sent to the Gentiles and he tells us how we may become heirs of the promises. Are you an alien from the commonwealth of Israel and strangers from the Covenants of promise? This message from Paul is to you: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written \* \* \* For this is my covenants unto them, when I shall take away their sins. As concerning the gospel, they are enemies for *your sakes*: but as touching the election, *they are beloved for the fathers' sakes*" (Rom. 11: 11; 25-29). "O the depth of the riches both of the wisdom and knowledge of God!" Will you not accept his mercy?

**The Promise to the Overcomer.** "To him that overcometh, will I grant to sit with me in *my throne*." James says, "Harken my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which he has promised to them that love him?" Christ is now in heaven seated at the right hand of the Father, on God's throne, a Great High Priest over the house of God, an intercessor for us (Heb. 7:25; 8:1; 9:24; 10:36, 37). "Ye have need of patience that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come and will not tarry." He will come again to reign on David's throne. When the Son of man shall come in his glory, \* \* *Then shall he sit upon the throne of his glory*; then shall the King say \* \* Come inherit the Kingdom prepared for you.

### Lesson III.

### SAVING FAITH

*Memory Text.*—"For by grace ye are saved through faith; and that not of yourselves it is the gift of God."—Eph. 2:8.

#### BLACKBOARD OUTLINE

Definition of  
Necessity of  
How Cometh  
Obedient to  
Overcome by

#### ONE FAITH OF THE GOSPEL

#### LESSON TEXTS

- Heb. 11:1—"Faith is the substance of things hoped for."  
Heb. 11:6—"Without faith it is impossible to please Him."  
Rom. 10:17—"Faith cometh by hearing \* \* the word of God."  
Rom. 3:24-25—*Propitiation through faith in His blood.*  
Rom. 4:5; 5:1—*His faith is counted for righteousness.*  
Eph. 4:5-13—*One faith—Unity of the faith.*  
Phil. 1:27—"Striving together for the faith of the gospel."  
2 Peter 1:1—"To them that have obtained like precious faith."  
2 Cor. 13:5—"Examine yourselves whether ye be in the faith."  
Acts 14:22—"Exhorting them to continue in the faith."

#### Jesus the Author of Our Faith

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."  
Heb. 12:2.

#### LESSON NOTES

**Definition of Faith.** "Now faith is the assurance of things hoped for, a conviction of things not seen."—R. V. Faith therefore has to do with "things" *not seen* but *hoped for*. The things hoped for are those things God has promised. Hence our faith must rest upon God and his promise of the "hoped for things" in order to have full assurance or conviction that those things will become matters of experience and enjoyment. "Faith" is a dependence

on the truthfulness of another. Hence, *trust* is called *faith*, because it is placing reliance upon the truth of a promise. Accordingly, divine faith places trustful confidence in Him who "cannot lie" but who is a covenant keeping God, who is able to fulfill "all things" which he has promised. We see with the eye of faith the accomplishment of "things hoped for" because the loving Father is *all powerful* and the believer is as confident of them as though they were now in possession of them. "The gospel is also called *"the faith."* It is the one object of faith. "*One gospel*"—"one faith" (Gal. 1:8, 23; Eph. 4:5).

**The Necessity of Saving Faith.** *Faith*, belief; reliance on testimony.—*Webster*. The importance of gospel faith is seen in that "without faith it is impossible to please *Him*; for he that cometh to God must believe that he is, and that he is a rewarder of all that diligently seek him." "Faith is a basis of things hoped for, a conviction of things unseen."—*Diaglott*.

*Saving faith* is more than the mere belief in the fact that God exists, or a knowledge of and assent to the truths revealed in Scripture. This kind of faith the devils themselves have. "Thou believest there is one God; thou doest well: the devils also believe, and tremble" (Jas. 2:19). Saving faith not only rests upon the fact that God exists and that the conditions of salvation are contained in the gospel but this faith begets a conviction and a *sincere obedience* in the life and conversation of the believer. Hence, "faith without works is dead," and by works is faith made perfect. Thus we find that belief, combined with a working faith, begets an obedience to *the faith* by which we are "*justified by faith*" through the redemption that is in Christ Jesus, "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." "Being *justified by faith*, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "By grace ye are saved through faith." We have found "faith" to be a basic principle in the gospel of our Salvation, and one of the seven fundamental principles of the Christian system. Faith being essential to salvation and a prerequisite for the forgiveness of sins it is of the utmost importance to know how faith comes.

**Faith Cometh By Hearing The Word of God.** Many are told it does not make any difference what you believe, only seek at the mourner's bench and pray for Salvation, and if you have the right kind of feeling, that is the sign that God has forgiven your sins and you are saved. We find that the word of God gives definite information concerning God's plan of Salvation. *The Gospel* is the power of God unto Salvation to every one that believeth. The faith that is required as a condition of Salvation is "the faith of the Gospel" (Rom. 1:1-5, 16). Christ told his disciples to go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved (Mark 16:15). Belief in God who promised the things contained in the gospel, and belief of the things promised embraces all that can be affirmed of *passive faith*. *Saving faith* unites *passive faith* with *active faith*. A *firm belief* in the true and living God, and in His Son Jesus Christ, is the means by which the believer lays hold on the hand held down from above to lift him from the limitations of human nature to the possibilities of the divine nature as revealed by the life of Jesus, God's only begotten Son, who was sent to save "*whosoever believeth*" from sin and death. We come in touch with God and His Son, first *through faith in His Word*. When we hear "the gospel of peace" then we explore the wonders of His grace, the redemption that is in Christ Jesus and *feel our need* of a Saviour because we have been convicted of sin and know our lost condition. A man must feel his need before he wants a Saviour. We can give him the word of God and let God speak through the Scriptures.

### ALL HAVE GONE ASTRAY

The Gospel and Our Need of a Saviour is shown in the fifty-third chapter of Isaiah to which Paul refers when he says, "faith cometh by hearing." "He was wounded for our transgressions \* \* and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on *him* the iniquity of us all." Again in the third chapter of Romans, "as it is written there is none righteous, no not one." "All have sinned and come short of the glory of God." The *self righteous* man thinks he will be saved because of his good moral character, and it is easy for him to think himself a good deal better than other people. He thinks he can assert his manhood without God, but when he looks upon himself as God sees him, then loath-

some and hateful will be the disease of self righteousness, as he comes to know God's perfect standard. Are you going about trying to establish your own righteousness and sealing thus forever the ruin of your soul? Christ's words to you are "Except ye repent ye shall all likewise perish."

**How Can We Stand Justified Before God?** "Through the redemption that is in Christ Jesus: 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." We cannot stand justified in our own righteousness but only in *His righteousness*. We can do nothing to merit or purchase Salvation. It is God's free gift to man through Christ. *Christ's blood alone can cleanse us from sin*. By the redemption that is in Christ Jesus we may secure this great Salvation by placing ourselves in relation to God so that the blood of Christ becomes efficacious to us. Faith and obedience was the law under which man was placed in the beginning, by which he was tested. It was disobedience that resulted in death. It is the law of faith and obedience laid down in Scripture that is to test us. We cannot deceive God by pious disobedience. Sincerity on our part cannot save us. We must know God's conditions of Salvation. No man can find favor of God who rejects the means and refuses to obey the conditions by which he may be freed from sin, be reconciled to God, and be saved. We may say we believe God, but obedience is the test of faith. Do you think God will forgive your sins just for the asking when you disregard his law of pardon? You are rejecting forgiveness when you do not comply with all of the requirements of the gospel.

**Faith, How Counted.** "Abraham believed God and it was counted unto him for righteousness." The promise of God underlies the faith and actions of Abraham. "He staggered not at the promise of God." He did not begin to doubt God's word, but "was strong in faith, giving glory to God," and was fully persuaded that what he had promised, he was able also to perform. *Therefore it was imputed to him for righteousness*. "It was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, "that in Isaac shall thy seed be called: Accounting that God was able to raise *him* up, even from

the dead, from whence also he received him in a figure" (Heb. 11:17-19). "Faith was reckoned to Abraham for righteousness." His faith was tested and he was obedient. "Seest thou how faith wrought with his works, and by works was faith made perfect?" (Jas. 2:22). Hence we may understand how faith is counted. God considers us righteous in his sight after we comply with the conditions on which He offers to reckon us righteous.

**Obedient to the Faith.** It is recorded that a great company of the priests were "*obedient to the faith.*" It would be presumption to say that these priests, who had denied the Holy One and killed the Prince of Life, made their own terms of pardon. The Bible teaches but *one faith* and *one hope*. This is the *one gospel*, and a double curse is pronounced upon any who dare to "preach any other gospel." There can be but one law of pardon. Remember, then, the danger of changing or evading the conditions of God's law of pardon. If you think you can ignore God's gracious invitation and remain in unbelief without danger of the penalty, *remember* God's estimate of unbelievers is shown by the fact that he places them in the same category as the murderers and idolaters which shall have their part in the second death (Rev. 21-8). Does it make any difference what you believe? Paul says, "Examine yourselves, whether ye be in the faith." "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). Here we find a sum of the things preached by the apostles, and believed by those *obedient to the faith*. Again we find an answer to the question, What shall we do? "Then Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Thus it is clearly stated that *faith, repentance* and *baptism* are the conditions by which men and women are made free from past sins, have peace with God, and are in a saved condition. Having obeyed from the heart that form of doctrine which was delivered, they are made free from sin and become servants of righteousness (Rom. 6th chapter).

**Overcoming Faith.** By obedience to the gospel, faith becomes an active force or *faith active*, a force that works by love. "Every one who believes that Jesus is the anointed one, has been *begotten* by God; and every one who loves the Begetter, loves the one Begotten by him. By this we know that we love the Children of God, when we love God and practice his Commandments. For this

is the love of God, that we keep his Commandments; and his Commandments are not burdensome; Because all that has been Begotten by God overcomes the world; and this is that victory which overcomes the world,—our Faith (1 John 5:1-5).—*Diaglott*. The new standard of living set by Christ finds expression through us. The receptive condition of our minds to the regenerating influence of God's spirit transforms us as *faith* becomes *active*. If faith in God and in His Son be real it reacts upon our daily life inasmuch as we look to Jesus the author of our faith for strength to overcome. If faith be a *force* in our lives suffering will work for the purifying and uplifting of our character. If we need an example, take the list of heroes in Hebrews XI. It must be observed that the very noblest characters are those who have passed through the fires of affliction and have been sustained by that sublime faith that overcomes the world. These call to us from the past to be steadfast, to continue in the faith, and that we must through much tribulation enter into the Kingdom of God. The trial of faith is more precious than gold tried by fire. Our achievements in the realm of faith will go higher and higher, for development comes with constant endeavor as we give diligence to *add to faith* virtue, knowledge, temperance, patience, godliness, brotherly kindness and love. When the testing time comes we will be kept by the power of God because we have lived by faith, trusting in Jesus, our Saviour, yielding ourselves to the benign influence of His Spirit. "By grace ye are saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If faith has become an active force in our life, when we come to the valley of the shadow of death then we can say as Paul did, "I have fought a good fight, I have finished my course, *I have kept the faith*; henceforth there is laid up for me a crown of righteousness."



## Lesson IV.

## REPENTANCE

*Memory Text.*—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you."—Acts 3:19.

### BLACKBOARD OUTLINE

GOD'S PARDON	Sought	Belief	Definition
	and Received	HOW Repentance	
		Obedience	Necessity for
			Motives
			Reconciliation
			Results Attained

### LESSON TEXTS

Ezek. 33:11—"That the wicked turn from his way and live."

Isa. 1:16, 17—"Cease to do evil; Learn to do well."

John 8:24—"If ye believe not \* \* ye shall die in your sins."

Acts 17:30-31—"Now commandeth all men everywhere to repent."

Rom. 10:9)—If thou shalt confess \* \* and believe \* \* thou shalt be saved.

2 Cor. 7:9, 10—"Godly sorrow worketh *repentance* to salvation."

Rom. 2:4—"The goodness of God leadeth thee to repentance."

2 Peter 3:9—"God is not willing that any should perish."

Ezek. 18:19-32—"Have I any pleasure that the wicked should die?"

Acts 2:38—"For the remission of sins."—Rom. 3:25, Eph. 1:7.

Acts 26:20—*Repent and turn to God.*—Matt. 3:7, 8; Isa. 55:6, 7.

### Repentance Preached in His Name

"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:27.

### LESSON NOTES

Repentance, the second condition in God's law of pardon, is of such vital importance that we should correctly understand the subject in all its relation to our salvation.

**Definition of Repent.** To feel sorrow for something done.—*Webster*. This being the accepted meaning of the word it has led to the popular error that repentance consists simply of feeling sorrow for sins. In *Young's Analytical Concordance* we find the original word *metanocō* which is translated *repent* means "To have another mind;" *metanoia* translated *repentance* means "A change of mind." In the *Emphatic Diaglott* the original word is translated *reform* or *reformation*.

John the Baptist preaching repentance said, "Bring forth therefore fruit meet for repentance." "And Peter said to them, *Reform* and let each of you be immersed in the name of Jesus Christ, for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."—*Diaglott*.

It is evident from these scriptures, that when the command to repent is addressed to sinners, they are called upon to change their minds and reform their lives.

**Scriptural Meaning.** The prophet Ezekiel was to be a watchman to the house of Israel. God said to him, "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul \* \* Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; *turn ye, turn ye* from your evil ways; for why will ye die, O house of Israel." Again he says, "Repent, and *turn yourselves from* all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" (Ezek. 33:9, 11; 18:30, 31). Here we find "repent" means to *turn, turn about*, not only a change of mind, but a change of purpose which would result in a complete casting away of transgression and a reformation of life. Again, true repentance is expressed by the prophet Isaiah when he said, "Hear the word of the Lord ye rulers of Sodom \* \* Put away the evil of your doings from before mine eyes; *cease to do evil; learn to do well*; \* \* Come now, let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Thus we see repentance means vastly more than sorrow for sins. It signifies putting away, turning from evil, a change from doing evil to doing good. Again, Isaiah expressed the meaning of repentance and the object sought for when he says, "Let the wicked forsake his way,

and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). All have been going the wrong way. The call is to return to the Lord. Turn about, forsake evil thoughts and practices, turn to God for pardon and follow the right way. This is the meaning of repentance in God's word. Hence, our minds should be impressed with the fact that repentance means very much more than sorrow for sin. Sorrow is a vital element but it must not stop there, for, according to Paul, "*godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.*" Thus we see godly sorrow produces or results in repentance to salvation. "The sorrow of the world worketh death." Every day we are reminded of this fact when we read the accounts of those who take their own lives because of sorrow or remorse of conscience. Accept the invitation, "Come now, let us reason together, saith the Lord; though your sins be as scarlet." "*Repent, turn to God, and he will pardon all your transgressions. Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin.*"

The Necessity for Repentance is apparent because (a) "All have sinned." "If we say we have no sin, we deceive ourselves, and the truth is not in us (I John 1:8, 9). (b) Without repentance remission of sins is impossible. (c) God has commanded "all men everywhere to repent. Because he hath appointed a day in the which he will judge the world in righteousness." None are excluded, all must repent, (d) Man is mortal and subject to death. "The soul that sinneth it shall die." Man must have a redeemer from sin and death or he will perish. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life. \* \* He that believeth on him is not condemned: *but he that believeth not is condemned already*, because he hath not believed in the name of the only begotten Son of God" (John 3:16-18). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Repentance and remission of sins in his name is now being preached among all nations. Unless you repent and receive forgiveness of sins in God's appointed way you cannot be saved from sin and death. "If ye believe not that I am he, ye shall die in your sins" (John 8:24). "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5).

**Motives for Repentance.** *Eternal life* is offered to mortal men

on the condition that they turn from their sins, accept Christ as their Saviour, and do God's will. Jesus will give *Eternal Life* to the true believers of the gospel at the last day, when he comes to raise the sleeping saints and change them, together with the living, from mortality to immortality. This present life is but one short day compared with eternity. It is our day of preparation. "Behold, *now* is the accepted time; behold, now is the day of salvation" (2 Cor 6:2). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). While *sin is unto death*, the goodness of God has provided a way of escape from sin and its results, granting *repentance unto life*" (Acts 11-18). Thus we see the great motive for repentance is that they may receive the gift of eternal life through Jesus Christ, the *Life-Giver* of perishing men. Hence, the second coming of Christ becomes pre-eminent among the motives for repentance. We beseech you to *repent* "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fullness of God." Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7). If there was no other motive than this for repentance it would indeed seem sufficient. Pen cannot describe the joy and peace that comes from a knowledge of God's pardon of sins. Are you too proud to confess as did the prodigal son? "Father, I have sinned against heaven and before thee." Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth." Our present life cannot be that happy, joyous, and blessed condition that God intended it to be until we have truly repented.

**Reconciliation.** The character of God the Father has been beautifully set forth by Jesus in the parable of the prodigal son as given by Luke. One great truth to be learned from this lesson is that while the sinner is rebellious and wanders away from God there can be no reconciliation. The way is open for his return through Christ. When the sinner comes to his senses and realizes his deplorable condition, with nothing but ruin and death to look forward to, then what more could be done than has been done by

our Heavenly Father to induce him to change his mind (repent), be made clean by the "bath of regeneration" (baptism) and be received into fellowship with the Father through Christ our Mediator. By obedience to the terms of pardon—*Belief, Repentance, Baptism*—the sinner is made a joint heir with Christ of our Father's great estate. Not only is he made heir of an eternal inheritance, but is promised a divine nature, like Christ's. Not only is he given the great and precious promises of future glory, but promises of help and guidance that pertain to this life. If the sinner despises the riches of God's goodness and forbearance and long suffering, and after his hardness and impenitent heart treasures up unto himself wrath unto the day of wrath and revelation of the righteous judgment of God, he shall receive according to his deeds (Rom. 2:4-9). God has not veiled his face in wrath because of offended justice as some teach, "but is long suffering to usward not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). God's mercy, loving kindness and willingness to forgive is shown, and it is also evident that His justice demands that the guilty must suffer if he continues impenitent, rebellious, and disobedient (2 Thess. 1:8, 9). We have considered man's lost condition and God's attitude toward him. Let us now seek to know more concerning the third party through whom reconciliation has been made possible.

**Christ Our Mediator.** "There is One God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all to be testified in due time" (1 Tim. 2:5, 6). The redemption price was paid and "we have redemption through his blood," but what can this avail the poor sinner who *will not* accept "the forgiveness of sins, according to the riches of his grace?" Will this forgiveness be granted to any who will not seek it in God's appointed way? The good and merciful God provided for all men a mediator, who both knows our weakness and God's goodness. But what can Christ the mediator do for men who will neither seek forgiveness, nor accept Him as their intercessor? Will you be among those who despise the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance? It is a knowledge of God's goodness that leads to repentance and it is necessary that we seek the proper motive to induce repentance, so that *love* and not fear will be the force that draws us to the Father. "Perfect love casteth out all fear." Therefore we must keep always in mind that it was because of *God's*

*great love* for all men, even while they were sinners, that He gave his Son, that *whosoever believeth* should not perish. Knowing what He has done for us how can we help but love and reverence Him who has provided for all our needs. Then consider this: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. \* \* For as much then as the children are partakers of flesh and blood, He also (Christ) himself took part of the same; that through death, he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:10, 14-18).

Christ suffered, he gave himself also for us, and the sacrifice was accepted. God raised him from the dead, and exalted him to his own right hand, "Now to appear in the presence of God for us" (Heb. 9).

Remember, sin came in and man was driven out of the presence of God, and condemned to death. He is still out, and God has only one way of bringing him back, that way is Christ. Man cannot go into God's presence and mediate or intercede for himself. It is necessary that he accept Christ as his mediator. He cannot make the terms by which he may receive pardon, but Christ has made these terms known to the sinner. The way has been made plain and is only remains for the sinner to accept or reject. For Paul says, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:5-11). Again, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being justified by his blood (See also Rom. 5:1), we

shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:8-10). Is it possible that any who look upon the cross, realizing what Christ's death and resurrection means to us, can longer remain impenitent? Do not reject Christ but obey the truth, seek for glory, honour and immortality.

**Results Attained.** "If any man be in Christ, he is a new creature: old things have passed away; behold, all things have become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: We pray *you* in Christ's stead, *be ye reconciled to God*. 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. 5:17-21). Can you not see how God through Christ seeks to bring the lost and wandering ones to repentance and obedience that he may forgive their sins, and put on them the "best robe", clothe them in Christ's righteousness? Christ can cover all your sins if you will only accept him. He is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25). We have a personal Saviour and Mediator. None can doubt it. Thousands upon thousands can testify today how he delivers them from the temptations of sin, how he strengthens the weak, how he comforts and adds blessing upon blessing to their daily life. Accept Christ as your mediator, be reconciled to God, receive pardon and adoption, be made "new creatures" and have a new life in Christ and a hope of eternal life in the Kingdom of God.

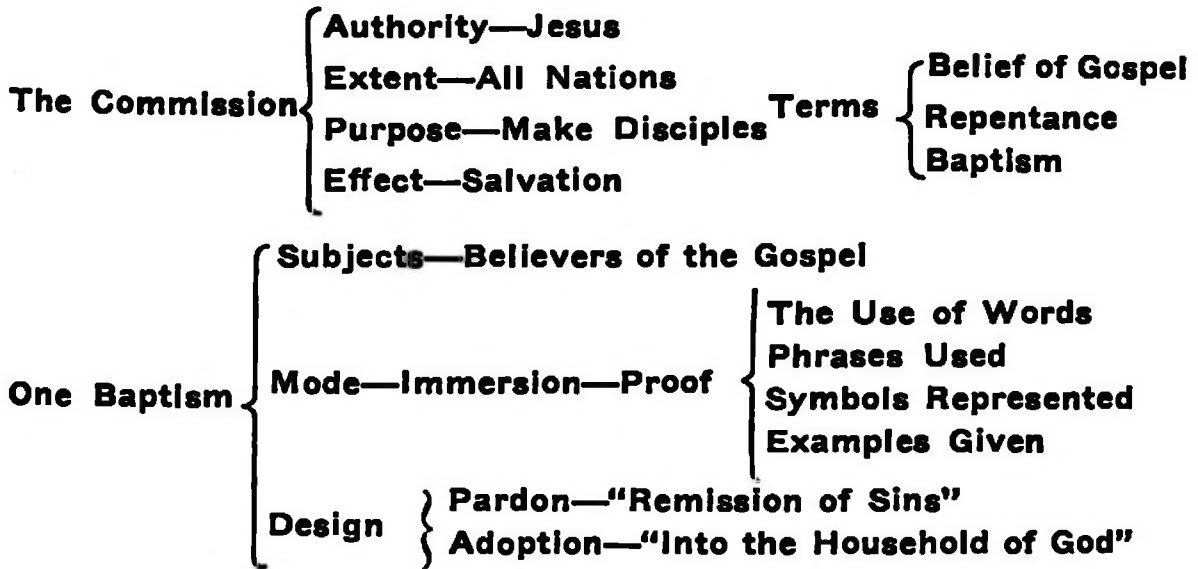
*"The Lord is my Shepherd; I shall not want."* O, what a change comes with that little word *my!* He will supply all needs. *"He leadeth me."* Strive to believe it and to live it. When we come to the cross there is rest to the soul. A consciousness of safety; *"My sheep shall never perish."* *"He restoreth my soul."* Oh, do not wait for days or weeks ere you apply to Him for His restoring grace; but just as you are, trust Him to do it now. Let Him lead you "in the paths of righteousness for His name's sake."

**Lesson V.**

**ONE BAPTISM**

*Memory Text.*—*And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* (condemned)—Mark 16:15, 16.

**BLACKBOARD OUTLINE**



**LESSON TEXTS**

- Matt. 28:19—Baptizing them into *the name*.
- Acts 8:12—They were baptized both *men* and *women*.
- Acts 8:36-39—Then went down both *into the water*.
- Rom. 6:3-18—*Buried* with him by baptism *into death*.
- Col. 2:10-14—Ye are risen with him.
- Eph. 4:4-7; 5:26—One Body—One Baptism.
- Titus 3:5-8—He saved us by the washing of regeneration.
- 1 Peter 3:21—Baptism doth also now save us.
- Gal. 3:26-29; 4:5—Baptized into Christ—Abraham's seed—heirs.

**Baptized for the Remission of Sins**

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.



## LESSON NOTES

**The Great Commission.** "And *Jesus* came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, *baptizing* them." "Go ye into all the world and preach the gospel to every creature, He that believeth and is *baptized shall be saved.*" After *Jesus'* resurrection, having received all authority, he sent forth his followers to make disciples of *all nations*. They are to "preach the gospel to every creature," thus showing that the extent of their preaching was no longer to be confined to Jews but was to be *world wide* evangelism. "*Baptizing them \* \* Teaching them* to observe all things whatsoever I have commanded you." This is *Jesus'* divine command. No one ought to question his authority. Baptism is one of the conditions to be obeyed in order to be saved, therefore *absolutely essential to salvation.*

**Six Inspired Writers** set forth in plain language the purpose of this ordinance. No one teaches all the facts. but each emphasizes some particular point. All together express the whole truth.

**Matthew** shows that baptism is designed to change our relationship, conducting a believer into the name of the Father, Son, and Holy Spirit.

**Mark** shows that it is the act of obedience wherein the *believer* accepts the terms of the gospel in order to be saved.

**Luke** gives the proof of *Christ's* resurrection, a fact upon which our faith must rest. "Thus it is written and thus it behoved *Christ* to suffer, and rise from the dead the third day: (notice) *And that repentance and remission* of sins should be preached in his name among all nations beginning at Jerusalem" (Luke 24:36-48). Again in the Acts he emphasizes this point that baptism is for the *remission of sins.*

**John and Peter** show the necessity of being *begotten* by the word, and "*born of water*" and of the Spirit.

**Paul** shows the deep significance of this symbolic ordinance of baptism and indicates the mode of baptism by burial in water.

As we see the importance placed by the Spirit's direction upon baptism we should note each point given in the record. Hence we will present the subject under its several divisions in order to fully comprehend the teaching.

**The Terms of the Commission** as given by *Christ* comprehends three essential things required of an individual before for-

giveness of sins can be obtained. He requires every one to *believe* the gospel as before announced, to *repent* and be *baptized* in the name of Jesus Christ for the remission of sins. Thus we find *baptism* to be the third condition in God's law of pardon.

From the standpoint of reason how can we accept human dictation and the changes made by an apostle church in place of Christ's plain directions. The church has no authority to make or change the terms as given by divine authority, neither has any person a right to omit any one of these terms. It is generally admitted that repentance is necessary for the remission of sins but many do not admit that baptism is essential. Did Peter say, be baptized because your sins have been forgiven? Notice, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins." Here repentance and baptism are placed in the same relation to forgiveness of sins. The apostles so understood the terms and insisted upon obedience to them. As repentance is for the remissions of sins so is baptism, hence there can be no omission of either. There can be no remission of sins until the requirements are fully met. How did those to whom Paul wrote obtain pardon? Paul answers. "Ye have obeyed from the heart that form of doctrine which was delivered" (Rom. 6:17, 18). They had obtained freedom from sin by obedience to that form of doctrine which was delivered. As we cannot be saved in our sins we see how essential it is to get rid of sin in God's own appointed way by *obedience to his commands*. Hence we see baptism is the test of faith, a visible outward act of obedience. God's seal is upon this act by giving to the obedient believers knowledge that their sins are forgiven.

Obedience to the Command is necessary as shown by the example of Cornelius, a Gentile who was a just man, and by that of Saul (Paul), a devout Jew. Both were commanded to be baptized (Acts 10:48; 22:16). Again we are told that a great company of the priests were obedient to the faith (Acts 6:7). God is no respecter of persons. All must obey the command to be saved. You cannot reject God's means of salvation and presume to arrange your own terms of pardon and be saved. "Behold to obey is better than sacrifice and to harken than the fat of rams" (1 Sam. 15:22). As Saul, the king of Israel, was taught that God's authority is supreme and that he requires strict obedience to the divine command to be baptized for the remission of sins is the only way we can obtain

pardon. That is why Saul was commanded to "Arise, and be baptized, and wash away thy sins" (Acts 22:16). Obedience places one where the blood of Christ cleanses from sin.

### WHO ARE PROPER SUBJECTS FOR BAPTISM?

The answer to this question is also found in the words of the Commission. "Go ye into all the world and preach the gospel to every creature, *he that believeth.*" This is the first condition of God's law of pardon. Here we find that belief of the gospel precedes baptism and therefore to be eligible for baptism we must first comply with this condition. "Go ye therefore and teach all nations, \* \* Teaching them to observe all things whatsoever I have commanded you." Here we find a proper amount of teaching is required in order to make one a proper subject for baptism. A belief of the gospel preached and taught by Christ and his disciples is the gospel we are required to believe. The first recorded gospel sermon after this commission was given is that of the apostle Peter, Acts 2nd and 3rd chapters. "*Then they that gladly received his word were baptized.*" If the popular idea that *sincerity will save* is the chief factor of the gospel, then Peter was wrong when he pressed home the fact that belief of God's promises, repentance and baptism for the remission of sins was what God required in order to be saved. Again we find that "*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). "The gospel is the power of God unto Salvation to every one that believeth" (Rom. 1:16). It is evident that baptism is for those only who believe the gospel. Infants who are incapable either of belief or unbelief, are not proper subjects for baptism.

**Are Unbelievers Proper Subjects?** This question might be regarded as one of impiety if the fact was not evident that many accept only such parts of the gospel message as they choose to believe and set aside other parts. Water baptism alone cannot pardon or wash away sin neither can the act of submitting to burial in water purchase pardon *for the sin of unbelief.* We are required first to believe what God has promised. When we obey the gospel in baptism we secure the title to what is promised and are sealed with that holy Spirit of promise. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom after that ye believed, ye were sealed with that holy Spirit of

promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1 :13, 14). It is indeed a serious matter for a person to trifle with God's Sacred word and ordinances. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12, 13).

### THE MODE OF CHRISTIAN BAPTISM

It may seem improper to question the practice of sprinkling for baptism, but when we teach God's truth and God's plan of salvation we must show the teaching of the Book no matter how much it may conflict with the religious practices of established churches.

**The Use of Words.** When directions were given to the Israelitish priests regarding religious ceremonies great care was taken to use the proper word lest there should be a misunderstanding. Do you think less care would be used in giving directions concerning the gospel plan of salvation? In Lev. 14:15, 16 we have three words to describe three different actions. "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." There could be no question as to what the priest was to do in this ceremony. In the Greek version of this text we have *cheo*, to pour; *bapto*, to dip; and *raino*, to sprinkle. "Then went he down and *dipped* himself seven times in Jordan" (2 Kings 5:14). Here *tabal* is the Hebrew word. In the Greek version *baptizo* is the equivalent of *tabal*. In the New Testament the Greek word *bapto* occurs three times, Luke 16:24; John 13:26; Rev. 19:13, and is always translated dip. "Baptize", *baptizo*, is simply transferred to our common version and only translated twice, viz., Mark 7:4; Luke 11:38. Baptism, *baptisma*, *baptismos*. These words are never translated *sprinkling* or *pouring* in any version. *Baptizo* is never translated sprinkle or pour, neither are *cheo* or *rantizo* translated baptize. The command of Jesus to his apostles was, Go, teach all nations, *baptizing* them. "He that believeth and *is baptized* shall be saved." It may be startling to make the statement that *sprinkling* is not baptism. Christ never gave the command to *rantize* (sprinkle) any one. Do not seek to quiet your mind by thinking that baptism is

not essential or that your sincerity will save you. *Obedience is required.*

If any one should point out to you a flaw in the title of your land, even though the flaw was but a word, you would gladly have the mistake corrected that your title might be valid. If you have been *rantized* instead of *baptized* you have not taken the step that secures valid title to what God has promised.

The Phrases Used in the records given of baptisms also show without doubt that the mode of baptism was by immersion.

Matt. 3:6—"And were baptized of him *in Jordan.*"

Mark 1:5—"Baptized of him *in the river of Jordan.*"

Matt. 3:16—"Jesus, when he was baptized, went up

Mark 1:10—"Straightway *out of the water.*"

Acts 8:36-39—"And they went down both *into the water.*"

"John Calvin in his comments on Acts 8:28 says: We see from this instance, what was the baptismal rite among the ancients: for they plunged the whole body in the water, now tis the custom for the minister to sprinkle only the body or head." Calvin died 1564, before the reformation had corrected many of the errors of an apostate church. We still find these errors so deeply imbedded in the public mind that it is very difficult to break away from them.

Some suggest that Lydia and her household and the Philippean jailor could not have been immersed. Please note the account (Acts 16:13-16). "We went out of the city by a river side." She was one who attended unto the things spoken by Paul and was baptized. The jailer might have gone to the same river which was a place "where prayer was wont to be made." It is a fact well known that man cannot live without water and in no habitable place is there so little that a man could not be immersed if he was willing to make the effort. It is admitted by those who practice sprinkling that the change was made on the ground of "common sense and convenience." They are candid enough to admit that immersion is the "apostolic and primitive way" but seek to justify themselves on the ground that it makes no *difference*. Paul praised the Corinthian brethren for *keeping the ordinances as he had delivered them*" (1 Cor. 11:2). Can there be any praise for those who set aside what Christ has *commanded*?

**Symbols Represented.** "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: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin" (Rom. 6:3-8).

*Corrybears and Howson* give the following comments on this scripture: "This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion." Again, "It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the converts being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from its momentary burial to represent his resurrection to the life of righteousness." As the record gives no "exceptional cases" we must conclude that the apostolic mode was always by immersion. In this symbolic ordinance the believer not only represents his death to sin, but that he himself is mortal, justly condemned to death and can only be raised from the death state by that power that raised Christ from the dead. He thereby sets forth his faith in God's promise to raise him from the dead in the "likeness of his resurrection." The believer not only represents in a figure his own death and resurrection, but his faith in the fact of the *death, burial, and resurrection* of Jesus Christ. He expresses his faith in the promise of forgiveness of sins, through grace, and the sacrificial offering of the Son of God. Thus we confess to the world that we are dead to the world and freed from the old master—"freed from sin." When we submit to this symbolic ordinance we purify our souls in obeying the truth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:22, 23). "Born of water" (John 3-5).

**Baptism Symbolizes Death, Burial, Resurrection, Planting, Birth, Purification, Sanctification.** No method could have been chosen that so fittingly represents these valid doctrines as *immersion* of a believer in water. The act of baptism shows that we have a living faith and an obedient spirit. If we have no faith in these vital truths and are oblivious to the fact that God's ordinances are perfectly fitted to symbolize these truths, then sprinkling or any other arrangement might satisfy blind unbelief. But if we have

the *One Faith of the gospel*, nothing but the *one baptism* in which the sin covering name is obtained can express our faith. Hallowed indeed is that symbolic ordinance where that mental and moral transformation expressed in belief and repentance is to be set forth in an outward symbol. We die in a figure by being cut off from life for the time being, with faith of being raised in order to *live again*, and are buried in that symbolic grave of water. Again, know this, "*our old man is crucified with him.*" He is *dead* and *must be buried*. Why buried by baptism? "*That the body of sin might be destroyed*, that henceforth we should not serve sin, For he that is dead is freed from sin." Because of faith in *Christ's* blood and faith in His divine arrangement for the remission of sins that are past, we "obey from the heart that form of doctrine" and thus are made free from sin. So this death and burial for the remission of sins is symbolized by this act of obedience, buried with him by baptism into death." What followed? "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." Solemn and wonderful indeed is that symbol of death and burial, but sublime is that of resurrection. As man can not live after death without a resurrection, likewise the one *buried in water* cannot live without being raised out of the watery grave. Rising out of water "to walk in newness of life" is a beautiful emblem of coming forth from the grave at the resurrection. *Now* "we are saved by hope." *Then* the grand reality of immortality like Christ's. As in that endless life we will have no desire to return to the former suffering life, so neither should one raise from the baptismal grave have any desire to return to a life of sin. Being raised in likeness of Christ's resurrection we are to live a new life, a *godly life in Christ Jesus*. Now, let us note the meaning of the figure of planting. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Here the little word *IF* is a solemn warning to those who have not been planted in the likeness of his death for there can be *no resurrection* in His likeness. Shall ours be a resurrection to condemnation or to eternal life? The figure of planting not only expresses the mode of baptism by a burial but the purpose of such planting or baptism. Paul says, "That which thou sowest is not *quicken*ed except it die" (1 Cor. 15:36). Like as a seed planted in the ground, dies and would ever remain dead but for the *quicken*ing power of nature to bring it forth to bud and blossom into beauty

and *fruitfulness* of the new life, so we, *if planted* together in likeness of His death, are *quickened* by the power of the Spirit to yield the fruits of the new life in Christ. "IF we then be risen with Christ, seek those things which are above, \* \* for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory." "*Mortify therefore your members*"—put off the "*old man*" with his deeds—and put on the "*new man*." Those who are symbolically planted are to be *reconstructed*, by God's quickening Spirit, after the image of him that created him (Col. 3). *Birth* is also a figure used. "Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God." James says, "Of his own will *begat* he us by the word of truth, that we should be a kind of first fruits of his creation." As in the natural life begetting must precede birth, so in the spiritual life we must be *begotten* by the word of truth and "*born of water*," after which *birth* by baptism we are characterized "*new creatures*" (2 Cor. 5:17). "He saved us, by the *washing* or *regeneration* and renewing of the Holy Ghost \* \* That being justified by his grace, we should be made heirs according to the hope of eternal life." Thus Paul sets forth the divine plan by which we become heirs of *eternal* life. Then to this is added that thought of purification when Peter said, "Seeing ye have *purified your souls in obeying the truth* through the Spirit \* \* \* Being born (regenerated) not of corruptible seed, but of incorruptible by the word of God, \* \* \* and this is the word which by the gospel is preached unto you." *Wherefore laying aside* all that is characterized under the figure of the old man, As new born babes, desire the sincere milk of the world, that ye may grow thereby. The mode of baptism and the figure of birth is combined by Paul in the expression "*washing of regeneration*." Regenerate means "*born anew*" and conveys the same meaning as the expression "*born again*." "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Thus we see how necessary it is for us to be "*born anew by baptism that we may be saved*." Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." A literal word for word translation reads as follows: "He saved us, through a *bath of a new birth*." Sprinkling can in no wise be termed a bath. This bath which symbolizes death, burial, and resurrection is also emblematic of puri-



fication and sanctification. It is not a bath that washes away the filth of the flesh, but is one that purifies the soul through obedience to the divine command. "Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the *washing of water by the word*" (Eph. 5:25-26). He who desires to become a member of the body of Christ must be "sanctified," i. e., set apart or separated and cleansed with the "washing of water." Thus by the one act of baptism we, like the Corinthians, are washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6:11). "Having our *hearts sprinkled* from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering" (Heb. 10:22, 23).

### THE DESIGN OF CHRISTIAN BAPTISM

Baptism is designed to change the relationship of man under condemnation to that of a state of pardon and adoption by conducting the believer "into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19; Mark 16:16; John 3:18)

There is therefore *now* (after having obeyed) *no condemnation to them which are in Christ Jesus*, who walk not after the flesh, but after the Spirit, for the *law of the Spirit of life in Christ Jesus* hath made me free from the law of sin and death. Man cannot change God's laws. Because of God's great love for us and in pity for our lost condition. He provided a way whereby we might be saved. It is the "law of the Spirit of life" that all who desire God's mercy and pardon and *life eternal* must change relationship from the first to the Second Adam (1 Cor. 15:44-57). "The wages of sin is *death*, but the gift of God is *eternal life* through Jesus Christ our Lord" (Rom. 6:23). Everything relating to the first Adam is of the earth, earthy. Because of our Adamic nature we are mortal and perishing creatures and are under the penalty for sin—*death*. "The first man Adam, was made a *living* soul; the last Adam was made a *quickening spirit*." Everything relating to the second Adam, Christ, tends to life and immortality. All men now possess only animal life, and if they fail to come in contact with Jesus Christ the quickening or life giving spirit, the only source through whom eternal life can come, they will *perish*. The only way God has provided for us to change our relationship from the first to the second Adam is by being "baptized unto Jesus Christ."

"Buried with him by baptism into death" (Rom. 6). Wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 3). Through Christ we have access by one Spirit unto the Father and through him forgiveness of sins and the adoption of Sons.

Dwight L. Moody once said: "There is no use telling a man that Jesus Christ can save him, if he doesn't know that he is lost, or in telling a man of a remedy if he hasn't got a wound that needs a remedy."

### What Is Man's Condition Out of Christ?

John 3: 15-18—Will *perish*—are *condemned*.

John 3:36—Shall not see life (*Everlasting*).

John 8:24—Will *die in your sins*.

John 5:39-40—*Ye will not come to me, that ye might have life*.

John 8:34-36—Servants of *sin*—not made free.

Rom. 6:16, 18, 22—Have not *obeyed* the terms that make free. . . .

Eph. 1:5-14—Are not *forgiven*—Are not *sealed*—No *redemption*.

Rom. 8:16, 17—Are not *children of God*—not *heirs* to an *inheritance*.

Heb. 9:25; Gal. 3—Have no *mediator*—Are under the *law of sin and death*.

Eph. 2:3, 12-20—*Children of wrath*—Aliens—Strangers—Are lost.

"Having no hope and *without God* in the world." Because, "ye are without Christ." How shall we escape if we *neglect* so great Salvation? There is no way to be saved but by the way God has provided.

**Saved by the Blood of Christ.** "For as much as ye know ye were not redeemed with corruptible things, \* \* but with the precious blood of Christ" (Peter 1:18, 19). "Without shedding of blood is no remission of sins" (Heb. 9:22). We have redemption through the blood, even the forgiveness of sins" (Col. 1:14). "This is my blood of the new testament (covenant), which is shed for many for the remission of sins" (Math. 26:28). "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Here the same phrase which devotes the object for which the precious blood of Christ was shed also denotes the object of baptism. Thus we see the co-operation of the *blood* and the *water* by divine appointment. Faith in His *blood* is required (Rom. 3:25). This faith must be expressed by *obedience*, and

obedience is shown by being *baptized in the likeness of Christ's death*. The blood of Christ becomes efficacious to the believer when he, in obedience, is buried by baptism into death. In this act the believer passes from a state of *condemnation* to a state of *pardon* which implies the *remission of sins through his blood*. Why should any one think that they can receive pardon for sin before baptism when neither Paul nor those to whom he preached could receive it until baptism. Thus the cure for sin cannot be effected until the remedy is taken.

**"Baptism doth now also Save us"** (1 Peter 3:21) The design of baptism is not a bath for outward cleansing of the flesh, but for the inward purification of the soul. As Peter said, "Ye have purified your souls in obeying the truth." Let us consider a moment. What did Noah go into the ark for? The ark could not save Noah and his family until it was used for the purpose for which it was designed. The ark being also a *type* of Christ, our ark, neither can He save us until we use the means God has provided for our salvation. Thus every truth, every duty, and every instrumentality has its proper place in God's plan (not our plan) for our salvation. Even the sacrificial blood of Christ cannot save us without faith, repentance, baptism, and a holy life on our part. Our salvation is not completed until we are raised from the dead at the resurrection, immortal, like our Lord. In baptism, the "bath of a new birth," the believer is washed, sanctified, and justified in the name of the Lord Jesus and made an heir to eternal life.

**Baptised into Christ.** After one believes the gospel and is baptized into Christ he is declared to be *in Christ*. "If any man be in Christ, he is a *new creature*, old things are past away; behold, all things are become new" (2 Cor. 5:17). "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Rom. 4:6, 7). This blessed condition, that David described, is to be attained in this gospel age *only by those who are baptized into Christ*. "Ye are all the children of God, by faith in Christ Jesus. 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." Thus we obtain *remission of sins* and *heirship* by being *baptized into Christ*.

**The Adoption of Sons.** "When the fullness of time was come, God sent forth his son, made of a woman, made under the law,

to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:1-7).

Adoption is an act whereby a person takes a child into his family in order to make him a member of it and gives the right to the *name* and privileges of family relationship. The child by law becomes heir to the inheritance.

Christ is the only begotten Son of God, and the appointed heir of all things (Luke 1:35; John 3:16; Heb. 1:2-5). "He came to his *own* domain, and yet his *own* people received Him not, but to as many as received him, he gave authority to become Children of God, to *those believing* into his *name*" (John 1:11, 12).—*Diaglott*. This glorious privilege of becoming *Sons of God* and *heirs* of the inheritance promised to Abraham and his Seed is given to us by the authority of Christ. *He has also authorized the only way we can become adopted Sons of God, and heirs according to the promise.* As many of you as have been *baptized into Christ* are "Children of God," "Abraham's Seed," and "heirs" according to the promise (Gal. 3:26-29; Rom. 6, 3, 17; 8:15, 17). "Ye have obeyed from the heart that form of doctrine." "Ye have received the Spirit of adoption, where by we cry, *Alba, Father.*" "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."—*R. V.* Thus believers of the gospel, *by being baptized into the name* (the act of adoption) become Sons of God (by adoption) "heirs of God and joint-heirs with Christ," "fellow-citizens with the saints and of the household of God" (Eph. 2:19). Thus we become legally adopted sons and have a right to the *name* and privileges of God's household. No one has this right until they change relationship from the first to the *Second Adam*. When we speak of a change of relationship we mean more than a change of feeling. Many persons think or feel that their sins are forgiven but how do they know it? A foreigner may change his feeling toward our government so that he comes to live in this country, but until he performs the ceremony which makes his a naturalized citizen by law, he remains an alien still. So men and women may change their feeling toward God and Christ and admire and love the Christian life so much that they believe and practice its moral precepts, but until they, in *obedience* to his law of pardon and adoption, submit to the ceremony of being *baptized into the name of the Father, Son, and*

*Holy Spirit*, they are aliens, strangers, and foreigners. They are still "children of disobedience," and "children of wrath" until they perform that act which makes them the children of God by adoption, "fellowcitizens with the saints, and of the household of God."

How are they to perform this ceremony and know their sins are forgiven? "*Buried with him in baptism* wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:12, 13). Thus, we enter into covenant relationship with God by taking that holy sin covering name in baptism, and positively know that our sins are forgiven; that we are children of God and heirs according to the promise.

Baptism is the seal of the righteousness of faith. O, what a privilege to be baptized into the name, become children of God, accepted in the beloved, and sealed with the holy spirit of promise (Eph. 1:6-15).

**Baptized into One Body.** By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free (1 Cor. 12:13). "He is the *head* of the body, the church" (Col. 1:18). "The church of God which he hath purchased with his own blood" (Acts 20-28). "Christ also loved the church, and gave himself for it; That he might *sanctify* and *cleanse* it with the *washing of water* ("bath of water") by the word." It is in this ordinance—baptism—that we are *sanctified* i. e., set apart and *cleansed*. The one body was *set apart* "That he might present it to himself a glorious church, \* \* that it should be *holy* and without blemish \* \* For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined to his wife; and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:23-32). See also I Peter 2:9.

**The Relationship** of the members of the one body to Christ the head of the body is thus typified by the most vital and sacred relationships known. Hence, Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). *Espousing* or betrothing was a promise of marriage. It was made by a formal writing, a contract or by giving a piece of silver in the presence of witnesses. As such contracts

were made early in life, the bride to be remained with her parents until the nuptial solemnity was celebrated with great splendor. If the bride was not true to the fidelity she owed her bridegroom, she was treated as an adultress.

Baptism is the ordinance by which we enter into that sacred contract of fidelity to Christ. It is in this we make the contract of espousal. When we come into this relationship with Christ, then how comforting his promises are—"I go to prepare a place for you (his bride to be) \* \* *I will come again*, and receive you unto myself; that where I am, there ye may be also" (John 14:1-4).

**What Shall We Do?** (Acts 2:38; 3:18-22) *Repent* and be *converted*, that your *sins may be blotted out*. A time of refreshing is coming from the presence of the Lord, *He shall send Jesus Christ* which before was preached unto you. "Whom the heavens must receive until the times of restitution." God has told us in his word what is to be prepared for them that love him. Will you not believe what he has said? If you BELIEVE the gospel, "REPENT and be BAPTIZED every one of you *in the name of Jesus Christ for the remission of sins*." Thus we are told in unmistakable language the steps to be taken in order to be cleansed from sin, sanctified, set apart, and that we may wear *his name*. O how much it means to be true to this sacred contract of espousal to Christ. Be wise, *the oil* (his spirit), must be in your vessels. "Let every one that nameth the name of Christ depart from iniquity. \* \* Be vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work." In the baptismal waters you are set apart for this purpose. Be true to the fidelity you owe to Christ. Remember he has said, "*Occupy till I come*." Soon the glad cry will be heard, "Behold, the bridegroom cometh; go ye out to meet him." Be ready for "they that were ready went in with him to the marriage." *Watch*, to keep clean and pure and true. "Watch therefore; for ye know not what hour your Lord doth come." Be ready now for soon it will be *too late*. *Now* is the day of salvation. The preparation of the bride to be is one in which all God's holy angels have a part for "Are they not all ministering spirits sent forth to minister for them who shall be *heirs of salvation*?"

The privileges of members of the body of Christ are beyond compare. Accept Christ, be made clean in that "bath of a new birth," and become an *heir of salvation*.

## Lesson VI.

## A HOLY LIFE

*Memory Text*—"But now being made free from sin, and become servants to God, ye have your fruits unto holiness and the end everlasting life"—Rom. 6:22.

### BLACKBOARD REVIEW

Sanctification—Sanctify—Who? How? Why.

Holiness—Holy } God—Faith  
                          } Calling—People } "Be ye holy; for I am holy"

A Problem—Faith + Virtue + Knowledge + Temperance + Patience + Godliness + Kindness + Love  
= A Holy Life

Results } Everlasting Life  
          } An Entrance into the Kingdom of God

### LESSON TEXTS

John 17:17-20—"Sanctify them through thy truth, thy word is truth."

Eph. 5:25-32—Sanctify and cleanse it with water—by the word.

1 Peter 2:9-11—A peculiar people—shewing forth his praises.

Col. 3:10-17—Put on the new man—Do all in the name.

Heb. 3:1—Holy brethern partakers of the heavenly calling.

Col. 1:18-23—To present you holy and unblamable.

2 Peter 3:11; 4:18—Add to your faith—Grow in grace.

1 John 1:7-10; 2:1; 3:1-3—These things write I—that ye sin not.

1 John 5:18—He that is *begotten* of God keepeth himself.

Phil. 2:12-15—Work out your own salvation.

Gal. 5:19-25—The fruits of the Spirit.

Rev. 2:10, 26—Be thou faithful unto death—I will give a crown.

Rev. 19:8—The righteousness of saints.

### The Pure in Heart Shall See God

"Follow peace with all men, and holiness, without which no man shall see the Lord"—Heb. 12:14.

"Blessed are the pure in heart: for they shall see God"  
Math. 5:8.

## LESSON NOTES

The Primary Meaning of the Word Sanctify will be found by comparing the following texts (Ex. 13:2, 12; Lev. 27:14-30; Ex. 29:27-45; Ex. 19:5, 6, 10-14; Jer. 1:5). Hence "sanctify" means to consecrate, to devote, to set apart man, beast, etc., to be holy and for a holy use. In the New Testament we find the same term and application. Things good for food are "sanctified," i. e., set apart by thank offering for our use (1 Tim. 4:5). One of the Christian duties is to offer unto God thanksgiving for our daily bread, that it may be sanctified, i. e., set apart to strengthen our bodies that we may do his will. Paul sent letters to the different churches addressed to them that were "sanctified," "separated," i. e., set apart in Christ. Called to partakers of the "heavenly calling"—"called to be saints" (1 Cor. 1:2; Jude 1:1; Rom. 1:1; 2 Tim. 1:9; Heb. 3:1). They were "holy brethren" called with a "holy calling." Separated, set apart, i. e., sanctified for a purpose.

**How Sanctified?** "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:17-21). It is with great reverence that we turn to Christ's prayer to our Heavenly Father for those who believe on him. Through the gospel, the word of truth they were to be sanctified, i. e., set apart by the washing of water by the word (Eph. 5:26). For what purpose were they sanctified? "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Pet. 2:9, 10). Collectively the church is set apart for this purpose.

**Holiness.** The meaning of the word *holiness* is *separation*—place, person or thing *set apart*. *Holy*, means *separate, set apart*, *Saint* means *set apart, separate, holy*. From the New Testament scriptures we find that *saints* or *holy ones* are separated from sin. He for whom they are set apart is God. "Being made free from sin, and become servants to God ye have your fruits unto holiness, and the end everlasting life." We who are made free from sin are God's servants, and our separation means that we have been *set*



apart, "new creatures," pure and holy in his sight. This new relationship to God means that we have been consecrated to live a *holy life*. Our business is to work for him and keep ourselves separate from sin. Our fruits must be "*unto holiness*" if we obtain the prize of the high calling of God in Christ Jesus (Phil. 3:11-14).

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15). This shows the vital relationship existing between Christ and his disciples. We are the Lord's, we have been separated to him that he may work through us. A complete consecration to him means that we completely surrender our will, our life, and our bodies to him that he may completely take possession of us, dwell in us, and work in us and through us. His spirit is sent to abide in our hearts, to reprove, to strengthen, to comfort, to direct. How can he direct if we know not his words, "Abide in me." If I am a branch of that holy vine, I must bear much fruit, the fruit of the spirit, by his spirit flowing through me. His love must be personified in me. To all temptations, enticements, and worldly allurements; to all doubts, and fears, and sad forebodings; to all shrinkings of flesh and rebellions of my spirit, I must have but one answer, and it must always suffice, "*I am the Lord's.*" I am bought with a price. His love constrains me. *Abide in me.* In proportion as my will yields to his, I abide in him, and crosses once heavy become light; restraints once galling are now the gentle guiding of his hand; troubles become blessings in disguise, for I know all things work for good to them that love God. Our final salvation is at the end when Jesus comes to reward his faithful servants. Hence, Paul wrote to the saints at Philippi, "Work out your own salvation with fear and trembling. \* \* Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." When we fully understand the provisions God has made for helping us to live a holy life, then we know that it is possible that we, though sinful and mortal, may be kept holy in his sight. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. *If we confess our sins*, he is faithful and just to forgive us

our sins, and *to cleanse us from all unrighteousness.*" Thus our relationship to him, our Father, makes it possible for us to be kept pure in his sight, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *And every man that hath this hope in him purifieth himself, even as he is pure*" (John 1:7-10; 3:2, 3). We are exhorted to purge ourselves from all that is unclean, unclean words, unclean thoughts, unclean habits, unclean acts. These must be all put away as a filthy garment. My heart must respond to these words, *Every man that hath this hope in him, purifieth himself, even as he is pure.* In this hope, I turn from impurity to purity, from covetousness to the service of God; from lies and deception to truth and righteousness; from hate to love, even of my enemies. I comfort my heart with these words, "He that keepeth his commandments dwelleth in him, and he in him." "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." I cannot seek to injure those I love, but sacrifice for them will be truly pleasure. My feet shall not be "swift in running to mischief," or my hands to shed blood, for I am the Lord's and "Christ lives in me." I can crucify self for him, for in that I yield my body to be the temple of his Spirit. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." By every principle of right and justice I belong to Christ. I can do all through Him, my strength and my life. Thus the Christian lives that holy life, following in his steps. Are you a Christian? Dare you deny him? Can you talk, and act, and live as if you were not the Lord's? "Let every one that nameth the name of Christ depart from iniquity." Be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work (2 Tim. 2:19-22). If we are to be vessels unto honour we must be "filled with all the fullness of God" (Eph. 3:17-20) until we become perfect men and women unto the measure of the stature of the fullness of Christ (Eph. 4:1, 14, 22). "Be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." If we wish to know all that holiness means and would live *a holy life*, we

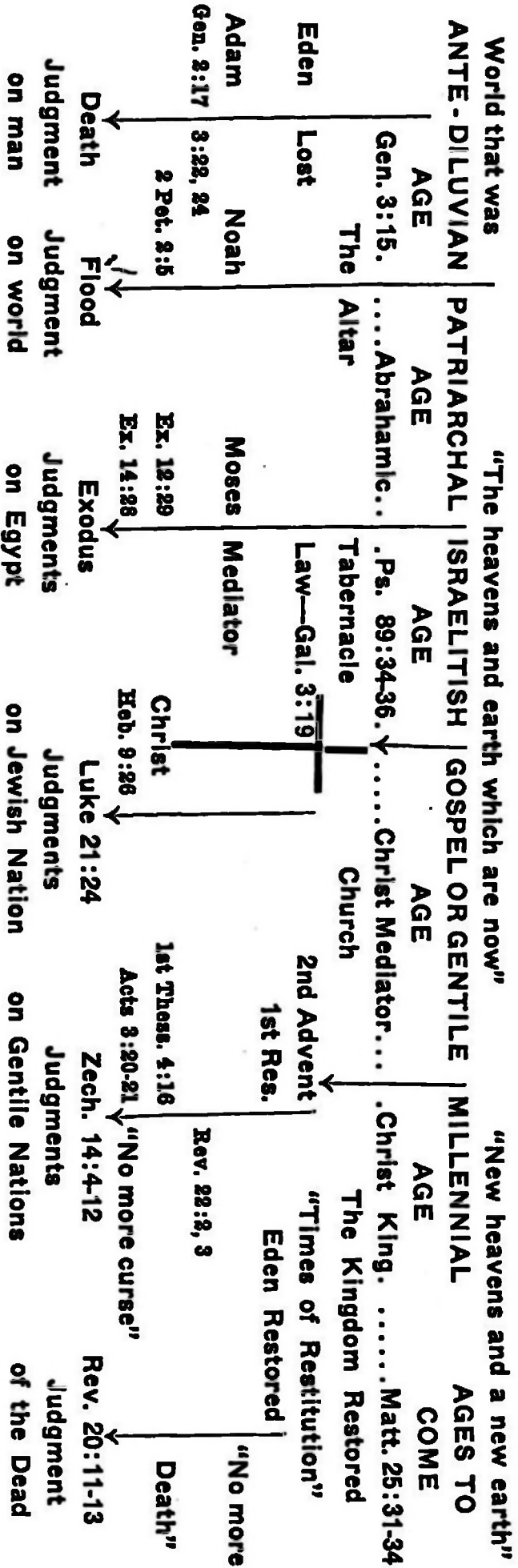
(Heb. 12:1-14). "In everything by prayer and supplication with thanksgiving let your requests be known unto God." Like Paul, let us say, "I can do all things through Christ who strengtheneth me" (Phil. 4:6, 13). As soldiers of the cross, put on the whole armour of God (Eph. 6:11-13). As those who run in a race for a prize, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith" (1 Cor. 9:24-27; Heb. 12:1). As sons of God *let us purify ourselves*. It is not necessary that we should again speak of all the promises that are given to induce us to live the life of righteousness. In conclusion we refer to Paul's words, "Ye are the temple of the living God" (2 Cor. 6:15-18). "The spirit of God dwelleth in you" (1 Cor. 3:13-18). "The temple of God is holy, which temple ye are." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Having therefore these promises (which refer to both the present and future) dearly beloved, *let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God*" (2 Cor. 7:1). This is comprehended in 2 Peter 1:1-12; Gal. 5:22, 26. Thus "A holy life" is an everyday Christ-like life, with faith that trusts God at every step, with hope that reaches to that within the veil, and by the power that is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy.

My prayer, like Paul's, is that "the God of our Lord Jesus Christ, the Father of Glory, may give you the spirit of wisdom and revelation in the knowledge of him: The eyes of understanding being enlightened; that ye may know what is the hope of his calling, and what is the exceeding greatness of his power to reward those who believe, according to the working of his mighty power (Eph. 1:18, 19). Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, we entreat you to accept him as your mediator, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was tempted in all points as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Jesus.*

EPH. 3:5 \* PLAN OF THE AGES \* EPH. 2:7.

"Unto him be glory in the church by Jesus Christ throughout all ages, world without end, Amen"—Eph. 3:21



EXPLANATORY TEXTS

2 Pet. 3:5-14—"The world (*Kosmos*) that then was perished." New heavens and earth. Isa. 65:17-25.  
*Kosmos*—order, or arrangement of things existing on the earth.

John 18:36—"My kingdom (*basileia*) is not of this (*Kosmos*) world." Matt. 24:3. My church (*ekklēsia*) Matt. 16:15-20.  
 Matt. 13:37—"The harvest is the end of the world (*aiōn*—age). Matt. 24:3.

*Aion*—Age, a definite (Rev. 20:4) or indefinite period of time (Eph. 1:21).

"Once in the end of the world" (Jewish Age) Heb. 9:26. "End of the world" (Gentile or Gospel Age) Matt. 13:40.  
 Seventh Day (Gen. 2:3) typical of the thousand-year day (Rev. 20:16) the promised rest to the people of God (Heb. 4:9, 11).

## Lesson VII. SCRIPTURE SYMBOLISM

*Memory Text.*—"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (*aion*—ages). Heb. 1:1, 2.

### BLACKBOARD REVIEW

Prophetic Period—70 Weeks—"Unto Messiah the Prince."  
Dan. 9:24, 25.

Two Measuring lines } The Sabbatic scale—measured from a jubilee year.  
The double line—solar and lunar time scale.

$70 \times 7 = 490$  yrs.—Measure by Sabbatic scale to the anointing of Jesus.

3486 A. M. Temple completed by decree of Darius, King of Medo-Persia.

$3486 + 50$  (1st Jubilee after restoration) =  $3536 + 490 = 4026$ . Christ anointed.

$69 \times 7 = 468.5$  lunar years.—Measure from time wall was finished.  
 $69 \times 7 = 483$  Solar yrs.—Measure from the time the edict given to Ezra.

$3557 + 468.5 = 4026$  A. M.—Messiah the Prince anointed.

$3544 + 483 = 4026$  A. M.—"This is my beloved Son."—Matt. 3:17.

### LESSON TEXTS

Luke 24:44—All things must be fulfilled—which were written Isa. 53; Dan. 7—in the Law, Prophets and Psalms, concerning the Christ.

Acts 3:20, 21—Restitution of all things spoken by holy prophets.

2 Peter 1:19—A more sure word of prophecy.

2 Peter 1:20, 21—Prophecy came not by the will of man.

Dan. 8:15, 16—Gabriel, make this man to understand.

Dan. 12: Daniel, shut up the words—seal the book—sealed till time of end.

### Read—Hear—Keep

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand."—Rev. 1:3

## LESSON NOTES

**“Divers Manners”** “God, who, of old, at many times and in many ways, spoke to our ancestors, by the Prophets.”—20th Century Revision.

In many ways God made his revelations.

1. By the word spoken by angels.
2. By the ordinances of the law of Moses.
3. By the prophecies spoken by the prophets.
4. By the spoken word of the Son of God.
5. By the written word of the Apostles and prophets.

**Scripture Symbols** are of various kinds such as types, emblems, parables and allegories. Scripture symbolism is used to condense Scripture teaching by the use of figures or actions to represent some person, conduct, purpose, or relation concerning divine revelation.

**Symbolism Classified.** Scripture Symbols may be divided into two general classes, simple and complex.

**Simple symbolism** represents abstract ideas, such as *white linen* for righteousness.

**Complex symbolism** associates several figures. It may be rhetorical, pictorial or dramatic.

(a) **Rhetorical** relates to the simple thought variously expressed. In Deut. 33:17, the glory of the tribe of Joseph is compared to the firstlings of a bullock. The point of resemblance is *strength* and *power*. In Gen. 49:22 Joseph is represented as a fruitful bough by a well; whose branches run over a wall. The point of resemblance is growth and fruitfulness.

(b) **Pictorial Symbolism** contains illustrative imagery. Its figures are exhibited instead of being merely described. The *eye* represents the perceiving and knowing faculties. God reveals truth to the eye by pictured symbols. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” An example of pictorial symbolism is found in Zach. 4: 2, 3. “What seest thou? And I said, I have looked and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.”

(c) **Dramatic Symbolism** adds actors and scenic accompani-

The Lord says, when referring to coming events, "Before they spring forth I tell you of them" (Isa. 42:9). Peter says, "We have also a more sure word of prophecy whereunto ye do well that ye take heed" (2 Peter 1:19). He also said, "Prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

A continuous line of prophecy given in chronological order affords unmistakable evidence of the inspiration of the Scriptures. These prophecies and their accurate fulfillment are the "strong tower," the Gibraltar, of the Christian religion. Infidelity cannot shake the faith of one who takes heed to the "sure word of prophecy" which shines as a light in a dark place. It not only shows us the *divine origin* of the *Sacred Scriptures*, but it inspires a *strong hope* in the promises of God. It warns the world of approaching events, so that we may be prepared and escape the destruction that shall overtake the ungodly. It is the "*beacon light*" to the Christian pilgrim. When we see the things prophesied come to pass, then we are reminded of the words of Jesus: "Then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28-31). "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Blessed is he that *readeth*, and they that *hear* the words of this prophecy, and *keep* those things that are written therein; for the time is at hand."

**Divine Guidance.** We need Divine help in our study of prophecy but we must not expect a *special Revelation* to aid us in prophetic study. God's revelation has already been given to men, and is complete. It contains all that we need to know concerning the future and the unseen. It is now our business to *search* out and discover the truths that have been already revealed. "Seek and ye shall find" is the answer to the prayer for divine guidance. Consequently the help we may receive in prophetic study will come indirectly by a discovery of some important historical fact bearing on the question at issue, by a clearer insight into the meaning of truths already revealed, and by the fulfillment of prophecy already recorded. We may confidently expect further light on symbolic prophecy because there are prophecies yet unfulfilled, and there are prophecies which are sealed, their meaning purposely withheld until the time when the seals shall be broken. "The wise shall understand" (Dan. 12:10).

Presuming that God's revelation has some *special definite message* for each successive generation until the consummation when

there shall be no more curse, and his servants shall see his face, we should *seek to know* "the things that must shortly be done." These sayings are faithful and true" (Rev. 22; 6). Profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3:16). The divine *blessing* is assured to those who *hear* the words of this prophecy and *keep* them. Therefore, we should study to understand the meaning of symbolic prophecy. We should be guided in all essential things by the plain teaching of scripture, by the records of authentic history, and by the signs of the near approach of him who said, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

### Where Ought We to Begin Prophetic Study?

We should begin prophetic study with the second chapter of Daniel, because here we find the symbols explained under divine direction. It may properly be called the A, B, C of Prophetic Symbolism. We should begin here with first principles under divine direction for *we know* "the interpretation thereof is sure." We should study this foundation prophecy first, for unless we understand this prophecy we shall fail to correctly interpret those that follow after. We cannot understand the meaning of Bible history until we see its relation to prophecy. Bible history is largely a record of fulfilled prophecy. We must study *history* so that we shall be able to verify prophecy. If we wish to know God's plan of the *ages to come* we should study prophecy.

**Prophecy Verified by Historical Facts.** Read Bible History. About 715 B. C. Nahum the prophet denounced Nineveh and declared the final ruin of that city, the capital of the Assyrian empire. About 625 B. C. the Babylonians, led by the young Nebuchadnezzar, joined the Medes as allies and together laid siege to the Assyrian capital and Nineveh was destroyed as foretold by the prophet (Nahum 3:7).

Jeremiah began to prophecy 628 B. C. (Jer. 1:1-4). He foretold the seventy years captivity of Judah (Jer. 25. 9-15). In the third year of Jehoiakim king of Judah Nebuchadnezzar besieged Jerusalem and Daniel and his companions were carried captives to Babylon, 606 B. C. Daniel interprets the king's dream (Dan. 2) in the second year of his reign, 603 B. C. Here is given us the start-



ing point of a chain of prophecies that cover the course of events from Daniel's time until the setting up of the kingdom of God, when Daniel shall stand in his lot at the end of the days. Then "many that sleep in the dust of the earth shall awake" to see the final consummation of the great prophecies of God's word (Dan. 12:1-3, 13).

**Seek and Ye Shall Find.** Sometimes the blindness is taken away from the eyes of our understanding in such an unexpected manner that we feel that Christ, our Shepherd, is very near to lead us into the paths of truth and righteousness. We must acknowledge that we all are liable to be on the wrong road and must retrace our steps and find the guide post with the way plainly marked. These lessons have not been written to antagonize but to encourage those who, like myself, have felt that symbolic prophecy was too difficult for the average student of the Scriptures. We have not understood the laws of Symbolism by which to interpret Symbolic prophecy, and so have not made a careful study of history. Therefore I have given that which I believe will help those who have but limited time to give to the study of prophecy.

**The Prophetic Period—Seventy Weeks** (Dan. 9:24-27). In the blackboard review there is given an outline which briefly, but plainly, shows that which is verified by historical facts given in the lessons following.

**Points to be noted** (V. 26-27). There are two extreme views held by those who have studied this prophecy: (a) That the last week of the seventy weeks is to be fulfilled in the future at or very soon after the second coming of Christ; that this week of seven years fulfills much that is given in the book of Revelation. (b) That the sixty-two weeks is the exact length of Christ's ministry and fulfills the type—"a lamb of the first year" (Ex. 12:5).

When we study to harmonize other scriptural and historical facts with this prophecy, we find that neither of these explanations are satisfactory, for the following reasons: (a) One week is broken off from that with which it stands related and placed out of chronological order. (b) The sixty-two weeks does not satisfy the type—"a lamb of the first year"—because the time is too long. It does not correspond to the gospel record, for that clearly shows that Christ's ministry was about three and one-half years. Observe that the laws of symbolism are broken in both cases.

"And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come

shall destroy the city and sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

These weeks must be that which marks some event previous to the sixty-nine and has some relation to both the cutting off of Messiah, and the people of the prince. These weeks measured by the same time scale as the sixty-nine would end forty nine years earlier or 23 B. C. What event makes this date notable? It is the very date that Augustus Cæsar had recorded on coins and monuments as the beginning of his reign. It was the date that supreme judicial authority was conferred upon him by the senate. This office of "Tribune of the people" gave him supreme power, and Rome became an Empire—the fourth universal empire under which Messiah was to live and be crucified—the power that was to destroy the city and temple and under which Israel was to be in servitude. With these lines to measure by, how could Israel fail to know their Messiah. "And he shall confirm the covenant with many for *one week*: and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the over spreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." Who was to confirm the covenant and how? Read Hebrews. The sixty-nine weeks ended at the anointing of "the most Holy." The *one week* to be *consecutive* must begin at this point, which week would complete the "Seventy Weeks" determined upon thy people. One week is seven years, and the midst of the week would bring us to the end of the first three and one-half years, at which time Messiah was "cut off" and the sacrifice and oblation ceased. The old covenant and all its sacrifices was to *end at the cross*, although the Jews continued to sacrifice until the temple was destroyed by that Roman prince.

Christ confirmed the (new) covenant with many for one week. When he sent his disciples to preach he said: "Go not in the way of the Gentiles \* \* but rather to the lost sheep of the house of Israel" (Matt. 10). The end of this week brings us to 33, A.D. The disciples were scattered at the time of the stoning of Stephen, 33, A.D. (Acts 7:1). Philip went down to Samaria and preached Christ unto them. Then followed the conversion of Saul, who was to be the apostle to the Gentiles, "To open their eyes, and turn them from darkness to light" (Acts 6:18). Paul said to the Jews, "It

was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). The covenant was confirmed with Israel for *one week*. Then God caused the word to be preached to the Gentiles, although the disciples did not understand until a special revelation was given to Peter, after which the desolation determined fell upon that city and people. They fell by the sword and were led away captive into all nations. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Gentile times are nearly to the full measure, and yet the people now are as blind to the fact as were the Jews in their day. Let us not be in darkness, but study to know what God has revealed.

**Seven—God's Number—shows completion as in the period—70 weeks. Principles are demonstrated here. Seven stands for a period of time at the end of which that for which it stands is complete or completed. "Seven Times" is first mentioned in Leviticus 26:18, 21, 24, 28, as the period in which Israel is to be punished for their sins. In Creation (Gen. 1-2) 7 days stands for cycles of time, at the end of which the world is completed. Time is divided, one day repeated = a week, one week repeated = a year. A Jewish year consisted of twelve lunar months, a thirteenth being introduced at times to accommodate it to the sun and seasons. A month—29 or 30 days. In a cycle of years the length of a year varies from 353 to 385 days. Hence while God's measure is absolutely correct, and he knows the day, and hour, ours are only approximately correct. Time stands for a year—360 days. *Seven Times* equals  $7 \times 360 = 2520$  years during which cycle of years Israel is passing through fires for her purification, hence; the return after 70 years of captivity under the rule of Babylon was only typical of their final restoration at the end of the long period of seven times. Principles are rulers to live by and work by. God's laws are absolutely perfect, seven is the complete number. In God's dealing with men purification always stands before judgment. God's prophetic history of this world is divided into ages (see page 131). At the end of each period judgments are executed, and at the end—a world—regenerated—a new Heaven and Earth.**

## Lesson VIII. THE GREAT IMAGE

*Memory Text.*—"There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days."—Dan. 2:28.

### BLACKBOARD OUTLINE

Symbol—Metallic Image of a Colossal Man

Head.....Gold.....Babylonian

Breast and Arms.....Silver.....Medo-Persian

Parts—Belly and Thighs.....Brass.....Grecian

Legs.....Iron.....Roman

Feet and toes.....Iron and clay.....Divisions

### LESSON TEXTS

Dan. 2:31 33—"Thou, O King, sawest \* \* a great image."

Dan. 2:37, 38—"Thou art this *head of gold*."

Dan. 2:39 —"After thee shall arise *another* kingdom."

"Another *third* kingdom of brass."

Dan. 2:40 —"The *fourth* kingdom shall be strong as iron."

Dan. 2:41 —"The kingdom shall be divided."

Dan. 2:42 —"The toes of the feet were part iron and part clay."

Dan. 2:43 —"They shall not cleave one to another."

### The Kingdom of God

"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 forever."—Dan. 2:44.

### LESSON NOTES

**A King's Decree.** In the second year of Nebuchadnezzar's reign, 603 B.C., he dreamed dreams, and was greatly troubled. He called the wise men of his court and demanded that they tell him the dream which he had forgotten. They declare, "There is not a man upon earth that can shew the king's matter." The king was very angry, and the decree went forth that the wise men should be slain. Daniel, learning of the matter, requests a delay of execution. Then Daniel and his companions took the matter to *Jehovah*, the

God of their fathers. Then was the secret revealed to Daniel in a night vision.

**The Forgotten Dream.** The *test* of telling the dream which the magicians were unable to bear, brings discredit upon their previous claims, but gives to Daniel the *opportunity* to declare to the king, "*There is a God in heaven that revealeth secrets.*" ["This secret is not revealed to me for any wisdom that I have more than any living." Thus Daniel glorifies the true God, and takes no credit to himself for making known the dream. "Thou sawest a great image," not a plain ordinary statue, but great, bright and terrible. The image was of gold, silver, brass, iron and clay. "Thou sawest till that a *stone* was cut out *without hands*, which smote the image upon his *feet*." Then the iron, clay, brass, silver and gold became *like chaff* which the winds carry away. Behold the wonderful. The *stone* becomes a *great mountain* and fills the whole earth.

**The Interpretation of the Dream.** "Thou art this head of gold." Babylon is the head of the *image*. The whole image is here used to symbolize all human governments. "After thee shall arise *another kingdom* inferior to thee." From this we learn that the "head of gold" symbolized the kingdom or *empire* as well as the king. Consequently, each separate metal symbolizes also a separate kingdom, empire or world-power. These kingdoms were to follow each other consecutively, as indicated by the words "after thee," "inferior to thee." As the symbols employed show value, each succeeding kingdom bears some characteristic indicated by the metal used to represent it. "The third kingdom of brass, *which shall bear rule over all the world.*" From this we learn that each succeeding kingdom, the first, second, third and fourth, are to be *universal empires*, and there are to be *only four* human governments which "bear rule over all the world." The *Fifth Empire* is the *Stone Kingdom*, which becomes a great mountain and fills the whole earth. *A divine government* not of human origin, but "set up" by the God of heaven. Its duration is indicated by the phrase "which shall never be destroyed." The fourth kingdom was to bear the characteristic of iron, which is *strong*, as iron breaketh in pieces and subdueth all things. "Thou sawest the feet and toes," part potter's *clay* and part *iron*. "The kingdom shall be divided," but is to retain some of the characteristics of iron, which is *strength*, as shown by the phrase, "There shall be in the strength of the iron," but it shall be only partly strong, and partly broken. The several

parts into which the iron empire was to be divided is represented by the feet and toes of the image. These kingdoms bear the characteristics of iron mingled with clay. "They shall not cleave one to another, even as iron is not mixed with clay." In this condition they are never again to become *world empires*. "In the days of these kings," after the fourth empire is divided as represented by feet and toes of iron and clay, the God of heaven shall set up a kingdom which shall never be destroyed. The *Stone* strikes the image on the *feet*. "It shall break in pieces and consume all these kingdoms and it shall stand forever." At the very end of the divided fourth empire, after the clay element has been mingled with the iron, then the Fifth Universal Empire, the Kingdom of God, shall take the place of all other kingdoms, and "it shall stand forever." "The dream is certain, and the interpretation thereof sure."

This Dream which so impressed the Babylonian monarch was not an ordinary dream, vague and unreal, but a symbolic prophecy. This prophecy was given to a man of the world, a pagan, one who knew little or nothing of the true God, who was able to give a divine insight into the hidden future of human affairs. So, we find in this interpretation of the prophecy, but a *brief outline* of the series of Universal Empires, of which Babylon was distinctly named as the *head*.

Having the *outline* before us in this prophecy, we are now ready to *search* for details and facts of history.

### HISTORICAL FACTS

The Babylonian Empire, symbolized by the "head of gold," was succeeded by the Medo-Persian Kingdom, 538 B. C.

The Medo Persian Empire, symbolized by the "breast and arms of silver," was succeeded by the Macedonian or Greek Kingdom, 331 B. C.

The Macedonian or Greek Empire, symbolized by the "belly and thighs of brass," was succeeded by the Roman, the *Fourth* Universal Empire, 30 B.C.

The Roman Monarchy, symbolized by the "legs of iron," was divided into the Eastern and Western division when Theodorus divided the empire between his two sons, giving Arcadius the eastern and Honorius the western division, 395 A. D.

"The kingdom shall be partly strong and partly broken."

*The Eastern Division* lasted until 1453 A. D., when Constanti-

nople was taken by Mohammed II., Sultan of the Mohammendan power.

*The Western Division* was broken by the revolt and invasion of the barbarian tribes until Belisarius, at the head of the army of Justinian entered Rome, Dec. 10, 536 A. D. The Gothic king laid siege to Rome, 537 A. D., with 150,000 fighting men, but the Romans were again victorious and Rome delivered, 538 A.D. The campaigns of Napoleon, 1796-1806, broke the temporal power of Papal Rome, but Napoleon could not establish another universal empire, or change the *divine decree*: "They shall not cleave one to another."

The Iron and Clay, the kingdoms symbolized by the "toes of the feet," were to become constitutional governments. "Thou sawest the iron mixed with mirey clay." The "*clay*" symbolized the *common people*, "the seed of men." The *iron* symbolized the monarchs or royal branch of the governments. The mixing of iron and clay necessitated a change of government from an absolute monarchy to one in which the common people had a share in the government. This change was brought about by a general uprising of the people (the clay element) demanding their rights of absolute monarchs (the despotic iron).

In 1848 the red flag of anarchy was unfurled in the streets of Paris, and Louis Philippe fled to England. The infection spread to Germany, to Austria, to Hungary, and Italy. The historian says: "It is scarcely an exaggeration to say that during the month of March, 1848, not a single day passed without a constitution being granted somewhere." Nearly every throne in Europe began to tremble. Every kingdom, both strong and weak, now existing upon the territory of the Roman Empire is being mixed with clay. No human hand can again form them into a universal empire. We are now living in the days of the iron and clay mixture, in the feet and toes of the "Great Image." "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 forever." (Dan. 2:44).

## Lesson IX.           FOUR GREAT BEASTS

*Memory Text.*—"And the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

### BLACKBOARD OUTLINE

#### Characteristics of World Powers represented by symbols

1. Lion.....Babylon....Eagles Wings..Swift resistless conquest
2. Bear.....Medo-Persia.Three ribs....Conquest of Lydia—Babylon—Egypt
3. Leopard..Grecian....Four wings....Remarkable swiftness in conquest
4. Ten-Horned-Beast. Roman...Iron teeth.....Strength to conquer and rule

### LESSON TEXTS

- Dan. 7: 3—Four beasts—*diverse* one from another.  
Dan. 7: 4—It was lifted up—a man's heart was given to it.  
Dan. 7: 5—It raised up *itself* on one side—Arise, devour much flesh.  
Dan. 7: 6—The beast had also four heads—and dominion given it.  
Dan. 7: 7—It was diverse from all the beasts before it.  
Dan. 7:17—These four beasts are four kings (kingdoms).  
Dan. 7:23—The fourth beast shall be the fourth kingdom.  
Dan. 7:24—These ten horns are ten kings.  
Another little horn—eyes and mouth.

#### The Everlasting Kingdom

"But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Dan. 7:18.

### LESSON NOTES

In this seventh chapter of Daniel we have a new series of prophetic symbols. This series is analogous to the four parts of the metallic image of the second chapter. The characteristic feature of this series is its *dramatic action*, which symbolizes *action* and



*characteristics* of the four empires symbolized by the gold, silver, brass and iron of the *great image*.

**Daniel's Visions.** "In the *first* year of Belshazzar, King of Babylon, Daniel had a dream and visions." He saw the "*great sea*" terribly disturbed by the "*four winds of heaven*" and four great beasts came up from the "*sea*" *diverse one from another*.

**Symbols Interpreted.** When the symbols "sea" or "waters" are used in symbolic prophecy they denote the same as is explained in Rev. 17:15. John is describing a symbol seated upon many "waters"; and then says, "The waters which thou sawest \* \* \* are peoples and multitudes, and nations and tongues." From this we may infer that the "four winds" that disturbed the "great sea" were political powers. As the winds agitate the waters of the seas, so kings and political leaders stir up the people to bloody conflicts, by which means one nation is conquered and another takes the place of supremacy.

**Characteristics of the Beasts.** These four great beasts that came up from the sea were diverse one from another. They were not alike in kind, action, nor character.

The Lion, symbolizing the Babylonian power, had "eagle's wings," representing some characteristic feature of the Babylonian conquest of nations by which it gained the place of Universal Empire and rank among nations as *King of Beasts*, and head of the image. The swift, irresistible conquest of the Babylonian power is given in detail, and its characteristics noted by the prophets Daniel and Jeremiah. "I beheld till its wings were plucked \* \* \* and a man's heart was given to it." This indicates that after conquests its character was changed to more humane actions, such as the execution of architectural works for which the Babylonian empire was noted.

The Bear, symbolizing the Medo-Persian power, raised itself up on one side, ready to use the uplifted arm, in conquest, which arm was the Persian kingdom, the strong arm of the metallic image. In contrast with the swift action of the winged lion, the bear lifts itself *heavily* in conquest. The Persian conquests are noted for the heavy aggressiveness of its campaigns. The remarkably large armies made its movements slow. The bear had three ribs in its mouth, corresponding to the three kingdoms which it conquered—the Lydian, Babylonian and Egyptian. It is bidden, "Arise, devour much flesh." In conformity with the character of the greedy bear, waste of life was a characteristic of the Persian conquests.

The Leopard, symbolizing the Macedonian or Grecian power, had *four wings* and *four heads*. Swift and subtle in its flight, circumspect and intelligent in its conquests, and fierce and insatiable in character, the leopard aptly sets forth the conquering prowess, and swiftly executed plans of the Alexandrian campaigns. Details are given in Dan. 8.

The Fourth Beast, symbolizing the Roman power, was dreadful and terrible and strong exceedingly. It is a nondescript beast and unlike any before described. It was "diverse" from all others. It had "iron teeth" that devoured and brake in pieces; feet that tread down the whole earth; and *ten horns*. Daniel considers the horns and behold, another little horn came up among the ten.

The Little Horn. The evident purpose of this wonderful vision to Daniel was to bring to view the actions of this "little horn" power which had *eyes*, and a *mouth* speaking great things. Its chief characteristic was its *persecuting* power. The saints were to be given into his hand for a limited time, after which "the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end" (v. 26). It should be noted that this power prevails until finally destroyed by the judgment executed by the Ancient of Days (v. 11). When the Son of Man comes with the clouds of heaven (v. 14) then the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, and all dominions shall serve and obey him (v. 27).

## THE BABYLONIAN EMPIRE

### HISTORICAL DETAILS

Nabopolassar (625-604 B.C.) was the first king of what is called the new Babylonian Monarchy. It has been noted how Nebuchadnezzar, the young son of this monarch, aided in the overthrow of the Assyrian empire and destroyed Nineveh.

The Religion of Babylon was in detail the same as the Assyrian or Chaldean worship. *Bel* was the chief diety, a god of the sun, father of gods, and king of spirits. The temple of Bel at Babylon was 600 feet high from its base and 1200 feet on each side. The shrine of this temple is said to have been occupied by three colossal images of gold—one of Bel, one of Beltis, and a third of Rhea. Before the image of Beltis was two golden lions. From this we may gather some reasons for the use of gold and the winged lion as symbols of the Babylonian power.

**The Conquest of Judea (606-586 B.C.).** In the third year of Jehoiakim, King of Judah, Nebuchadnezzar besieged Jerusalem and Daniel and his companions were carried captives to Babylon, 606 B.C. (Dan. 1:1-7). About 598 B.C. he again besieged Jerusalem and took away Jehoiachin, King of Judah, and many officers (2 Kings 24:10). Among the captives was Ezekiel, who soon began to prophesy in Babylonia by the river Chebar (Ezek. 1:1-4). Note the conquest of Egypt (2 Kings 24:7). *Zedekiah*, the last king of Judah, was carried away captive and Jerusalem destroyed, 586 B. C. (2 Kings 25:1-21). Note Ezek. 21:25-28. *"It shall be no more, until he comes whose right it is; and I will give it him."*

**The Conquest of Tyre.** With Jerusalem reduced, the Babylonian king then laid siege to Tyre, a Phoenician city. The length and severity of this siege is described in striking language. "Every head was made bald" (Ezek. 29:18).

**Nebuchadnezzar (604-561 B.C.).** The irresistible conquests of this monarch were foretold (Jer. 27:6-12). The history of this empire fully justifies the claim of universal power. The king celebrated his many victories by erecting on the plains of Dura a golden image whose height was ninety feet and breadth nine feet. At the dedication of this image a herald proclaimed the king's command, that all who would not worship the image should be cast into the fiery furnace. The three Hebrews refused to worship the golden image and were cast into the furnace of fire, but God delivered them. The vast amount of gold accumulated and the stupendous work accomplished during this monarch's reign fully justifies the use of "gold" as the symbol of this empire. The "head of gold" symbolized a people who excelled in intellectual life as may be shown by her architectural works. The hanging gardens and walls of the city of Babylon were reckoned among the wonders of the world. In the symbol of the lion, after it was lifted up, a man's heart was given to it. After the conquest of nations the king devoted himself to building a great city. While he was at rest in his palace the temptation came to give the glory of his greatness to himself and then the warning revelation came (Dan. 4:4-34).

**"Hew the Tree Down."** Here the king representing the empire is to be hewn down. The bands of *iron* and *brass* placed around the stump of the tree pointed to a time when the Babylonian empire should come under the rule of the powers symbolized by the iron and the brass.

Twelve months after this vision the king walking in his palace began again to extol himself. "The king spake and said, "Is not this great Babylon that I have built?" (Dan. 4:30). While the words were yet in his mouth, there fell a voice from heaven saying, "The kingdom is departed from thee. They shall drive thee from men and thy dwelling shall be with the beasts of the field, they shall make thee eat grass as oxen, and *seven times* shall pass over thee, until thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will."

**Seven Times.** In this symbol the tree represented Nebuchadnezzar, whose heart was to be changed from a man's heart to the heart of a beast and *seven times* was to pass over him. The dream signified that the king was to become insane, and that his insanity was to last for seven literal years. This *seven times* prefigured 2520 years of the insane rule of *Beast powers*. This was a symbolic prophecy, one reaching down to the days of Greece, and beyond Greece to the time when the iron heel of Rome should rest on Babylon. Nebuchadnezzar in this case, as in the case of the symbol of the "Head of Gold," must be viewed in the vision as a representative or prophetic *man* standing for a long series of idolatrous and persecuting *rulers* who in Babylon, Medo-Persia, Greece and Rome would fill up the period of Seven Times. They, like him, would be insane in their non-recognition of God. That they would have the cruel heart of a beast and live and eat like the beasts with no fear of God before their eyes. And as the image that Nebuchadnezzar had seen in the former vision with head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron, symbolizing the four great empires, was in the form of a *man*, and was afterward built after the pattern of the image seen in the dream, and was set up on the plains of Dura to be *worshipped* under pain of *death*, it was shown that *man* himself, in the long dynastic rule of *Seven Times*, would be the object of worship in these empires instead of God, just as the popes of Papal Rome have been worshipped and obeyed as infallible gods.

**Evil Merodach (561 B.C.).** Only one act is recorded of this king. Soon after his accession he released Jehoiachin from his thirty-seven years of imprisonment (Jer. 52:31-34).

**Nabonadius-Belshazzar (555-538 B. C.).** The history of the Babylonian empire closes with Belshazzar who was associated with his father Nabonadius in the government. For the purpose of mutual defense, the king of Babylon and Cræsus, the monarch of

for the introduction of a new set of symbols to represent the actions of the two powers already given under the symbols of the Bear and the Leopard. Note the specified time periods introduced.

**Symbolic Action.** Symbols that represent the action of world-powers must necessarily be different to properly represent a particular action at a specified time.

**Characteristics.** The chief characteristic of this prophecy is the introduction of a "little horn" that "waxed exceeding great, toward the south, and toward the east and toward the pleasant land. It is very *distantly* connected with the powers symbolized by the "ram" and "goat." It is so far removed from the powers symbolized that it does not appear until long after the division of the Grecian empire. The relation it has to these powers is that it comes out of *one* of the four divisions into which the Grecian empire is divided. More definite than all else, Gabriel says, "Understand, O son of man: for at the time of the end shall be the vision \* \* I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The *vision of the evening and the morning* which was told is true: wherefore *shut thou up the vision*; for it shall be for many days."

Now, it is certain that Daniel was greatly affected concerning the vision, and it is evident that the symbolic action of the *ram* and the *goat* are given as introductory to the vision concerning the treading down of the sanctuary and the host which was to continue for the specified time, symbolized by the 2300 days. It is also evident that this "little horn" power was to be one of the powers to fill up the measure of the long period of 2300 years. It is further evident that whatever the "little horn" symbolizes, it is entirely different from anything revealed before. It is not one of the *four beast* powers because it is a "little horn" coming up out of one of the four divisions of the Grecian empire. It is different from the "little horn" of the seventh chapter as that "little horn" rose from the Roman beast. The point to be noted is that the characteristics of the *two* little horn powers are similar in that they are both persecuting powers, and they come up in the latter days. Laying aside this portion of the Scripture which has reference to the little horn, as having no direct connection with the Medo Persian empire we will now consider the symbols representing the Medo Persian power, allowing the history of these powers to confirm the truth of the visions in both early and later times.

## MEDO-PERSIAN EMPIRE

## SYMBOLS, PROPHECY AND HISTORICAL DETAILS

The Ram with Two Horns symbolizes the kings or kingdoms of the Medes and Persians (Dan. 8. 20). The two horns were high, but one was higher than the other and the higher came up last \* \* and became *great*" (Dan. 8:1-5).

The Medes at first were the dominant race. Cyaxares, their first prominent king, aided by Nebuchadnezzar overthrew the last kingdom of Assyria and destroyed Nineveh. He also brought the Persian tribes into subjection to his power. Cyaxares was succeeded by his son Astyages (585-558 B. C.). About 559 B. C. the Persians under Cyrus not only revolted from the Medians but gained mastery over them and thenceforth held the place of supremacy. Astyages was probably the Ahasuerus spoken of in Dan. 9:1.

**Relationship of Medes and Persians.** The relationship of the Persians to the Medes seems to have been that of blood, language, and religion. Cyrus the son of Cambyses seems to have been the grandson of Astyages the Median.

The Persians were the same race as the Medes and spoke a dialect of the same language. They were a brave, hardy people, clothed in skins, drinking only water. Cyrus led these fierce warriors from their mountain fastnesses, defeated the Medes in battle and took Astyages prisoner.

The Medes yielded to corrupting influences and to luxury. The historian speaks of them as a people who roofed their palaces with silver plate in the shape of tiles. The luxury of Astyages court, contrasted with the poverty of the rugged Persians, accounts for the transfer of supremacy from the Medes to the Persians. Their enforced poverty produced this self-reliant and daring people, who were just the ones to conquer the corrupt Babylonian empire also.

The Zoroastrian Religion was the state religion of the Medes and Persians. Its moral philosophy was "Think of nothing but truth, speak nothing but truth, and do nothing but what is proper." Thus a characteristic of the *early Persian* was his regard for truth.

The Law of the Medes and Persians "which altereth not" and which bound the kings of Persia to regard their decrees as irrevocable, was an established principle of their religion. The incidents of the enforcement of this law are given in connection with the history of Daniel and of Esther (Dan. 5, Esther 4).

**Darius the Mede (538 B. C.).** The son of Ahasuerus (Dan. 9:1) was made king over the realm of the Chaldeans as a result of the overthrow of Babylon by the Medes and Persians under the leadership of Cyrus. It was an established policy of conquerors to appoint native princes as rulers of subject states. The alliance formed at the time of the overthrow of the Assyrian empire made the crown princes of Babylon, Media and Lydia brothers, by marriage with the daughters of the Median monarch, Cyaxares. Darius the Mede was no doubt related to both Cyrus and the mother of Belshazzar. He was known to the Greeks by the name of Cyaxares and was no doubt a descendent of Cyaxares the noted monarch of Media. Only one year of Darius' reign is recorded (Dan. 5; 9:1, 2; 11:1, 2). It was not until 536 B. C. that Cyrus fixed his residence at Babylon, hence the Hebrews date his reign from this date which was the end of their seventy years of captivity.

**Cyrus (536-529).** Cyrus, the monarch of the *second universal empire*, was mentioned in Isaiah's prophecy which was written more than 150 years before his time. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:28).

**The Imperial Decree.** "Thus saith Cyrus king of Persia, *All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up*" (2 Chron. 36:23). The Bible record of the Medo-Persian kings has reference to the fulfillment of this decree. As the religion of the Persians had principles in common with that of the Israelites, it is not strange that God should choose this nation to break the bonds of Israel. The Persians worshiped one supreme diety as compared with Babylon's many gods and this fact may account for their willingness to send the Hebrews back to their own land, laden with gifts with which they might rebuild the temple which had been dedicated to the worship of the *one true God*.

**Cambyses and Smerdis.** (Ezra 4:6, 7) It was in the reign of these monarchs that a decree was issued that the work of rebuilding the temple should cease (Ezra 4:19-24).

**Darius Hystaspes (Ezra 4:24; 5-6 chap.).** *It was by a decree of Darius that the temple at Jerusalem was finished (3486 A. M.).*

*Take note that all dates B. C. vary, and we can only give that which is approximately correct.*

It was in the reign of this monarch that the Greek cities of Asia revolted and set up a democratic form of government, 500 B. C. When Darius heard of the burning of Sardis, one of his capitals, he burst into a rage and exclaimed, "The Athenians! who are they." Upon being informed, he took his bow, shot an arrow high in the air saying, "Grant me Jove, to take vengeance on the Athenians." He charged an attendant to remind him three times every day at dinner, "Sire, remember the Athenians." This led to the memorable battle of Marathon, 490 B. C. By the defeat of the Persians, Greek civilization was spared to mature its fruits, not for itself alone, but to fulfill God's purposes.

**Xerxes I.** Behold, there shall stand up yet three kings in Persia and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia (Dan. 11:1, 2). Note when this prophecy was given and its relation to Dan. 8.

Xerxes, Darius' son, continued the preparations his father had begun to subdue the revolt of the Grecian states. Troops were collected from every quarter of the vast empire. He ordered a bridge to be thrown across the Hellespont, that his army might march from Asia into Europe. This vast host of forty-six different nations composed the land force. The whole number of persons that accompanied Xerxes to Thermopylæ, according to Herodotus, amounted to over four million. Although this is believed to be exaggerated, it was probably the largest army ever assembled at any period of history and shows the vast resources of this monarch who was "far richer than they all." In the seventh year of his reign he returned, defeated and consoled himself as is related of Ahasuerus (Esther 2).

**Artaxerxes I (Longimanus).** It was by permission of this king that Ezra, the scribe, returned to Jerusalem with many Israelites and much gold and silver from the king's treasure house (Ezra 7). The edict given Ezra to build the wall was 3544 A. M. (Ezra 7:7; 9:9). It was in the twentieth year of Artaxerxes that Nehemiah came and with an armed force completed the wall in fifty-two days (3557 A. M.) and a solemn fast observed (Neh. 6-10). The street shall be built again, and the wall even in troublous times" (Dan. 9:25).



**Trouble With Samaritans.** Samaria, the capital of the Ten Tribes of Israel was taken by the Assyrian power (721 B. C.) the people carried away captives and planted "by the river Gozan and in the cities of the Medes." Some of the people of Media were placed in cities of Israel, and later some of the Babylonians were brought into this country. The descendants of these colonists were a mixed race and known in later history as Samaritans.

The tribe of Judah which came back under the leadership of Jerubbabel, refused to accept the aid of these mixed races in building the Temple. Bitter hatred sprang up and the Samaritans sent messengers to the Persian monarchs and caused an edict to be issued to prevent future work on the Temple. In the face of so many dangers it remained unfinished until 3486 A. M. Ezra when he came found affairs in such a state that he immediately took measures which preserved the pure Hebrew blood, through which Messiah came. He restored the Scriptures to the people and prevented any return to idolatry. Nehemiah, upon his arrival found the walls broken down and the people entirely unprotected from the nations which plundered and killed his people. Under these difficulties he set to work and built the wall.

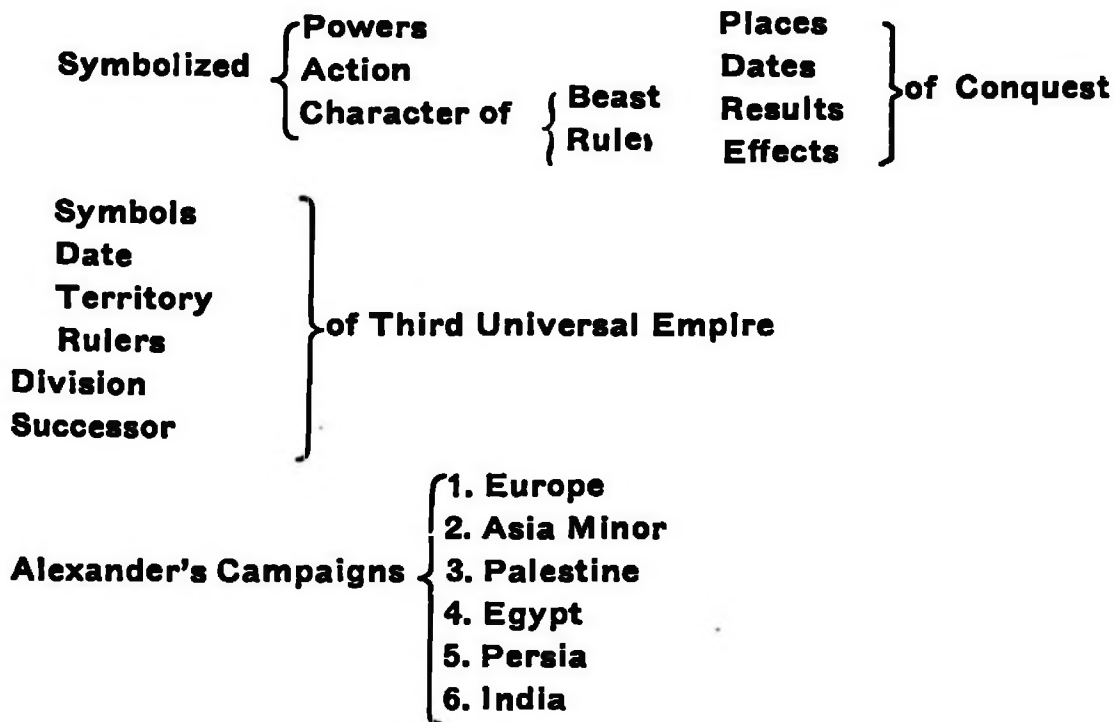
Darius III Codomannus). The last native monarch of Persia came to the throne in 336 B. C., the same year that Alexander came to his father's throne. The last great struggle between Medo-Persia and Greece was at hand as described in symbolic prophecy (Dan. 8:5-8).

*Note* that at this period, while the Grecian states had been worn out with endless contentions and wars among themselves, they were united in an undying hatred of the Persians. They had been planning a joint expedition against Persia and the conquest of Asia. At a great council held at Corinth war was declared against Persia. Philip the Macedonian was chosen leader of the expedition. All Greece was astir with preparations. In the midst of all Philip was assassinated.

## Lesson XI. THE GRECIAN GOAT

*Memory Text.*—"Blessed be the name of God forever and ever; for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding."—Dan. 2:20, 21).

### BLACKBOARD REVIEW



### LESSON TEXTS

- Dan. 8:5. "Behold, an he *goat* came from the *west*."
- Dan. 8:21. "The rough *goat* is the king (kingdom) of Grecia."
- Dan. 8:5. Compare Dan. 7:6. Symbolic action—swiftness in conquest.
- Dan. 8:6. "He came to the *ram* that had two horns."
- Dan. 8:7. None could deliver the ram out of his hand.
- Dan. 8:8. *Therefore* the he *goat* waxed *very great*. (*How great*)?
- Dan. 2:39. *Third Kingdom* \* \* which shall bear rule over all the earth.
- Dan. 8:5. The *goat* had a notable horn—(Macedonian horn).
- Dan. 8:21. The great horn \* \* is the first king—(of the Grecian empire).
- Dan. 8:8. The great horn was broken \* \* *four notable ones*.
- Dan. 7:7. The beast had also four heads.
- Dan. 8:22. "Four kingdoms shall stand up out of the nation."

## LESSON NOTES

**The View-point of the Prophet.** When this vision appeared unto Daniel in the third year of the reign of the Babylonian king, Belshazzar, he seems to have been standing as it appears to him "in the vision," by the river of Ulai at Shushan (Susa) in the province of Elam a part of Persia which seems to have been a province of the Babylonian empire. The conquest of Babylon by Cyrus transferred Susa to the Persian empire, and not long after Susa became the capital of the empire and the chief residence of the Persian monarchs (Esther 1:2). Thus from this view-point Daniel witnesses the conquering career of the Medo-Persian ram and the Grecian goat. As Daniel is considering the first symbolic scene, he sees coming from the *West* the next actor in this symbolic drama, "the rough goat." Onward he comes with such exceeding swiftness that he seems scarcely to "touch the ground." Unlike other goats, this one has a "notable horn" between his eyes.

**The Action of the Goat Symbolizing Conquest.** The evident purpose of the goat's coming toward the East is to fight with the ram; for he comes directly toward the place where the ram is seen standing before the river. When the goat comes near to the ram he seems to be so filled with rage that he rushes upon him in "the fury of his power" with the result that the ram's two horns are broken and he is cast to the ground. The goat then "stamped upon him" and there was none that could deliver the ram out of his hands," thus indicating that the result of the conquest was a complete victory for the goat.

**The Goat's Four Horns.** The next scene in the drama presents a striking figure. The goat has become *very great* and suddenly, without apparent cause, at the very time of his greatest power, his notable horn is broken and in place of this one "great horn" there came up "four notable ones toward the four winds of heaven." This transformation of the goat's horns would naturally increase his possibilities of power, but at the same time it diminishes concentrated energy in conquest.

**Gabriel's Interpretation.** The angel Gabriel informed Daniel that the ram represented the kings (or kingdoms) of Media and Persia. The rough goat symbolized the king (or kingdom) of Greece, otherwise known as the Macedonian kingdom. The first great horn represented the first king of the Grecian empire. When

the great horn is broken four stood up for it. "*Four kingdoms shall stand up out of the nation, but not in his power.*"

**Comparison of Symbols.** By comparing the symbols used to represent the conquest and developing power of the Grecian kingdom with the symbols used to stand for the *third universal empire* (Dan. 2:39; 7:6), we find reasons for the use of different symbols to represent the same power at different stages of power, also reasons why God gave a progressive revelation. Accordingly things of great importance not revealed to Nebuchadnezzar are minutely described in Daniel's vision.

When God unfolded the future to Nebuchadnezzar in the symbol of the "great image" composed of common metals of different value, he symbolized *world powers* in a manner that was comprehensible to a man of the world. God intended that these monarchs and men who lead in the affairs of state, should know the future course and final destiny of world powers and his purpose to set up a kingdom which should never be destroyed.

When God revealed to Daniel, the future concerning these same world powers, he pictured them as he himself saw them, and symbolized them by *wild beasts* differing in individual characteristics, yet all of them blood thirsty and cruel, seeking to conquer and destroy all that should come between them and the object of their desires.

God's people must needs pass under the dominion and live in servitude to these successive world powers until the time appointed when these should be succeeded by the Fifth Universal Empire, which is to be the kingdom of God. Like the Hebrew children, God's people must pass through "*fiery trials*" because of their faith in the one true God and his promises concerning the future kingdom. therefore He saw fit to reveal from time to time details concerning world powers, which should prepare his people for coming crises, when they must pass from under the dominion of one power to that of another, or when they must pass through a particular period of trial because of the character of the political or religious conditions of the time. God revealed to them such things as they needed to know to warn them of approaching crises, such things as would lead them to act wisely toward the ruling powers, and new light from time to time, causing them to keep hope bright amid discouraging and trying circumstances. A fairly definite knowledge of the final outcome and clearer vision of the approaching events that mark the coming of the Son of man (Dan. 7:13, 14)

sustains, comforts, and causes a joyful expectation of the predicted Glorious Consummation of the Kingdom of God.

**The Use of Symbols** veiled the predicted acts of successive monarchies from those governments, preserved free moral agency and responsibility, and prevented a ruinous and fatalistic belief in the decrees of Fate. If those princes could have read in plain language the unveiled story of their own wickedness and consequent downfall of their kingdoms, they might have excused their wicked acts on a plea of being *merely* instruments to fulfill the will of God and the predicted prophecy, but such language was used as would be understood only by those who *sought* to know the hidden things of God. The reason for the use of parables in Christ's teaching gives a clearer understanding of the use of Prophetic Symbols (Read Matt. 13:10-24).

## MACEDONIAN OR GRECIAN EMPIRE

### SYMBOLS AND HISTORICAL DETAILS

**Details of the Conquest of the Persian Ram.** At the time of the death of Philip of Macedon, 336 B.C., preparations were being made for the conquest of Persia. War had been declared by a congress of the Grecian states and Philip appointed leader. When Philip fell by the assassin's hand, his son, Alexander, was in his twentieth year. He had been trained with Spartan hardihood, had finished his education under Aristotle, and had been inspired with the ambition to emulate the heroes of the *Iliad*. It is said that Alexander slept with a copy of the *Iliad* beneath his pillow, and this must have exerted a powerful influence on his life and military ambition. On succeeding to his father's throne, he at once declared his intention of conquering Asia. He convened a general congress at Cornith, where he was appointed leader in place of his father. After having settled the affairs of Greece by making an example of the Thebans, who had resisted his power, he marched from the Hellespont in the spring of 334 B.C. with a force of about "30,000 foot and 5,000 horse."

**Brass as a Symbol of the Grecian Empire.** Brass was largely used in their defensive armor and their military dress. The Greek poets speak of "the brazen coated" Greeks. Josephus explains the part of the symbolism of Daniel which refers to the overthrow of the Persian empire thus: "but another king that shall come from the

west, armed with brass, shall destroy that government." Brass was the metal used to symbolize the third universal empire (Dan. 2:39).

The Grecian "Goat Came from the West." In his course through Asia Minor he first met and defeated the Persian forces at the river Granicus; then marching south Sardis, Ephesus, Miletus and other places surrendered. Then he proceeded along the coast of Pamphylia, thence north through the mountains of Pisidia to Gordium, which had been the capital of the early Phrygian kings. Here Alexander proceeded to fulfill the requirements of an ancient oracle which promised the sovereignty of Asia to him who should untie the knot of bark which fastened the yoke of a venerable chariot to the pole. This incident illustrates the character of heathen oracles, compared with the true oracles of God. In the spring of 333 B.C. Alexander continued his march eastward through Cappadocia and south to Tarsus. After remaining some time at Tarsus, on account of a fever that threatened his life, he continued to march along the coast to Mallus, where he received the first information of the great Persian army commanded by Darius in person.

"He Came to the Ram \* \* which I had seen standing before the river and ran unto him in the fury of his power." Alexander found Darius encamped near Issus, on the banks of the river Pinarus, with 600,000 fighting men, besides attendants. Darius, in a state chariot, placed himself in the center of a line of his choicest Persian troops on the right bank of the river. The right wing of Alexander's army, which was led by Alexander in person, soon engaged, defeated and put to flight the vast army of the Persians. One hundred thousand Persians are said to have been left on the field of battle. The family of Darius fell into the hands of Alexander, but Darius reaching the hills threw aside his royal robes and mounting a fleet horse was soon out of reach of pursuit. Alexander then decided to destroy the Persian maritime power by taking Phoenicia and Egypt. After he had taken Damascus and obtained Sidon, he besieged Tyre. Meanwhile Darius, attended by 4,000 fugitives, had crossed the Euphrates river and hastened to his capital, Susa, to raise an army to oppose the march of the invader. The siege of Tyre lasted seven months. After taking Gaza, a strong fortress on the sea shore, he proceeded to Jerusalem.

**Alexander at Jerusalem.** Josephus tells how the high priest, being warned in a dream, went out in procession, with the priests and multitudes of citizens to meet the conquerer. When Alexander saw the impressive sight of the multitudes clothed in white gar-

ments, the priests in fine linen and the high priest in his beautiful garments (Read Exodus 28), he was so impressed that he changed his attitude from that of a conqueror to that of a worshiper. When asked by Parmenio, his general, why he should adore the high priest of the Jews, he replied, "I did not adore him, but that God who hath honored him with his high priesthood." Then he told of his dream at Dios, in Macedonia, concerning a person he had seen in this very habit, who exhorted him to make no delay but boldly pass over the sea, and he would conduct his army and give him dominion over the Persians. Then Alexander was conducted into the city by the priests and went to the temple to offer sacrifice to God. "And when the Book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended." When Alexander asked them what favors they wished granted, "The high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired." These incidents from the Jewish historian, Josephus, show how Alexander was influenced by the dream, the reading of the prophecy, and how the Jews were guided at a critical stage of their political life and brought under Greek rule. It also proves that *these prophecies of Daniel were on record and open for public examination before this time.*

**Alexander in Egypt.** Leaving Palestine, Alexander marched with his army across the desert into Egypt as far as Memphis, where he met his fleet. He won the affection of the Egyptians by the respect he paid to their national superstitions. He also visited the celebrated oracle of Zeus (Jupiter) and was declared to be of celestial descent, the son of Zeus Ammon, and destined ruler of the world. At one of the mouths of the Nile, Alexander founded the city of Alexandria, which became celebrated as a centre of Greek learning and commerce.

**The Battle of Arbela.** In the spring of 331 Alexander returned to Phœnicia. Marching through Samaria, he came to the Euphrates, in the end of August. After crossing this river he was told that Darius was with a large force on the left bank of the Tigris. After crossing that river and marching south, he found Darius encamped on the extensive plains between the Tigris river and the Kurdistan mountains, not far from the ancient city of Nineveh. Here was fought one of the most decisive battles of history, by which Alex-

ander gained the dominion of all Asia. Thus ended the conflict between the Ram and the Goat.

**The Leopard Beast** fittingly symbolized the career of Alexander from this time. From the field of Arbela he marched to Babylon, which he chose for the capitol of his empire, and where he assumed the pomp and state of an oriental monarch. Here he plunged into shameful excesses and gave way to bursts of passion which transformed him into a beast. From Babylon he went to Susa and seized the vast treasure of the Persians and then to Persepolis, where he wreaked vengeance as a Leopard thirsty for blood.

**The Leopard Had Four Wings.** From Persepolis he resumed his pursuit of Darius, early in 330 B. C. By forced marches he reached Rhagae, a distance of three hundred miles, in eleven days. Conspirators mortally wounded Darius and before Alexander came up with him he expired.

The next three years Alexander spent in subduing the northern provinces of the Persian empire. With troops under his own command he marched against a strong fortress situated on an isolated hill so steep as to be deemed inaccessible. When summoned to surrender, the commander, in derision, inquired whether the Macedonians had wings. To this place a Bactrian had sent his daughters for safety. One of them, a very beautiful princess named Roxana, became the wife of Alexander, 328 B.C. At Maracanda he appointed his friend, Clitus, governor over the province of Bactria. On the evening of parting they celebrated a festival, which ended in the murder of Clitus by Alexander.

**Conquests in India.** Like a leopard urged on by an unsatisfied thirst for blood and conquest, Alexander descended upon the rich plains of India, 327 B.C. He desired to extend his conquests to the Ganges, but his army, worn out by long fatiguing marches, positively refused to proceed any farther. He then returned to the Indus and sailed down that river to its mouth. From thence he returned with his army through the burning deserts to Susa, 325 B. C. Here he rested his troops and celebrated his marriage with the eldest daughter of Darius. Ten thousand of his common soldiers followed him example and took native wives, a plan adopted to consolidate the empire and spread Greek civilization.

**The Death of Alexander at Babylon, 323 B.C.** Babylon was now to witness the triumphs of the third of the World's Monarchs. Ambassadors were waiting to salute and honor him as the conqueror



of Asia; but Alexander was planning the conquest of all the known world and had dispatched a fleet to the coast of Arabia.

The period of festivals and banquets previous to the departure of the army for the Arabian expedition terminated in his death, caused by excesses. Alexander had drunk deep of the wine of Babylon. "The nations have drunken of her wine; therefore the nations are mad." His ambition to be defied was gratified in his death, for in Egypt and elsewhere temples were dedicated to him and his statues worshipped. "The great horn was broken and for it came up four notable ones toward the four winds of heaven." "Not to his posterity" (Dan. 11:4).

**The Leopard Beast with Four Heads.** The head of a beast signifies the ruling power. On the day after Alexander's death a military council was held, in which an effort was made to retain the unity of the government, but before the last rites were paid to Alexanders' remains, intrigues, murder and rebellion began. The murder of Perdickar, Alexander's most powerful general, was followed by a distribution of the provinces of the empire, by which "four notable ones," Antipater, Ptolemy, Seleucus and Antigonus, four of the strongest generals of Alexander, became the heads of the government, 321 B.C.

"Four Kingdoms shall stand up out of the nation, but not in his power." After the death of Antipater, 318 B.C., and the war between Antigonus and his rivals, in which he was killed, the third partition of the Grecian empire, between four generals of Alexander's army, took place, at which time they took the titles of king, 306 B.C. Lysimachus held Thrace and the western part of Asia Minor; Seleucus Nicator took Syria and countries east of the Indus; Ptolemy ruled Egypt; and Cassander governed Macedonia and claimed authority over Greece. Crime, dissensions and unscrupulous ambition marked the period following this division of the empire.

**Pergamus** was at its height under Eumenes II., 197-159 B.C. To celebrate his victory over the Gauls, he built a vast altar to Zeus Soter, adorned with sculptures and a gigantic frieze in which the symbolic theme of the defeat of the barbarian giants by the gods was of such skill as made the monument one of the marvels of the ancient world. In 133 B.C. this kingdom became a province of the Romans under the name of Asia.

**Syria.** The wars between the kingdom of Syria and Egypt, from 261-170 B.C., were foretold (Dan. 11:5-20) and so accurately fulfilled that critics have claimed that it was written after the events

occurred. We have given positive proof that such was not the case.

**Antiochus IV (Epiphanes I.) 175-164.** By his sacrilege in attempting to abolish the Jewish religion and set up pagan worship in the temple, excited the Jews to revolt. Under the leadership of Mattathias, Judas Maccabaeus they passed through the last great crisis in their history before the birth of Christ. The terrible cruelties executed and the attempts made by this monarch to destroy the sacred books rendered his name infamous. The kingdom of the Seleucidæ was overrun by Pompey the Great, and became a part of the Roman Republic, 63 B.C.

**Grecia.** The Romans crushed the Macedonian power in 168 B.C. The last act which brought to an end the political life of ancient Greece was the destruction of the splendid city of Corinth by the Romans, 146 B.C. This same year Rome destroyed her great rival, Carthage.

**Egypt.** The kingdom of Alexander's ablest general, Ptolemy I., surnamed Soter, was the most important of these kingdoms that owed their origin to the conquest of Alexander. The Ptolemies ruled in Egypt for nearly three centuries, 323-30 B.C. Alexandria, the city founded by Alexander, the capitol of this kingdom, became the center of exchange for the productions of the world. It was the meeting-place of the East and West. Here Ptolemy established the renowned Alexandrian Library and aimed to make his capitol the intellectual center of the world. Josephus says, "When Alexander had reigned twelve years, and after him Ptolemy Soter forty years, Philadelphus then took the kingdom of Egypt, and held it forty years within one. He procured the law to be interpreted, and set free those that were come from Jerusalem into Egypt, and were in slavery there, who were a hundred and twenty thousand." The desire of these kings to add the Hebrew Scriptures to this famous library resulted in having them translated into the Greek language. The work having been done by seventy different translators, it is called the Septuagint or the LXX. This translation was begun in the third century and finished in the second century B.C.

The line of Ptolemy rapidly degenerated and their character is shown by the language of Daniel, "The robbers of thy people" (Dan. 11:14). The last of the rulers of this kingdom was the corrupt Cleopatra.

That power which had its origin in the city of Rome, and was "diverse from all kingdoms," had steadily fought its way to the front

as a Republic, but was to become an *Empire* such as the world had never known. After the battle at Phillipi, in Thrace (42 B.C.), where Brutus and Cassius were defeated and the cause of the republic lost, the conflict at hand was to decide whether Alexandria in the South or Rome in the West should rule the world. The struggle for the prize of Sole World-power ended when Octavius, the supporter of the sovereignty of Rome, met and defeated the combined forces of Anthony and Cleopatra in the battle of Actium, 31 B.C.

### THE MOHAMMEDAN POWER (Dan. 8; 9-25; 11; 35-45)

**Brief Outline of the Little Horn Power.** (a) It occupies Greek territory. (b) One of the divisions of *four horns named*. (c) The rise and seat of its conquering power is first South. (d) in Dan. 11:5 the King of the S: is recognized as the rulers of Egypt. (More than two thousand years of history is contained in Dan. 8:9 to end and Dan. 11. Those who try to confine it to the operations of any one power or to any *individual* king or prince have failed to comprehend this prophecy.) (e) It is the history of political powers in consecutive order, placed in groups, and divided into sections, which covered 4 points of the compass E. W. N. S. The Grecian empire was "*divided toward the four winds of heaven.*" Its history is not read in lines of posterity, nor according to direct succession. The Alexandrian was to be "plucked up, even for others beside those."

**History Outlined.** The history contained in these chapters may be divided into sections and the rulers are designated as King of the North, King of the South and connected with history of the East and West divisions of the Roman empire. (1) The South division, Egypt, under the rule of the Ptolemies. (2) East and South under Roman rule ending with the overthrow by Mohammedan power. (a) The Prophet in Arabia, Birth, about 570; Flight, 622. (b) Honoring the God of forces—Faith—by the Sword—(*Koran*) 632. (3) Conquests—(a) Syria, 632; (b) Persia, 632; (c) Egypt, 638; (d) Northern Africa, 643; (e) Spain, 711; (f) Downfall of Rome, 716-1453. Henceforth the power of the East and South is Islam—until Michael stands up the great prince of the children of thy people. Islam planted itself on holy ground; "he shall be broken without hand," "none shall help him."

## Lesson XII. THE TERRIBLE BEAST

*Memory Text*—"Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

### BLACKBOARD REVIEW

#### Pagan Roman Persecutions of Christians

1. Nero . . . . .64-68 A. D.	6. Maximinus . . . .235. A. D.
2. Domitian . . . . . 95	7. Decius . . . . .250
3. Trajan . . . . .106	8. Valerian . . . . .257
4. Aurelius . . . .166-177	9. Aurelian . . . . .274
5. Caracalla . . . . .212	10. Diocletian . .303-313

### LESSON TEXTS

Dan. 7:7-27—"Behold a fourth beast—*It had ten horns.*"

Dan. 2:40—"The fourth Kingdom shall *be strong as iron.*"

*Points of Identification of the Red Dragon.*

Rev. 12:3—Behold a great red dragon—7 heads—10 horns.

Rev. 12:17—*The dragon was wroth—went to make war.*

#### The Christian Martyrs

"They over came him by the blood of the *Lamb*, and by the word of their testimony; and they loved not their lives unto the death."—Rev. 12:11.

### LESSON NOTES

**A Beast Without a Name.** This monster has no name because unlike any known beast. It is "diverse from all others, exceedingly dreadful." Notice how vivid the description and try to picture the actions of such a terrible and *exceedingly strong* wild beast. Brute strength and untamed ferocity is displayed in every characteristic of the beast. With its great iron teeth and nails of brass it tears its helpless victims, breaking the bones and treading the undevoured fragments under its feet. This action shows that the ferocity of the monster is such that it is ever seeking new victims, because of unrestrained desire to crush and trample under foot its

bleeding tortured victims. If you have learned the first lessons in scripture symbolism you will at once recognize that such creatures as this are figures of *godless empires*, whose Emperors are brutal in their ignorance of God, in their beastly instincts, and absence of self control; who love bloodshed, and to whom the slaughter of millions of mankind is but for the gratification of their ambition.

**Identification of the Fourth Beast.** We are not left to guess the meaning of this particular symbol because it is explained that "The fourth beast shall be the fourth kingdom upon earth." The three beasts—the lion, bear and the leopard—symbolized three universal empires. The fourth must be the last of the kingdoms of *this class* symbolized by beasts. Each of the four kingdoms, divisions of the Grecian empire, were overthrown and succeeded by the Romans, therefore the fourth beast can symbolize none other than the Roman empire.

**It Had Ten Horns.** Ten is God's number denoting an indefinite number—ten virgins—ten servants—ten horns. The Grecian power was characterized by *four heads, four wings, and four notable horns*. The Roman power was characterized by *ten horns*. It is Rome's mark, to distinguish her from all others. *Horns* signify a civil power or kingdom, either in *formation* or in *dissolution*, as noted in the great horn of the goat breaking the two horns of the ram. They likewise denote divisions into which an empire may be divided as four notable horns standing for *four* kingdoms into which the Grecian empire was divided. The government is represented by the monarch, and in symbolic prophecy horns may stand for the *king or kingdom*, these words being used interchangeably, as in Dan. 8. These facts make plain the statement that "the ten horns of this (fourth) kingdom are ten kings."

**Rome a Universal Empire.** Luke's record shows that in the days of Augustus Cæsar a decree went forth that all the world should be taxed (Luke 2:1), showing that at the time this decree was made all were under the dominion of the Roman power and it had become a universal empire.

**"Strong Exceedingly."** The many years of conquest and strife which ended at the battle of Actium left one man, Augustus Cæsar, master of the world. The *strength* of the empire is shown by the fact that peace prevailed throughout the entire world when Jesus, "the Prince of Peace," was born. The broken fragments of many powerful kingdoms now formed an empire so vast that it embraced

every conceivable condition and variety in race and culture. Its dominions stretched from the Atlantic on the West to the great river Euphrates on the East.

**The Duration of the Fourth Beast.** In Daniel the fourth beast represents the whole career of Rome as a conquering and ruling power from the overthrow of the Grecian power till the end of beast powers, when the Son of Man shall come and the saints possess the kingdom forever. It is important to note that the rule of *Rome* does not cease till the second advent of Christ. So this prophecy teaches; for not until then are these *beasts* representing Roman rule destroyed (Dan. 7:9-15; Rev. 13:17-19; 20).

**The Great Red Dragon.** Rome has changed, but not its character. The characteristic marks are—*Scarlet—Seven heads—Ten horns*. In every stage of its history it has been a terrible beast. In Revelation we find different symbols representing the Roman power in different periods of its history, but each bear the characteristic mark—the “*ten horns*.” There was the undivided stage from Augustus Cæsar to Theodosius the Great (395 A.D). The empire was Pagan Rome until Constantine made Christianity the state religion (325), after which time papacy developed a system which is distinguished. The divided stage was under Papal Rome, both having their seat of power in the *seven* hilled city *Rome*. These two are represented by symbols which show both the political and ecclesiastical power—political, *beasts and horns*; ecclesiastical, *dragon* and a *harlot woman*, “*Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the Earth.*” In this symbol we have the Babylonian, Roman, and Christian religions combined—a complete system united with state power. The woman sits upon a *scarlet coloured beast*, full of *names of blasphemy*, having *seven* heads and *ten horns*. The *seven heads* are *seven mountains*; thus this *woman* sits with kingly power, arrayed in purple, “*drunken with the blood of saints.*” This represents *Papal Rome*.

**The Dragon.** Now we must go back to Pagan Rome again and consider this symbol. Among the ancient Babylonian tablets which have been discovered, there is a fragment which tells of “*the war in heaven*” between Merodach, champion of the gods, and the demon Tiamat. *Apollo* was a god of the Greeks and Romans. *Diana* of the Ephesians was regarded as a sister of *Apollo* and “*Queen of Heaven.*” In the *Iliad* *Apollo* is represented as a god of retributive

justice. From legendary history we come to art and Apollo is represented as a *dragon* slayer. The dragon was an emblem of Rome, but does not seem to have been a native emblem. Isaiah uses the expression, "How art thou fallen from heaven, O Lucifer, son of the morning," in his speech against the king of Babylon. Israel's final triumph over Babylon is thus depicted: "Thou shalt be brought down to *hell*" (Isa. 14). The early emblem of Rome was an eagle, but later the dragon was adopted. In art it was depicted on the shield, or carved on the crest of a conqueror's helmet. Among the Teutonic tribes which settled in England, it was from the first depicted on their shields and banners. Among the Celts, it was the emblem of sovereignty. Thus we see in symbolic prophecy these figures are used which were the emblems of nations to show the great conflicts through which God's people must pass while under the dominion of these powers. It is not possible to correctly interpret the prophecies until we study history. Now turn to Rev. 12 again, The dragon is represented as standing before *the woman* (not the harlot woman), but a woman clothed with the sun, the moon under her feet and upon her head a crown of twelve stars (Compare Gen. 37:9). In Gen. 49:24 we read the prophecy concerning Joseph. "His bow abode in strength \* \* by the hands of the mighty God of Jacob; *from thence* is the *shepherd*, the *stone* of Israel." (Compare Isa. 66:7; Gal. 4:4). Thus we see that the symbolic *woman* was *Israel* and her child, *the manchild*, was caught up into God and the woman fled into the wilderness (Compare Matt. 23:37; Luke 21:24). Then the Dragon went to make war with "the remnant of her seed."

The Ecclesiastical Pagan Roman Imperial Power is thus represented under the figure of a ten-horned dragon, having *seven* heads and *seven* crowns upon his head. The Roman religion was political in character. The god Jupiter was regarded as the special protector of the people. He was the guardian of law, justice and virtue. Oaths and all solemn engagements were made as to him (as we say, "in the sight of God"). Mars was the god of war, and ranked next to Jupiter. He was the special protector of the state; he was said to be the father of *Romulus*. The head of religious matters was called Pontifex Maximus, which title was assumed by the Roman emperors, later by the popes of Rome, and continues at the present time. The deification and worship of the emperor was a part of the state religion. It was believed that the welfare of the state

depended upon the careful performance of the rites of national worship; hence, while they allowed all forms of worship among their conquered subject, they required that men of every faith should recognize the Roman gods and burn incense before their statues. This, both Jew and Christian, steadily refused to do. The Roman could not understand the Jewish nation. All other nations, as they were subdued, were assimilated, but this one grew more stubborn as the Roman procurators, with their exactions and covetousness, drove the Jews again and again into armed resistance. With the Roman and Jew *law* was supreme. With the former it was the law of the empire and duty to the state, with the latter, the law of God. The dragon is first represented as standing before this symbolic *woman*—Israel. It should be remembered that Christianity was regarded by Rome as a sect of the Jews.

## THE CHARACTER OF PAGAN ROMAN RULERS

### COMPARED WITH

## THE CHARACTER OF THE FOURTH BEAST

Pagan Roman History, as well as Papal Roman history, is a long, terrible record of tyranny and insatiable thirst for human blood. The whole career of this power is fittingly symbolized by a beast that was *dreadful* and *terrible*, and *strong exceedingly*. As the character of an empire must be judged largely by the character of its monarchs and their treatment of their subjects, we should turn to Roman history and compare the general character of the rulers with the character of the terrible beast.

**Augustus Caesar** (30 B.C.-14 A.D.). Octavius was the son of a niece of Julius Cæsar. The illustrious surname *Cæsar* was assumed by the adopted son and heir of Julius Cæsar. It was also a title of imperial dignity of a line of emperors who had no hereditary claim to the honors of the Julian line. The title *Augustus*, which had been hitherto sacred to the gods, was conferred upon Octavius by the senate and was reserved as a personal distinction for this emperor.

The great work of Augustus Cæsar was not to conquer a world, but to *weld*, by the iron hand of force, the fragments of conquered nations into one imperial empire. He gave Rome a new system of government—an imperial system, founded upon law. Instead of assuming all at once the power of a supreme monarch, Octavius, warned by the tragic end of Julius Cæsar, went through the farce



of voluntary resignation of supreme power, and from time to time the senate re-conferred upon him all the offices and powers of an absolute monarch. The senate first conferred upon him the symbol of absolute military authority. The purpose of the reconstruction of the army at this time was to keep the provinces under control and extend Roman civilization and law by means of the Roman legions to every province of the empire. He also instituted a system of taxation which secured the prosperity and strength of the empire. Augustus next received the tribunician authority, which sphere of government committed the highest judicial authority into the hands of the emperor. He so prized the bestowal of the office of "*Tribune of the people*" that he had the day (27th of June, 23 B.C.) recorded on coins and monuments as the beginning of his reign. The next step to supreme power was the grant of consular authority, which gave him supreme political power and right to issue imperial decrees which were legally valid throughout the empire. The priestly title of Pontifex Maximus, or Supreme Pontiff, was next conferred upon him, which gave him the management of the state religion and public worship, and the right of deciding upon all violations of religion, and the interpretation of oracular books. The union of the religious power with political completed a system of government "diverse from all kingdoms," broke down the bulwarks of religious liberty and opened the way for a despotism such as the world had never known before. The Roman religion having become a part of the constitution of the state, any attempt to change or disturb it was looked upon as treasonable to the state. The deification of the emperor, and the introduction of a custom that on the decease of every emperor the senate, by solemn decree, should place him in the number of the gods, and divine worship be paid to his statue, formulated more definitely the Roman state religion. Seven is not connected with the Roman beast (Dan. 7) until after its state religion was a complete system.

One of the altars dedicated to honor Augustus, who loved to be celebrated as the prince of peace, was the altar of peace dedicated in 13 B.C. The official worship of peace continued throughout the reign of this emperor. In 29 B. C. the doors of the temple Janus, which were open in times of war, were ordered closed. So constantly had the Roman people been engaged in war that only twice before had these doors been closed. Outwardly this period of Roman history was a splendid triumph of one man, Augustus Cæsar, who

created anew out of anarchy and civil strife an empire so strong that every thing became *subordinate to the state*. The state had no other object than to conquer and to organize, and the effect of such a system of government will be seen under rulers like Nero, who were the very personification of the devil. The character of Augustus Cæsar is summed up in one word, *statesman*. His will was *law*. His policy was moderation.

The formation of the Prætorian Guard is one of the most important acts of Augustus in its influence upon the later political life of Rome. The fruit of Roman genius was to rule with an iron hand—by force.

Tiberius (14-37 A. D.) Tiberius, the step-son of Augustus Cæsar, succeeded to an unlimited sovereignty. The real character of this monarch is shown by the enforcement of an old law known as the "law of majestas," which made it a capital offense for anyone to speak a careless word, or even entertain an unfriendly thought respecting the emperor. This opened a wide field for a class of persons called "*delators*," who acted as spies upon society. Sejanus, a man of the most corrupt morals, was made chief minister and commander of the Prætorian Guard. He persuaded Tiberius to collect these guards into one camp and station them in a fortified camp near the Viminal Gate. In all his projects he was unwittingly aided by Tiberius, who even allowed his statues to be worshipped in temples and among the ensigns of the legions. Sejanus had formed the daring project of destroying the emperor and his family, and siezing the supreme power. During this time the deadly charge of treason was brought against many to gratify personal enmity and in order to confiscate their property. By contrasting the turbulence of Rome with the tranquility of the country, Sejanus had induced the emperor to leave Rome, which he did in 26 A. D. The fall and execution of Sejanus after a despotic rule of over three years resulted in a reign of the most unrestrained tyranny. From his island retreat, Tiberius issued his orders and Rome, whose genius it was *to rule*, now began to reap the harvest of blood. During this terrible time the Saviour of Men lived and was crucified. The widespread suffering of the servile classes, the utter lack of moral restraint of the masses, the licentious rites of the pagan worship, the terror of the ruling classes which drove them to self destruction; the shame, despair and intolerable evils of the times, all these give but a little knowledge of the condition of the Roman world when the followers

of the risen Christ went everywhere preaching "the gospel of the kingdom of God."

**Caligula (37-41 A.D.).** The rule of this mad monarch shows the effect on social conditions of a government that defied the emperor and regarded the impurity of the individual as of little consequence, and that provided the butcheries of the amphitheatre to satisfy the Roman thirst for blood. The death agonies of wild beasts were too tame a spectacle for Rome. Men were butchered, torn, and mangled to make a Roman holiday. In the year 38 A.D. a terrible persecution of Alexandrian Jews resulted from Caligula's attempt to place his statues in the synagogue. In 39 A.D. the governor of Syria, Publius Petronius, received orders from the emperor to march with his legions into Jerusalem and to set up in the temple the statue of the emperor. It was not a matter of indifference to the Jews and multitudes were ready to give their lives before they would again suffer such a desecration of the temple. The death of the emperor by the hand of Chærea delivered the world from this terrible monster.

**Claudius (41-54 A.D.).** At the time of the murder of Caligula, his uncle Claudius was found by a soldier and taken to the Prætorian camp. By promising them money he saved his life and bought the empire. For the services that Agrippa I. rendered to Claudius, at a critical time, he made him king of Judea and Samaria (41 A. D.). In the year 44 A.D. Agrippa perished by a dreadful death which is recorded by Luke (Acts 12). This most important date (44 A.D.) is the year the emperor Claudius returned from the conquest of Britain to Rome. He came, as he thought, to add another barbarous province to the empire, but he was, by the providence of God, an instrument in preparing the way for a Christian civilization. This people of Britain, who sat in darkness and in the shadow of death, was to be prepared to bear the name of Christ to yet more distant lands, to the "land of the free."

**Paul's Missionary Journeys.** From this starting point (44 A.D.), we trace the steps of Paul, the great missionary to the Gentiles. We turn for a moment from the dark picture of Pagan Roman cruelty to one of mercy and Christian love. Paul and Barnabas are sent by the Christians of Antioch to Jerusalem to relieve the famine (45 A. D.). Some time after their return, about 48 A. D., this same church, "when they had fasted and prayed, and laid their hands on them, they sent them away." Thus these two leave Antioch and start

on their **First Missionary Journey** to Cyprus, Antioch in Pisidia, Iconium, Lystris, Derbe, and back through the same places to Antioch in Syria, which city has been called "The Heathen Queen" and Metropolis of the East. After Paul's return from the council of Jerusalem (Acts 15), he chose Silas to go with him on his **Second Missionary Journey** (51 A.D.). From Antioch they went to Derbe and Lystra, where Timothy joined them as a co-laborer. They together passed through Phrygia and the region of Galatia to Troas. Here Paul had a vision which led him to go into Macedonia. Luke, the author of the book of Acts, joined this company at Troas and from thence they went to Philippi, Thessalonica and Berea. From Berea Paul went alone to the city of Athens, a city "wholly given to idolatry." From Athens he went to Corinth, where he met Jews who had been banished from Rome by the emperor (Acts 18:2). Paul taught in this great metropolis of the west a year and six months. In the spring of 54 A. D. he went to Ephesus on his **Third Missionary Journey**. By briefly tracing Paul's journeys we note the rapid spread of Christianity during the reign of Claudius.

**The Murder of Claudius** by means of poison prepared by Agrippina, occurred in October, 54 A. D. The character of this woman, the mother of Nero, is shown by the fact that she had lived as the wife of her brother Caligula and her uncle Claudius. She had designed to secure control of the government by obtaining the succession for her son Nero, who had been adopted by Claudius and betrothed to his daughter Octavia. Note the character of the mother reproduced in the son.

**Nero (54-68)**. In the tenth year of Nero's reign more than half of Rome was destroyed by fire. It was rumored that he had started the fire. In order to turn attention from himself, he accused the Christians of having conspired to destroy the city in order to help out their prophecies. The persecution that followed was one of the most cruel. Many were covered with pitch, nailed to crosses and burned at night, to serve as torches in the imperial gardens. They were covered with skins of wild beasts and worried to death by savage dogs, and thrown to wild beasts. The rapid spread of Christianity throughout the Roman empire at this date, 64 A.D., and the large number at Rome, is shown by the fact that Tacitus, the historian, speaks of them as "a great multitude."

**Paul a Prisoner**. In the spring of 58 A.D. Paul wrote his Roman letter and left Corinth, going by way of Philippi and Miletus

to Jerusalem, where he was arrested and sent to Cæsarea. In the fall of 60 A.D. he was sent to Rome by Festus. Being shipwrecked at Malta, he spent the winter there and arrived at Rome in the spring of 61 A.D. While a prisoner at Rome he wrote Philemon, Colossians, Ephesians, and Philippians. In the spring of 63 A. D. he was acquitted and went to Macedonia (Phil. 1:22). The great fire at Rome, July 19, 64 A.D., was followed by the persecution as already noted, at which time Paul is supposed to have been in Spain, from thence going to Macedonia as he had intended. It is probable that in 67 A.D. Paul wrote his first letter to Timothy from Macedonia (1 Tim. 1:3). In the autumn he wrote Titus from Ephesus of his intentions to spend the winter at Nicapolis (Titus 3:12). In the spring of 68 A.D. Paul was again a prisoner at Rome, where he was brought before Nero. Here he wrote his last letter—his second letter to Timothy. The privileges of Roman citizenship exempted Paul from the death of torture, which had been inflicted on so many of his brethren. He was to die by decapitation. There outside the gates of Rome the headsman ended his life of labor and suffering. The death of Paul is recorded by his contemporary, Clement.

**Death of Nero (68 A.D.).** A conspiracy was formed among nobles to relieve the state of this monster, but was discovered and again the city was filled with the blood of the victims of the tyrant's rage. At last the Senate decreed that Nero was a public enemy and was condemned to die by scourging. To avoid this he ordered his slave to give him a fatal thrust.

**Vespasian (69-79 A. D.)** After one of the most harassing sieges recorded in history, Jerusalem was taken by Titus, the temple destroyed (70 A.D.) and more than a million Jews are believed to have perished. The remnant were scattered and sold in the slave markets of the world. So completely was the city destroyed that the name of Jerusalem is not mentioned in history for the next fifty year (Dan. 9:26; Luke 21:24). The emperor Hadrian established a heathen city on the site, built a temple to Jupiter on Mount Moriah, and issued a decree that no Jew should enter the city, which continued in force till Constantine's time.

**Domitian (81-96 A.D.).** Under this emperor the Christians were subjected to savage persecutions. Some were banished to the Isle of Patmos in the Ægean Sea. John the beloved disciple is supposed to have written Revelation at this time, although some place the date of this book as early as 64 or 65 A.D.

Trajan (98-117). Christianity was made an illegal religion under this emperor. It should be noted that the Roman (Dragon power) had at first looked upon Christians as a sect of the Jewish church, but when they perceived it to be a distinct faith, strong efforts were made to suppress it. They "went to make war with the remnant of her seed." Because they refused to sacrifice to the Roman gods, many were put to death. To this period belongs the celebrated letter of Pliny, Prorætor of Bithynia, asking what he should do with Christians in his province. Even though John wrote Christ's messages *to the churches* as late as 96, we can see how they were prepared for this conflict with the Dragon power.

Marcus Aurelius (161-180). War in Mesopotamia drew after it a series of terrible calamities. Asiatic plague depopulated whole districts. The superstitious people were led to believe that it was the Christians who had called down the anger of the gods. Not only from the emperor, but from the fury of the people, the Christians suffered a fearful persecution, during which time Polycarp, the disciple of John, and Justin Martyr suffered death.

Caracalla (211-217 A.D.). Thousands fell victims to his senseless rage.

Maximinus (235-238 A.D.). The fury of the populace was allowed to vent itself without check.

Decius (249-251 A.D.). This emperor determined to restore the Pagan worship and to destroy Christianity. He adopted a systematic method. All Christians were to appear before the magistrate of their district, within a given time, give up their faith, and sacrifice to the heathen gods.

Valerian (253-260 A.D.) continued the work of Decius and made special enactments against Christians of rank and distinction. Galienus reversed his father's policy, granted toleration, and the church had rest for many years.

Diocletian (284-305) ordered the last and severest general persecution. "*Ye shall have tribulation ten days*" (Rev. 2:10). By an imperial decree churches were ordered torn down and Christians outlawed. For ten years the Christians were hunted in forest and cave, and put to death by every torture that ingenious cruelty could devise. This persecution was one of the hardest to bear, for it was directed also against the sacred writings. In the Catacombs, those chambers under the city of Rome, the Christians sought refuge to worship and bury their dead. On the walls of these chambers they sketched rude symbols of their faith. It has been estimated

that if these underground corridors were in one continuous line they would extend out 600 miles. It is also estimated that from four to eight millions of bodies are buried there.

**Constantine (306-337 A.D.).** By a decree issued from Milan (313 A.D.) this emperor granted full toleration to Christians. In 325 A.D. he called a general council of the church at Nicæa, a town of Asia Minor, and formulated what is known as the Nicene Creed. He accepted Christianity and made it the state religion.

**Julian (361-363 A.D.),** called the Apostate, because he abandoned Christianity and labored to restore the pagan faith. To cast discredit upon the predictions of the Scriptures, he determined to rebuild the temple at Jerusalem. But his workmen were driven in great panic from the spot by terrific explosions. In dismay he abandoned the undertaking.

**Questions.** Since God made His Covenant with David, mighty world empires have risen and fallen. The Jewish people have been threatened again and again with destruction in great persecutions, yet a "remnant" have been preserved. Why? Christianity has triumphed over paganism. Yet the *church* was not to supplant the kingdoms of the world, but to suffer persecution. Why? When will Messiah's Kingdom come?

### THE SWORD OF ISLAM

**The False Prophet.** "Different prophets, said Mohammed, have been sent by God to illustrate His different attributes—Moses His clemency and providence, Solomon His wisdom, majesty and glory, Jesus Christ His righteousness, omniscience and power; none of these attributes, however, have been sufficient to enforce obedience, and even the miracles of Jesus and Moses have been treated with unbelief. I, therefore, the last of the prophets, have been sent with the sword. Let those who promulgate my faith, enter into no argument or discussion, but *slay all who refuse obedience to the law*. Whoever fights for the true faith, whether he fall or conquer, shall assuredly have a glorious reward. The sword is the key of heaven and hell: all who draw it in the cause of the faith, will be rewarded with temporal advantages. Every drop shed of their blood, every peril and hardship endured by them, will be registered on high, as more meritorious even than fasting and prayer. If they fall in battle, their sins will be blotted out, and they will be at once transported to paradise, there to revel in eternal pleasures, in the arms of black-eyed *houris*."

## Lesson XIII. THE FIFTH UNIVERSAL EMPIRE

*Memory Text.*—"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 forever."—Dan. 2:44.

### BLACKBOARD REVIEW

	God	Is To Be	Set up	When?
The Kingdom of Heaven			Everlasting	Where?
	Christ		Given to Saints	
Rulers	Christ	Subjects	Nations	Territory
and		and		The
Saints		Israel		Earth
Capital	Mt. Zion	Laws	Pure	
	Jerusalem	and	Right	

"When the Son of Man shall come in His glory—  
Then shall He sit upon the throne of His Glory."

### LESSON TEXTS

Dan. 2:31-44—The Stone \* \* \* \* Became a great mountain.

Ps. 2:8, 9—"Thou shalt dash them in pieces like a potter's vessel."

Dan. 7:13—One like the Son of Man came with the clouds of heaven.

Dan. 7:14—There was given him dominion, glory, and a kingdom.

Dan. 7:18-27—The kingdom under the whole heaven, shall be given.

Matt. 25:34—Come\* \* \* \* Inherit the kingdom prepared for you

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

Zach. 14:4-10—The Lord shall be king over all the earth.

Micah 4:7, 8—The Lord shall reign over them in Mt. Zion.

Matt. 13:41-44—They shall gather out of his kingdom all things that offend.

Ps. 37:9, 11, 37—Evil doers shall be cut off—The meek shall inherit the earth.

Rev. 11:15—The kingdoms of this world are become the kingdoms of our Lord.

Ps. 72:8-12—All nations shall serve him.



**Reign On The Earth**

"And hast made us into our God kings and priests: and we shall reign on the earth."—Rev. 5:10; 20:4, 7.

**Preach The Word**

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

**LESSON NOTES**

**The Messiah's Kingdom.** In the lesson, "The Promised Kingdom," we have given incontrovertible scriptural proof that God has promised to re-establish the tabernacle or throne of David which is fallen down. By referring again to the words of Gabriel, "The Lord shall give him the throne of his father David; and he shall reign over the house of Jacob forever," we find this to be the kingdom promised to the Messiah-Christ. God has not yet fulfilled these promises concerning that kingdom. Will we dare to affirm that he will not do that which he has covenanted with an oath? Never! It would be blasphemous to do so. So long as it is "impossible for God to lie" it is impossible for them to remain unfulfilled. These promises were the ancient hope of Israel, the hope of the apostles, and is the hope set before us. They are to be fulfilled when Christ shall come again to earth, for he said, When the Son of Man shall come in his glory, \* \* Then shall he sit upon the throne of his glory. The Scriptures give abundant proof that Messiah's kingdom is the kingdom of Israel restored. Remember, when that last wicked prince of Israel was dethroned, God said, "I will overturn, overturn, overturn it and it shall be no more, *until he comes whose right it is and I will give it him.*" It is this kingdom that is to be re-established and given to its rightful king—*Jesus*. It is the kingdom promised, and is the kingdom of God to be set up "in the days of these kings." It is the kingdom of Christ that we are taught to pray for. "Thy kingdom come." It was the gospel of the kingdom that was pre-eminent in the days of Christ and his apostles. It is the gospel of the kingdom that is to be preached in all the world (Matt. 24:14). It is this kingdom that God has been preparing. It is promised to the overcomer. So Peter exhorts, "Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance

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

*Take heed to the sure word of prophecy, until the day dawn.*

**Daniel's Visions.** Having traced the history of these successive empires and compared them with Daniel's prophecy which has passed into history, we know it was literally fulfilled to the letter and Daniel proven to be a true prophet of God. We have proven that all has come to pass down till Rome was divided (395 A.D.), with its eastern capitol at Constantinople, and the western capitol at Rome, the seat of the Beast which John describes in detail. At the very end the legs of "*The Image*" still fittingly symbolize divided Rome. That country, Italy, which lies before us on the map of Europe, bearing a striking resemblance to a human leg, still retains the seat of that Roman Church-State power which was given the seat of the Dragon, and great authority, and later separated from the state. The *horns* of the "beast" are fulfilling the prophecy concerning their hatred of the "Harlot" that was seated on the ten-horned beast described by John (Rev. 17). We are witnesses to the truth of this prophecy in these last days. The *toe* kingdoms represented by iron and clay, sub-divisions of the old Roman territory, will neither mix nor bind themselves together. Their destiny too is written on God's prophetic pages of foretold history.

"In the Days of these Kings shall the God of heaven set up a kingdom." We learn one thing here that we should never forget in prophetic study: God's time for fulfilling particular prophecies agrees with all the details given concerning the event foretold. Men may explain that the church is God's kingdom on earth and that it was set up on the day of Pentacost; but that does not change God's purpose to set up his kingdom as revealed by Daniel. The kingdom which the God of heaven shall set up "shall not be left to other people, but it shall break in pieces and consume these kingdoms, and it shall stand forever." More than sixty years after Pentacost Jesus revealed to John the beloved that vision of the time that the territory of Messiah's kingdom should be in the hands of a succession of wicked rulers, and his people, the saints, subjected to a long period of persecution. This fact alone proves that His kingdom was not set up on the day of Pentacost. Rome was still undivided and the persecution of the saints of God by that power continued through the history of Imperial Rome. Daniel shows that it was to continue through the history of the persecuting "little horn" which came up

among the ten horns, after the division of the Roman power. Hence the kingdom of God was not set up at Pentacost nor at any time since. Does history record the fact of a kingdom on this earth ruled by immortal beings who have been made kings and priests and reign on the earth? God's kingdom is to be set up in the days of the kingdoms symbolized by iron and clay in the feet of the image. The descending stone will smite the image *on the feet* and break it in pieces. Then the iron, the clay, the brass, the silver, and the gold *will be broken to pieces together* and become like the chaff of the summer threshing floor, when the wind carries it away. When the stone strikes the feet it will destroy these kingdoms and no place will be found for them; for then the God of heaven will set up a divine government in this world which will take the place of all human governments and it will become a "great mountain and fill the whole earth." Hence, the kingdom of God will become the Fifth Universal Empire.

The Everlasting Kingdom God has promised to set up "shall never be destroyed." "It shall not be left to other people." "It shall break in pieces and consume all these kingdoms." "It shall stand forever." From this *one* prophecy of Daniel we deduce the following declarations:

(a) That the kingdom to be set up by God is "the Kingdom of God."

(b) That the kingdom to be set up is "the Everlasting Kingdom."

(c) That the kingdom to be set up is *not to be left to other people*. Which again confirms the statement that it is God's kingdom. That it is to be given to only his people, and will never pass out of the hands of the people of God.

(d) That the kingdom to be set up is "to break in pieces and consume all these kingdoms." That it is to take the place of these kingdom which it destroys. That it succeeds the *ten* kingdoms, as the iron succeeded the brass kingdom, for the descending stone "smote the image upon his feet that were of iron and clay."

(e) That this stone kingdom is to occupy the same territory occupied by "all these kingdoms" and that no other kingdom can exist on this earth after the stone strikes and breaks them in pieces and they become like the chaff so that "the wind carried them away" and "no place was found for them."

(f) That this stone kingdom will never be succeeded by an-

other, but it shall become as a great mountain and fill the whole earth and "*stand forever.*"

Is such a kingdom in this world today, if not when will it be?

**A Vision of the Second Coming of Christ.** This vision of Daniel in the 7th chapter of Daniel, confirms all that has been stated in the 2nd chapter and gives added information as to details. He sees in vision the same event that is always connected with the setting up of the kingdom of God on earth. "I saw in the night vision and one like the Son of Man came with the clouds of heaven." "There was given *him* dominion, and glory and a *kingdom.*" The Scriptures, both old and new, positively affirm that the setting up of the kingdom of God is at the Saviour's advent, when he shall come in the clouds of heaven with power and great glory (Matt. 25:31; Luke 21:27, 31; 2 Tim. 4:1). The kingdom and throne of David was promised to Christ by God and angels. It must be this kingdom that is to be given when Christ comes "in like manner as ye have seen him go unto heaven" (Acts 1:11). He went up from Mount Olivet. The prophet declares he will return to the Mount of Olives (Zech. 14:4, 9). "The Lord shall be king over all the earth." In this chapter of Zechariah the prophet describes an event that has never yet happened in all the history of Jerusalem. It is an event that corresponds with the destruction of human governments when the stone strikes the image on the feet of iron and clay. It is not the preaching of the gospel of the kingdom, or the church of God, that destroys human governments, but the conquering power of the Christ when he returns to earth to establish the kingdom. That wicked power that is described as "that man of sin" is to be destroyed with the brightness of his coming (2 Thess. 2:8). Daniel says, "I beheld then because of the voice of the great words which the horn spoke: I beheld even till the *beast was slain*, and his body destroyed, and given to the burning flame." Isaiah says, "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even laviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. 27:1). All that is left of world powers symbolized by *beasts, dragons, and persecuting horns* are to be destroyed. No place will be found for them, they are to be totally destroyed when Christ comes to reign on his throne. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity" (Matt. 13:41). "Then shall the righteous shine forth as the sun in the king-

dom of their Father. Who hath ears to hear, let him hear " (Matt. 13:43).

**When Do the Saints Possess the Kingdom?** Christ positively declared, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, \* \* Then shall the king say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31, 34). Christ the *heir* and future ruler on David's throne, invites you to become joint-heirs with him of the inheritance promised to the fathers. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:26, 27; Rom. 8:17). "Heirs of the kingdom which he has promised to them that love him" (Jas. 2:5). We find that the heirs of these promises all died in faith not having received the promise. They were sojourners in a land they should afterward receive for an inheritance (Heb. 11:39, 40). Christ said, "the Son of Man hath not where to lay his head" (Matt. 8:20). He came to his own (land), but his own (people), received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name. This priceless privilege of becoming heirs of God and joint-heirs with Christ is given to both Jew and Gentile during this Gospel age, while Christ is seated at the right hand of the Father, a Mediator of the everlasting covenant, and Great High Priest over the house of God. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive *until* the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). One particular thing that God had promised by the mouth of the prophets was the restoration of the throne of David and the kingdom to Israel. Very near the close of Christ's ministry when they were near to Jerusalem, and because the disciples thought that the *kingdom should immediately appear*. He spake this parable: A certain nobleman went into a far country to receive for himself a kingdom, and to return, he called his servants and gave them ten pounds, and said, *occupy till I come*, but *his citizens* hated him and sent a mesage after him, saying, we will not have this man reign over us. It came to pass, that when he *was returned*, having received the kingdom, to the most faithful he gave

authority over ten cities. He took away that he had given to the unfaithful servant. "But *those enemies*, which would not that I should reign over them, bring hither and slay them before me" (Luke 19:11-28). This parable is in complete harmony with all Scripture teaching on this subject. Until the rulers take their place at the head of the divine government to be established in this world, they are called "*heirs of the kingdom.*" The kingdom is a matter of promise *until* the time comes that they possess it. The time for them to possess it does not arrive *until* the "Ancient of days" comes, that is, when *Christ comes* in the clouds of heaven in the glory of his Father and then shall he reward every man according to his words (Matt. 16:27). When Christ comes, then will the king say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Thus we can plainly see that the subordinate rulers do not obtain the kingdom until the King of Kings obtains his throne, "the throne of his father David." Hence Christ said to his apostles, "When the Son of Man shall sit in the throne of his glory ye also shall sit on twelve thrones, judging the twelve tribes of Israel." Paul both understood and taught that the saints would not inherit the kingdom before the second coming of Christ and the resurrection. "Now I say brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery; \* \* \* The dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:50-54). We have found that this most important event, "the first resurrection," precedes the reign of Christ on earth. The time that the saints possess the kingdom is after this event—the first resurrection. Flesh and blood cannot inherit the kingdom. The natural man having only animal life could not inherit an everlasting inheritance, the kingdom of God, which is the everlasting kingdom promised to those who become "heirs of the kingdom." It is after the sleeping saints rise from the grave immortal that they reign with Christ the thousand years spoken of (Rev. 20). Jesus said, "My kingdom is not of this world" (Kosmos). The order or arrangement of the Messiah's kingdom was to be as spoken by the prophets. "A king shall reign in *righteousness* and princes rule in *judgment.*" The times of restitution spoken of is the time when the government of nations is taken from wicked rulers and given to the people of the saints of the most High. This period of the reign of Christ on earth with immortal ones as joint rulers, is, after the second coming of

Christ and the resurrection. Paul's testimony agrees with the divine interpretation of Daniel's vision that these persecuting powers prevail until the "Ancient of days" comes. Until "that wicked" is destroyed by the brightness of his coming (2 Thess. 2:8). Thus we find Christ describing a long series of events from his first coming and rejection by his own people, the Jews, until his second coming in the clouds of heaven. The period of the desolation and treading down of Jerusalem by Gentile nations covers the period until the millennial age or times of restitution spoken of by the prophets.

The 14th chapter of Zachariah gives positive evidence that Jesus will come to the Mount of Olives, before the millennial reign of Christ. Here is described the final overthrow of Gentile nations which have tread down that city, Jerusalem, and which is to become from hence forth "the throne of the Lord." The Lord shall reign over them (The remnant of Israel) in Mount Zion from hence forth, even forever." Those that are left of all the nations shall go up to Jerusalem from year to year to worship the Lord of Hosts. (Refer to Luke 21:24-31; Zach. 14; Micah. 4:1-9; Isa. 66:10-24; 65, 17-25). Present facts concerning the times of Gentile rule which still continues are that nations are putting forth every effort to secure the most deadly instruments of war. These facts, and Scripture evidence, show conclusively that war will continue and strife will not end until Christ the "King of Kings" shall come to reign in Mount Zion and in Jerusalem and before his ancients gloriously (Isa. 24:23). Then "nation shall not lift up sword against nation, neither shall they learn war any more." All human efforts are unable to bring about this condition when instruments of war will be no longer needed to preserve peace and protect life and property. We are repeatedly and urgently told the necessity of looking for the return of Christ to earth, for evil men and seducers shall wax worse and worse, in spite of all human efforts to check the tide of evil in this world. The wheat and tares will grow together until the end (of this age) and then the Sun of Man shall send forth his angels and gather out of his kingdom all things that offend, and them that do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father. From these Scriptures we can see plainly that there is no millennium before Christ comes. The saints *do not* possess the kingdom before that time. There is no resurrection or reward for the righteous until then. And so we are looking for that *blessed hope*, the hope of the coming of Christ and the kingdom

when the saints shall rise from the dead, immortal, and those that are alive shall be changed. 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.

**Reign on the Earth.** That Christ and the saints of God are to reign on earth is clearly shown by revelation. The kingdom and dominion is described as being *under the whole heaven*. The references to Christ's coming to occupy the restored throne of David also show that he is to reign in Mount Zion and in Jerusalem. The location of these places is no matter of speculation. The picture of this land of Palestine when Messiah's throne is established in Mount Zion is that of a "heavenly country," although it is not located in heaven, but *on earth*. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. 51:3, 11). "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." He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it (Isa. 24:23; 25:28). John's revelation gives a prophetic picture of the redeemed worshiping and praising Him who hath redeemed them. They are represented as singing a new song saying: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God Kings and priests: and *we shall reign on the earth*" (Rev. 5:9-10). "Blessed are the meek for they shall inherit the earth" (Matt. 5:5). The territory of the kingdom of heaven is *the earth*, the eternal inheritance of the saints. When we look through religious books we find very much said about "heaven is my home," but God's book gives no such information. In Scripture man's destiny is linked with that of the earth, and blessed are they who shall be found worthy to "inherit the earth"; but they that be cursed of him shall be cut off. "For evil doers shall be cut off: but



those that wait upon the Lord, they shall inherit the earth. \* \* \* The meek shall inherit the earth, and shall delight themselves in the abundance of peace \* \* \* The righteous shall inherit the land, and dwell therein forever (Ps. 37:7-30). "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). "Thy people also shall be all righteous: they shall inherit the land forever" (Isa. 60:21). Although the earth is now full of evil doers and the land is cursed with thorns and thistles, yet it is to be restored and evil doers cut off for God has promised. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "I will make the place of my feet glorious" (Isa. 60:13). Are we willing to trust God's word? This earth is to be man's eternal heavenly home. The earth is to be restored, the curse removed and everything that offends taken out of Messiah's kingdom. Will you not pray more fervently "Thy kingdom come. Thy will be done in earth as it is in heaven"? The coming reign of Christ is such good news, such glad tidings of the kingdom of God that the saints of God have suffered the trials of cruel persecution that they might go into all the world and preach this gospel as Christ commanded. He told them that they must suffer, but he that shall endure to the end, the same shall be saved." *This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*" (Matt. 24:13, 14). What end? The end of the gospel age. What takes place at the end of the gospel age? The Lord himself shall descend from heaven (1 Thess. 4:16). What takes place at the sounding of this last trumpet? (1 Cor. 15, 52). To what place does Jesus come with his saints? (Zach. 14:4, 5). What will be the result of the overthrow of these nations? (Zach. 14:16). When the seventh angel sounded what did great voices in heaven say? (Rev. 11:15). "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

**A Universal Empire.** It will be seen that the result of the overthrow and subjugation of the nations is that Messiah's kingdom becomes a Universal empire. Like the *stone* this kingdom becomes a *great mountain* and fills the whole earth. The great changes that take place when the God of heaven sets up the kingdom, and the rulers take their place at the head of this divine government are notable. (a) No place is found for the kingdoms of this world. (b) All that do wickedly shall be stubble, burnt up. "The wicked

shall not be: yea thou shalt diligently consider his place, and it shall not be." (c) The righteous shall inherit the land and dwell therein *forever*." (d) The dominion and authority is given to Christ alone. "The Lord shall be king over all the earth." (e) The curse is removed, the land to become like Eden. (f) "The inhabitants shall not say, I am sick." No more weeping and sorrow. (g) "In His days shall the *righteous* flourish and abundance of *peace* so long as the moon endureth." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." By comparing the character of Christ's reign and the conditions that will exist at that time, with present conditions, we can better understand the blessings that will prevail then.

**A Comparison.** Christ's kingdom, like all its predecessors, will consist of at least five different elements. (a) Rulers. (b) Subjects. (c) Territory. (d) Capital. (e) Laws.

**Rulers.** The first great contrast to be noted is in the nature of the rulers. They are to be *immortal*. Christ only of all earth's inhabitants has come into possession of immortality. Then those worthy will be like him, both in nature and character, and shall reign as joint rulers with him. In striking contrast with present conditions, all the causes of sorrow, suffering, poverty and wretchedness will be removed. The blight of the curse removed. The oppressor and evil doers shall be cut off. "He shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: *"His rest shall be glorious"* (Isa. 11:3-11; Ps. 72:1).

**Subjects.** Israel, who has been and is yet, a by-word and hissing reproach among all nations, is to become a *strong nation* and "the Lord shall reign over them in mount Zion." "He shall reign over the house of Jacob forever" (Luke 1:33). "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. 23:5,6). Paul shows a mystery that is very little understood by Christians at the present time: "blindness in part is happened unto Israel *until* the fullness of the Gentiles be come in." Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles to provoke them to jealousy"

(Rom. 11). Israel's rejection of their *true Messiah* has caused Him to reject and punish them for a time. They stumbled, and salvation is come to the Gentiles, Are we so wise in our own conceits that we cannot see that God's purposes concerning Israel cannot be changed? His purposes have been delayed by their disobedience and unbelief many times, but still His mercy, goodness, and faithfulness is ever the same. "The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward not willing that any should perish, but that all should come to repentance." The nation of Israel will be restored to their land and the Lord shall reign over them in mount Zion from henceforth even forever. Many, both Jew and Gentile, will lose the great prize of immortality and joint rulership with Jesus, and be destroyed because they reject Him; but nationally Israel is to be saved, comforted and placed in their own land. Though mortal and subject to death, long life is to be restored to them, sickness will be unknown in that age and if men die it will be because they are willfully rebellious. The left of the nations that escape the great destruction when Christ shall come, will go up from year to year to worship the Lord of hosts and keep the feast of tabernacles. "The nation and kingdom that will not serve thee shall perish" (Isa 60:12, 13"). So great are the blessings to come to the subjects of Messiah's Kingdom in the Millennial age to come, that we can not help loving his appearing and praying fervently, "*Come Lord Jesus and come quickly.*". "Blessed be the Lord God, the God of Israel, who only doth wondrous things and blessed be his glorious name forever: and let the whole earth be filled with his glory."

**Territory.** The kingdom of Israel which Christ is heir to in the line of David, has proper territorial boundaries described in Genesis 15:18; but his kingdom, though small at first, as the symbolic *stone*, is to become a great mountain and fill the whole earth, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isa. 60:20, 21). The territory of Messiah's kingdom is not to be confined to its *first dominion*, however, for "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (Ps. 72:8). "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Ps. 2:8). The kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High.

## THE CAPITAL OF THE KINGDOM OF GOD

### Lesson XIV.

*Memory Text.*—“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.”—Isa. 24:23.

#### BLACKBOARD REVIEW

**Early History—Salem—“the city of peace” called Uru-Salem in Tel-el-Amarna tablets.**

**“In Salem is his tabernacle and his dwelling place in Zion.”—Ps. 76:2.**

**1st. King—Melchisedek, priest of God—King of peace.—Heb. 5:1. “Zion” was the fortified hill which was called the city of David. “City of David” was where David brought the ark of the covenant. David reigned in Jerusalem thirty-three years.**

#### LESSON TEXTS

### JERUSALEM'S FUTURE GLORY

**Matt. 5:35—“It is the city of the great King.”**

**Jer. 3:17, 18—“Jerusalem the throne of the Lord.”**

**Isa. 2:2-4—“Out of Zion shall go forth the law.”**

**Ps. 102:13-18—“When the Lord shall build up Zion he shall appear.”**

**Isa. 60:10-16—“The city of the Lord, the Zion of the Holy One of Israel.”**

**Isa. 62:1-12—“Thou shalt be a crown of glory in the hand of the Lord.”**

**Zach. 2:10-13—“I will dwell in the midst of thee.**

**Ezek. 48:35—“The Lord is there.”**

**Joel 3:16, 17—“Then shall Jerusalem be holy.”**

**Zach. 14:8, 9, 16-20—Go unto Jerusalem to worship the King.**

**Micah 4:7, 8—“The Lord shall reign over them in Mount Zion**

**Isa. 33:17, 20-24. from henceforth, even forever.”**

**“The Kingdom shall come to the daughter of Jerusalem.”**

**“Glorious things are spoken of thee, O City of God.”—Ps. 87:3**

## LESSON NOTES

**Figurative Language.** What is the purpose of language, if not to convey definite ideas? It is reasonable to believe that the Holy Spirit chose words to convey His thoughts correctly. There are figures, symbols, types, and allegories used in the Bible, but these in no way detract from the literal sense of Scripture. They illustrate and confirm by comparison. The words of Christ are, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me (Luke 24:44). Hence when we read, "The Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously," we are bound to accept it as a literal statement of a fact to be fulfilled at the second coming of Christ. When the literal sense of these plain Scriptures are changed by a process of spiritualizing, then the harmony of scripture is destroyed and doubt placed upon the word. Every variety of meaning might be placed upon the plainest scripture by such interpretation. The prophet said, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps" (Micah 2:12). This Scripture was so literally fulfilled that there can be no doubt about the correct interpretation.

**A Positive Declaration.** The Lord declares by the same prophet, Micah, "I will make her \* \* that was cast off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even forever." In almost the same language the angel Gabriel refers to the same future reign of Jesus: "He shall reign over the house of Jacob forever" (Luke 1:32). Let us again refer to what Paul says: "I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel, until the fullness of the Gentiles become in, and so all Israel shall be saved: \* \** as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes" Rom. 11:25-28). All confusion concerning these terms, Zion, Israel, Gentile, Jew, the Church and the Kingdom, will be avoided when we accept plain scriptural teaching and allow God to unfold his divine plan of salvation to us. Each of these have a place in the Divine plan for the *Redemption of the world*. Such is the fitness of things in God's plan that he has chosen Jerusalem to be the Capital of the Fifth Universal Empire, the kingdom of Israel restored when Jesus, the

Lion of the tribe of Judah, shall be King over all the earth. The Lord hath chosen Zion for his habitation \* \* here will I dwell; for I have desired it (Ps. 132:13, 14).

**"Jesus of Nazareth, the King of the Jews."** Jesus suffered death because of his claim to the throne of Israel. Jesus the Son of God, also confirmed the covenant God made with David. "His seed shall endure forever, and his throne as the sun before me." Although it cost him his life to confess before Pilate that He was the King of the Jews, God had sworn with an oath to David, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his (David's) throne (Acts 2:27-37). "This Jesus hath God raised up." He ascended into heaven to be "Our High Priest" and sent his disciples to be witnesses of his resurrection and to preach the *gospel of the kingdom* in all the world for a witness unto all nations (Matt. 24:14). "Those things, which God before hath shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repeat therefore, \* \* He shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3). Because of their rejection of their Messiah, their unbelief and disobedience, God punished Israel by sending them into captivity and destroying the temple and Jerusalem. "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles" and "so blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "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."

**"Times of the Gentiles."** Jerusalem shall be trodden down by the Gentiles (How long?), until the times of the Gentiles be fulfilled" (Luke 21:24). No one can doubt the fact that Jerusalem was destroyed by the Romans and its name not mentioned in history for many years. Zion was ploughed as a field and a heathen temple placed on Mt. Moriah. At present the Mosque of Omar stands on the temple site. Jerusalem has been trodden down by Gentile nations. Rome made Jerusalem, the glory of Israel, desolate and the Jews were scattered into all the world, A. D. 70. Islam has been the desolating power of the East since 622 A. D.; a power which crushed the Eastern Roman Empire and seriously threatened the western; which overthrew kingdoms and changed the religion of

entire races. The rising Crescent has challenged the Cross for centuries. It is estimated that there are 250,000,000 Moslems. The impending danger in the Eastern Question is that the prophets' flag may be unfurled and a "*Holy war*" declared. Islam has brought *desolations* upon *desolation* in the past, but God's word points to that time when this power too shall end.

When Daniel foresaw the long period that the sanctuary land was to be trodden underfoot, he was sick certain days. Again when he asked for more light on the matter, he was told, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Again, "Thou shalt rest and stand in thy lot at the end of the days." The last question the disciples asked Jesus before his ascension was regarding the restoration of the kingdom of Israel. Jesus' answer to them was, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Jesus had given them signs that would mark his near coming; "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). Paul writing to the Thessalonian brethren concerning this matter of the "day of Christ" warns them against deceivers. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first. Paul was given a foreview of the *great apostasy* which would continue until the second coming of Christ. Since there can be no millennial reign of Christ under the reign of the man of sin, nor prior to his utter destruction, *observe* that the Lord's return to earth is before the millennium. Daniel, Paul and John were each given a foreview of these *desolating powers which were to fill up the measure of Gentile times*. "Many shall be purified and made white and tried; but the wicked shall do wickedly: but none of the wicked shall understand; *but the wise shall understand*." We see God's great wisdom in revealing the terrible story of these desolating powers in symbols that the saints could understand, but not the wicked. Some of these symbolic prophecies were sealed till the time of the end, for the terrible persecution of the saints of God by these wicked powers was too terrible for even saints to understand. To John the beloved, Jesus gave the vision of the scarlet beast and its rider. Papal Rome has drunk more abundantly the precious blood of saints than Pagan Rome in all its terrible career. History has told the tale of this persecuting power. We read in God's word of that one whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*. We know the meaning of

this name, which is *A Destroyer*. Who can number those who have fallen by the sword of Islam? Nothing but desolation marks the progress of this scourge of the East. Side by side, one in the East the other in the West, these persecuting powers have nearly run their course. The dragon, *beast* and *false prophet*, which symbolize Paganism, Romanism and Mohammedanism, are to be destroyed, "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:21; 27:1).

**Jerusalem the Throne of the Lord.** Glorious things are spoken of thee, O city of God. We cannot study these and similar prophecies without a conviction that this ancient city which Christ said was to be trodden under foot until the times of Gentiles shall be fulfilled, is yet destined to surpass all the glories of the past. The place of the Saviour's humiliation and suffering is to be the scene of illustrious manifestations of power and glory. Out of Zion shall go forth the law that will make implements of war to be turned to those of husbandry and nations shall learn war no more. On that holy hill of Zion no mosque of Omar will stand, but Gentiles shall come to thy light. The Lord has said "I will make the place of my feet glorious." "They shall call thee, the city of the Lord, the Zion of the Holy One of Israel." "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." "Thou shalt no more be termed forsaken; neither shall thy land any more be termed *Desolate*; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, \* \* \* I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night till he make Jerusalem a praise in the earth."

"Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." We may shut our eyes and turn away in unbelief from these inspired prophecies. Shall our unbelief change God's purposes? In the "restitution of all things" Israel and the land of promise will be among the first for "the Lord shall inherit *Judah*, His portion in the Holy Land, and shall choose Jerusalem again." "The Lord shall comfort Zion, he will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord."



The fact that John has revealed to us the new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband in no way conflicts with these prophecies concerning the city God will restore to his people as the capital of the kingdom of God. Jesus wept over that city and left it to be desolated, but he is yet to see the consummation of his purposes, for it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts.

"The Law shall go forth of Zion and the word of the Lord from Jerusalem \* \* nation shall not lift up sword against nation, neither shall they learn war any more" (Micah. 4:2, 3). This scripture presents a great contrast between present conditions and that which will prevail after the law goes forth to the nations. The conditions that exist during Gentile times until the Second Coming of Christ is thus described by the prophet Joel: "Proclaim ye this among the Gentiles: *Prepare war*, wake up the mighty men \* \* beat your plowshares into swords" (Joel 3:9-16). Christ also told of the conditions which would prevail during the gospel age up to the very time when the intensity of these conditions would become a sign to the waiting, watchful followers of Christ that his coming was near. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Matt. 24; Luke. 21). Paul gives information concerning a sign of the times previous to the coming "day of the Lord." "When they shall say *Peace and Safety*; then sudden destruction cometh upon them." The information given to Daniel concerning the "time of the end" is notable. "Many shall run to and fro, and knowledge shall be increased" (Dan. 12). These three things, increase of knowledge, transportation, and *peace conventions*, are characteristics of the present times. In striking contrast with the present time, when men of every nation are building the most destructive implements of war, is that time *when they shall learn war no more*. The law which will suddenly change these conditions to that described by Micah, has not yet gone forth of Zion. However, it will not only go forth, but be executed, when the Lord shall reign in Mount Zion. "He shall judge thy people with righteousness and thy poor with judgment \* \* In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. Blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen and Amen."

## Lesson XV. THE SIGNS OF THE TIMES

*Memory Text.*—"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the building of the temple. And Jesus said unto them, See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down.—And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?"—Matt. 24:1-4.

### BLACKBOARD OUTLINE

X. Watch—Men—V. Wise—Ready—Oil—Lamp—Burning—Faithful  
V. Foolish—Not Ready—No Oil—Lights out—  
Unfaithful

The Mystery VII. Stars—VII. Angels (angelos-messengers)  
VII. Candlesticks—VII. Churches—VII. Messages.

VII. Angels—Given VII. Trumpets. Another Sign—VII. Angels.  
VII. Vials.

### A Mid-Night Cry—Virgins Awake

Sixth Angel Loose 4 angels which are bound in the R. Euphrates.  
Poured out his vial upon R. Eup.—Waters Dried Up.

3 Unclean Spirits—like frogs—come out of dragon—beast—false prophet.

They go forth to kings of the whole world—to gather them for battle.

Behold, I come as a thief—Blessed is he that watcheth.

Behold, the Bridegroom Cometh

"They that were ready went in with him to the marriage."

### LESSON TEXTS

Matt. 24-25—Compare Rev. 1-3—VII. Messages to VII. Churches.  
Dan. 11:36-end; Rev. 9-16:12, 13. Compare Mohammedan history.  
Dan. 12:1-end; Dan. 8:13-15; Rev. 11:1, 2—Measuring lines—East.  
Ex. 19:13-21—Meaning of the Trumpets—VII. Angels—VII Trumpets.

Rev. 10:7—In the days of the Voice of seventh Angel, the mystery of God finished.

Rev. 11:15—The seventh Angel sounded—1 Thess. 4:16, 17; Dan. 12:1, 2, 13.

1 Cor. 15:52—At the last Trump—The Seventh's Last—Isa. 26:20, 21.

Great Voices saying The kingdoms of this world are become the kingdoms of our Lord and of his Christ (His Anointed) and he shall reign for ever and ever.—Rev. 11:15.

Rev. 16:16. Compare Ezek. 38-39—Armageddon—Zech. 14—Micah 4:1-9.

Nation shall not lift up sword against nation, neither shall they learn war any more.

*The Lord shall reign over them in Mount Zion from hence forth, even forever.* Read Ps. 72 after a study of this lesson. Then Pray the Lord's prayer, "Thy Kingdom Come." Then pray, "Come, Lord Jesus and come quickly." Then watch and pray. Learn the parable of the fig tree. Then be a faithful servant and a wise virgin. "When ye see these things begin to come to pass, then look up, and lift up your heads" (Luke 21:28). Have you seen the *fig tree* (typical of the Jewish people) shewing signs? "*Know ye that the kingdom of God is nigh at hand.*" Read Ezek 37:21 to end. Then review again this lesson.

### LESSON NOTES

**Who is a faithful and wise servant?** The one that gives meat in due season. "Blessed is that servant whom his lord when he cometh shall find so doing."

**A Warning Sign.** *The sixth angel's vial* poured upon the great river Euphrates, symbolizing the drying up of the present Eastern power—*Turkish political power*—the head waters and fountain of the great Mohammedan power.

**A Personal Note.** While the foregoing lessons were in the hands of the printers, the most significant sign this Gentile age has seen has appeared in the East. A sign that every wise and faithful watchman must recognize as that which marks the downfall of Mohammedan power, and the close of Gentile rule in the Holy land. For this reason I add this lesson and give as brief an outline as possible, for it would take a large volume to properly cover all the points that should be noted. I trust that all who have read this book thus far will, in this lesson, follow directions, and with *The Book* in hand turn and read the references given, for space cannot be given for quotations.

**First Principles of the Oracles of God (Heb. 5:10-14).** "*The law was our schoolmaster*" (teacher)—Gal. 3:24. God's revelation is progressive and we must first understand the law and its tabernacle service to understand Christ's revelation given to the seven Churches. This prophetic history is given by Christ (a) In brief outline in chapters 2 and 3 covering seven periods of time; (b) Under seven Angels (messengers) with seven Trumpets and seven Vials; (c) Under seven Seals which cover both periods, *purification* and *judgment*; (d) The period in which the church is seen under the *seventh seal*—a seal of *purification*. *Fire* of the altar is cast to the earth for the purifying of the church. Unless we recognize this principle, *purification* before judgment, the meaning of *Seven* and the symbol of *fire* for *purification* under the golden altar period, we shall fail to understand the mysteries of this revelation, also its relation to the *words* that were closed up and *sealed* even to the time of the end. "Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand but the wise shall understand." Daniel was given different measuring lines which are found in groups and do not apply to the same events, this is also true of Revelation. The key that unlocks both Daniel's secrets and the mysteries in Revelation is found by paying strict attention to *Moses* the teacher under the *law age* and *Christ* the teacher under the *Gospel age*—Purification before Judgment. Hence, we read the seals in reverse order, VII., VI., V., IV., III., II., I., as purification comes under the seventh seal. Compare the measuring lines given in Matt. 24, with the measuring lines given in the books of *Daniel* and *Revelation*. "He that hath an ear let him hear what the spirit saith unto the churches."

**Sixth Seal.** Rev. 6:12-end is a period which begins with a remarkable *star* sign, followed by political revolutions.

**Fifth Seal.** The altar period ends under this seal. A warning sign to saints is given in the days of the *voice* of the seventh angel when he shall begin to sound. When the last trumpet sounds the dead in Christ and the living saints are caught up to meet Christ and are hid till the *indignation*—the hour of trial—and the last *woe* are past.

**Fourth Seal.** Judgments—four beasts saying—*come and see*. Behold a *pale horse*—his name was *Death*—*Hell* followed with him—sword—hunger—death—beasts.

Ezek. 5:4-17. Four sore judgments—sword, famine, pestilence, beasts (symbolic beasts)—under which Judah was in servitude. These judgments were executed upon them during the long period of 2520 years of *punishment* for their sins. The judgments under the fourth seal are executed upon the Gentile nations *after the close* of 2520 years of Gentile times (See Zach. 14:21-16). When Judah shall fight at Jerusalem, and the battle wages hot and fierce, then God's judgments fall upon Gog and his bands (Ezek. 38:21-end; 39:17-end).

**Third Seal.** Black horse—a pair of balances—just measure. **Second Seal.** Red horse. Read Joel 2:4-11; 3:9-end. Just judgments fall upon Gentile nations, and every individual will receive as they have measured to others (Matt. 25:34-end). Which shall it be? "Come ye blessed of my Father" or "Depart from me into everlasting fire." Read Mal. 4:1-end; Ps. 37:10, 20. His judgments are just. The wages of sin is *Death* not eternal torment in an eternal hell. And *Death* and *Hell* were cast into the lake of fire. This is the second death (Rev. 20:7-end).

**First Seal.** "I saw, and behold a white horse." "I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. \* \* A name written—*King of kings and Lord of lords*. (Rev. 17). "Who is this that cometh from Edom, with dyed garments from Bozrah? \* \* I will stain all my raiment. For the day of *vengence* is in my heart, and the year of my redeemed is come" (Isa. 63; 61:2). "The day of vengence of our God." Remember Christ closed the book and did not read this prophecy (Luke 4:16-21). When Jesus revealed these wonderful symbolic prophecies to John he said, "what thou seest write in a book, and send it unto the seven churches." Study the following illustrations.

<i>Trumpet Voice</i>	*	John	*	<i>Door was opened</i>
"Things thou hast	*		*	"Things that shall be
seen"	*	<i>"Things that are</i>	*	hereafter
Church period	*	Judgments	*	Millennium
Seven Trumpets	*	Seal up Seven	*	
	*	Thunders	—	Write them not
7—6—5 seals	*	4 — 3 — 2—		<i>A white horse</i>
Purification	*	Judgments	*	Restoration

*Plan of the Ages* (See page 131). At the end of every age there is a period of judgments which overlap from one age into another.

Noah was a preacher (teacher) of righteousness before judgments fell on the world that was destroyed. "But as the days of Noe were so shall also the coming of the Son of man be" (Matt. 24:16-25). Moses was sent by God to deliver the children of Israel from bondage in Egypt. If we study Ex. 19:13-21 we will learn the meaning of the *Seven Trumpets*—also many things hard to understand.

**The Voice of the Trumpet.** (a) "Go sanctify the people"—a period for purification (See lesson VI). (b) the third day the Lord will come down. The third day here is typical of that third "new heaven and earth" period when, "behold, the tabernacle of God is with men, and he shall dwell with them" (Rev. 21:1-6). Compare 2 Cor. 12:1-6. In what age is the "third heaven" found? Where is the paradise period? Will the fearful and unbelieving have a place in God's paradise restored (Rev. 21:8)? (c) "When the trumpet soundeth long, they shall come up to the mount." "When the voice of the trumpet sounded long and waxed *louder* and *louder*, Moses spake, and God answered him by a voice." While the bridegroom tarries, he is speaking to his watching waiting ones with the voice of the *trumpets*. Have you heard its warning notes? Have you not seen the signs Christ gave? O, sleeping ones awake, the bridegroom is coming. Are you ready?

**The Trumpets Use** (Num. 10:1-10). (a) Calling of the assembly (b) An alarm for their journeys—"blow an alarm the second time." (c) "When the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm." The wise shall understand the trumpet's use in Scripture, but none of the wicked, nor the foolish virgins who need to buy oil, nor the unfaithful servant who says in his heart, *my lord delayeth his coming*, shall know. (d) "Blow an alarm with the trumpets" for battle. (e) Trumpet sounds mingled with sacrifices. The trumpet sounds have been mingled with sacrifices, during the long period of "great tribulation" through which the saints were to pass and be purified, as by fire. Christ said, "except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened" (Matt. 24:21, 22). It is evident that Christ had reference to the period of *tribulation of the saints* and not to just one event—the destruction of Jerusalem. Every period is distinctly marked and ends with a distinct sign. "Immediately after the tribulation of those days shall the sun be darkened, and the

moon shall not give her light and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The period that Christ was distinctly marking was that of false Christs, and false prophets, showing signs and wonders—if it were possible—they shall deceive the very elect. "*Behold, I have told you before.*" "If they shall say, Behold, he (Christ) is in *the desert*; go not forth." Who was in the desert? The false prophet. Christ calls attention to two distinct powers which he afterward, in the Revelation to John, describes in detail. 1st, the False Prophet—Islam (Rev. 8-9; 11:1, 2). 2nd. The Beast (Rev. 13 and 17).

## IDENTIFICATION OF THE POWER OF THE EAST AND SOUTH

### The Desert—The Mohammedan Power—Horsemen

**The Fifth Angel Sounded—A Trumpet—Warning Saints.** I saw a star fall from heaven. Stars and heavens are used both in a literal and symbolic sense. This symbolic star sign marks the beginning of the Mohammedan period, but the literal star sign (Matt. 24:29) marks the close of this Gentile age and the long period of tribulation. None but the wise men of the East saw and followed the star to Bethlehem. None but the wise will understand the signs of Christ's second coming.

"I saw a star fall from heaven unto the earth: and to him was given the key to the bottomless pit. And he opened the pit." This fallen star symbolizes a false prophet or teacher who was given the key to the bottomless pit and he opened the pit and there arose a smoke out of the pit. Mohammed was the false prophet, and represents this false system Islam, and gave the Koran (610-622). *The false prophet's message* (see page 178): "I \* \* \* have been sent with the sword \* \* \* the sword is the key to heaven and hell \* \* \* Slay all who refuse obedience to the law," *the Koran—the law*. This system is represented under the name Apollyon—a destroyer. "Honouring the God of *forces* (munitions of war): and a god his fathers knew not (Dan. 12:38). This points out that political power.

Mohammed's first care was to establish himself as the highest judge, law-giver, and ruler of the powerful Arabic tribes, and the completion of the new worship—Faith by the sword of Allah the politico-religious system known as Islam; His next object was to form an *alliance with the tribes of Israel*, who had fled from the

*dragon* power into the deserts of Arabia, and proselytize these Jews. "They ridiculed his pretension to be the Messiah, and so enraged him by their constant taunts, that he soon abrogated his concessions, and became their bitterest adversary up to the hour of his death." The most important act in the first year of the Hedjrah was sending his followers to war with enemies of Islam in the name of God. Infidelity, or apostasy from Islam, is a crime to be visited by death. (c) Ancestry—"His fathers." The Arabian descended from Ishmael, the son of Abraham by the Egyptian woman Hagar, and through Esau, son of Jacob, by marriage with the daughter of Ishmael, *sons of the desert* who roamed wild and reckless and such were the *Saracens*, the *Arabian locust*.

(d) The home of the locust was in dry elevated regions. They migrated in large armies and destroyed everything green. From ancient times the locust has been a type of *terrible devastation*. Like a living deluge they come and famine and death follow in their wake. The symbolic locusts (Rev. 9), in contrast with the natural, were commanded not to hurt anything green—*not to kill* but to *torment* them five months—150 years.

**The Campaigns of the Saracen (Locust) Army Under Caliph Omar.** When the army first started out they were commanded by Abubeker, Mohammed's first successor, to "destroy not the palm tree nor the fruit tree of any kind; waste not the corn fields with fire nor kill any cattle excepting for food; let not your victory be stained with the blood of women or children." This army was to avoid bloodshed, their enemies were to be given a choice of three things: (a) The acceptance of Islam. (b) Tribute, which exempted their persons, families and property from injury. When both these were rejected, (c) The trial by battle.

**Heraclius, 610-641.** Capture of Jerusalem by the Saracens under Caliph Omar (637) and orders given to build a mosque on the *Temple site*, where the *Mosque of Omar* now stands: It is necessary to understand at this point the condition of the Eastern Roman Empire. Chosroes II., King of Persia, wrested from the Eastern empire fortified cities that guarded the Euphratean frontier, and overran all Syria, Egypt, and Asia Minor and what was known as the True Cross was torn from the church at Jerusalem and carried into Persia. Heraculius, in revenge for insults heaped by these fire-worshippers upon Christian churches, marched boldly into Persia and overturned the fire altars and quenched their sacred flames. The



struggle was ended between these two rival empires in a conflict known as the Battle of Nineveh (627). So engaged were these two that they had not noticed the *smoke* arising out of *the pit*, and the *army of locusts* (Arabian horsemen prepared for battle, "crowns of gold, yellow and white turbans, considered by Saracens to be the headdress of angels, and are worn by Moslems as a badge of royalty—men's faces—hair of women, i.e., long and plaited or flowing upon their shoulders), the swift cavalrymen on Arabian horses, coming from the Desert like a storm, and which overran Syria and Persia and Egypt before these could make any resistance. The most remarkable feature of this campaign of the followers of the False Prophet was accomplished as described in symbolic prophecy. *Egypt*, with six millions of people, was brought under the Caliph's rule with scarcely a single contest. Alexandria held out for a year and then was abandoned. When Omar was asked what to do about the famous Alexandrian Library, he replied: "If these books agree with the Koran they are useless; if they disagree, they are pernicious: in either case they ought to be destroyed." *A destroyer*. These ancient and priceless books fed their fires for six months. *The torments* that the people endured under this power for 150 years, which closed the first era of Mohammedan rule, are clearly seen both in the prophecy and history from 610 or 612, first appearance of the False Prophet, Mohammed, to the Bagdad era, 762, when Almansur, who had persecuted the Christians in Syria and Egypt, removed the seat of the Caliphate to Bagdad upon the Tigris. Gibbon says, "the Caliphs were the most potent and absolute monarchs of the globe." Scarcely less potent was that of that period which may be properly termed:

The Heretical or Infidel Period, and where from Bagdad upon the Tigris, Cairo upon the Nile, and Cordova in Spain issued the orders of rival Caliphs, who were regarded by each party as sole civil and spiritual successor of Mohammed. There were four principal groups. We cannot give space for details, but we should observe that this period is marked by Daniel as one in which the ruler regards no god, but magnifies himself above all. Such was the general character of Mohammedan rulers of the East and South at that time. A time when the grossest idolatry was mixed with Faith—by the sword of Islam,—(Dan. 11:37-38). We should note The Veiled Prophet who drew after him many followers and arrogated the office of the Diety, and those who magnified them-

selves by doing mighty miracles—proficient in jugglery. The last of these new prophets in Islam was Baba, who appeared in Anatolia (the East, i. e., from Constantinople) in 638 Hedjrah (1260 A. D.) and whose followers were mostly Turkmans—his own nation. He was the leader of nearly a million men, horse and foot. Their war cry was: "God is God, and Baba is his prophet." At this time both Christians and the followers of Mohammed combined and annihilated the armies and decapitated the two chiefs.

**Turki or Mogul Language.** The explanation of a few terms will help the reader to understand the next period which we note in detail. "The first Great Mogul was Baber, the great-grandson of Timur or Tamerlane, who founded the Mogul Empire in Hindustan." In 1827 the ruler became a pensioner of the British; and in 1858 Mohammed Bahadur, last of this dynasty, was transported for complicity in the Indian mutiny. *Demir* or *Timour*, signifies, in Turkish language, Iron; *Bey*, is the appellation of lord or prince. *Shah*, the general title of the 'supreme ruler in Persia—*Shah Allum*. *Shah-Jahan*, 'King of the world,' title assumed on accession to the throne by Khorrum Shah. *Al* is a prefix: *Alkoran*, *Ala-Shehr*, (The Exalted City) ancient Philadelphia, the seat of one of the "Seven Churches" of Asia Minor.

**The House of Seljuk** reigned about twenty years in Jerusalem from 1076 to the expulsion of the Ortokides 1096.

**The Seljukian Turks** began the conquest of Asia Minor in the eleventh century, "The Moguls and the Tartars with their great hordes followed, conquering the whole of Central Asia, Hindustan, seriously threatening China, and penetrating Europe as far as Germany, on their way (as they affirmed) to Africa by way of Gibraltar! Then came the Ottoman Turks, pouring into Europe across the Dardanelles and Bosphorus, capturing Constantinople." It seemed that all Europe must come under the dominion of the Mohammedan power, but the West was to be ruled by Papal Rome till the measure of her political power was full. With the East and South under the power of Mohammedan rule for so many centuries, would it not be strange if God had not revealed the prophetic history of this power too? When we search, we find the lines distinctly marked—East and West—North and South—although many may not have observed it. Every distinct period of Mohammedan rule is measured in symbolic prophecy and is connected with the measure of the desolations of Jerusalem. As we have noted, the Saracen caliphs pursued a policy which brought

revenue to them from Christian pilgrims to the Holy City, but in the period of the Seljukian Turk, the Tartar tribe, zealous proselytes of Islam, wrested from the Caliphs almost all their possessions. The Christians were not long in finding out the change.

**The Period of the Crusades** was from 1096-1292.—They increased the *power of the papcy* and cost several millions of lives. Its political effect was to check the advance of the Turks and postpone the fall of Constantinople for three centuries or more. It gave Germany time to acquire strength to roll back the returning tide of Mohammedan invasion of Europe in the fifteenth century. It opened up commerce and trade and enriched the West with the spoils of the East.

**The Ottoman Empire.** The Seljukian Turk, so called from the name of one of their chiefs, are the people that are noticed in symbolic prophecy under the *Sixth Angel Trumpet* (Rev. 9:13-end). Dan. 12:11; marks the beginning and Rev. 16:12 the drying up of this Euphratean power. While the power of the Seljukian Turks was declining in western Asia, the Monguls or Moguls, a fierce untamed Tartar tribe that first issued from the easternmost part of Chinese Tartary, were building up a new dynasty among the tribes of the central portion of the continent. The latest and most permanent of the Tartar Sovereignities, was established by the Ottoman Turk, who were the off shoot of the Seljukians. The death of Cazan (1304), of the House of Zingis (of Persia), removed the salutary control, and gave free scope to the rise and progress of the Ottoman empire. Gibbon says, "It was on the twenty-seventh of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia." (Nicomedia, capital of ancient Bithynia. Constantine died at a royal villa near by). "From the conquest of Prusa we may date the true era of the Ottoman Empire." The reign of Orthan began in 1326 A. D. (Dan. 12:11). 30 A. D. + 1290 = 1320 A. D. They gained province after province of the Eastern Roman empire till at last they gained a foot hold in Europe, 1353. During the *Reign of Amurath I.* (1360-1389), a large part of Turkey in Europe fell into their hands.

**Bajazet I.** (1389-1403) by his rapid advance, spread alarm throughout western Europe. The combined forces of France, Germany, and Hungary 100,000 men were cut to pieces by the Turks on the fatal field of Nicopolis in Bulgaria (1396). He made a threat that he would stable his horse in St. Peter's Cathedral at

Rome but turned back to capture Constantinople, and was forced to hasten across the Bosphorus to meet and check the Mongols under Tamerlane (1402).

**Mohammed II. (1453).** The Great Sultan finally laid siege and captured Constantinople. The cross, which from the time of Constantine had surmounted the dome of St. Sophia, was replaced by the crescent. This church was despoiled of its gold, silver and relics of ages. After the images had been stripped of all that could be valuable, the canvas or wood was torn or broken or burned and trodden under foot. What is the lesson of this prophecy (Rev. 9:20)? A most remarkable feature is the symbol used to describe the destroying horsemen at this time. They had "breast plates of fire, and of jacinth and brimstone \* \* out of their mouth issued fire smoke and brimstone \* \* men were killed by the fire, smoke and brimstone. The explosive—gunpowder—which had just come into use—was the instrumentality by which these Moslems accomplished their conquest at this time, and which placed them within the "key of power." Gibbon describes the "great cannon of Mahomet" which broke down the walls. Heads of lions pouring forth fire, smoke and brimstone, tails like serpents, that writhe and hiss as they strike the mark. The last desolating power that was to tread down the Holy land was pointed out and marked—Apollyon—a destroyer. This desolating power and the period of its political career measured.

**The Measuring Lines.** "The court which is without the temple leave out \* \* \* it is given unto the Gentiles; and the holy City shall they tread under foot forty and two months." "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The great mystery as to why God should allow this desolating power to tread down the holy land for so long a time is made plain (see page 140). This power that controlled the holy land made it impossible for Jews to return and colonize until certain restricting powers were removed. How was it to be accomplished? "The sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the East might be prepared.

**Islam's Days Measured.** Islam's days as a political power, "the little horn" of Dan. 8, are measured by the man, clothed in linen, which was upon the waters of the river. The 1260 years are measured from 610 A. D., the date of Mohammed's first revelation. (a)  $610 + 1260 = 1870$  A. D. (b) His flight  $622 + 1260 = 1882$ . (c) Jerusalem captured  $637 + 1260 = 1897$  A. D. The *drying of the Euphrates power* began in 1870.

Daniel briefly describes the struggle of the Eastern power—  
 (a) Power—Faith—by the sword—character and ancestry (Dan. 11:37, 38). (b) Decline—*Dividing the land for gain* (v. 39). (c) King of South. Note England's position. (d) Russo-Turkish war. The King of the North—seeking the "Key of Power of the East."

**Territorial Lines.** First we must understand the view point of the prophet when the vision was given. "I was by the side of the great river which is Hiddekel" (Dan. 10:4; Gen. 2:14).—Gen. 15:18 gives the boundary lines of the land which was promised to Abraham, i. e., from the Nile river to the Euphrates river. The Hiddekel, i. e., the Tigris, river was the prophet's viewpoint. The prophecy had reference to the powers which should occupy the territory promised to Abraham and his *seed*—Christ until Daniel should stand in his lot—at the *end of the days* (Dan. 12:1, 13). If we can broaden our vision enough to understand that Dan. 11-12:1 covers the whole period, we shall be wise enough to understand the vision, by comparing other scriptures with this, if we observe the dividing lines, the boundary lines and place our measuring lines according to directions. (Compare Dan. 8 with Dan. 11-12). The measuring lines for the end of the *Jewish age* are given in Dan. 9:24, and point out the Roman power. The measuring lines for the end of the Gentile age are given, Dan. 12:5-end, and point out the Mohammedan power. The measure of the whole period of Gentile time is 2520 years. The measure of 1290 years from the end of the law age, 30 A. D., when the sacrifices were to end, brings us to and points out the power of the Ottoman Turk (1320) which was to be the desolator in the last period of the desolation of the Sanctuary, land; that land promised to Abraham. The period, 2300 years, measured the desolations—then the sanctuary land was to be cleansed (of Gentile rule).

**The Sick Man of Europe.** No other power has so bartered, sold and been compelled to "divide the land for gain" in order to maintain a semblance of power among nations. (The prophet:

calls attention to this). No other power has ever been so feared, so distrusted and yet so supported in order to keep the "Key of the East" out of the grasp of the "Bear of the North." This frozen bear would like to thaw out on the Ægean sea and sieze the key of the East, so the affairs of the sick man have had to be adjusted very nicely from time to time in order to keep a balance of power and are about to be adjusted again, but the Eastern question will not be settled till God settles it. It was not until stress of circumstances compelled the Ottoman to sell his possessions that the Jews were allowed to own land in Palestine. The revolt in India brought about British dominion as has been noted. In 1874 England became a share holder in Egyptian territory through Mr. Disraeli's purchase of shares in the Suez canal, the gateway to East India. The Egyptian financiers were so hopelessly involved that they were put under the management of European commissioners in 1876. An Egyptian contingent of 10,000 men, under the command of the son of Ismail Pasha, fought for the Crescent in the Russo-Turkish war of 1877-78. In this war the Ottoman lost half his possessions in Europe, and the sick man's affairs had to be adjusted. It should be recalled that toward the close of this war England interfered in behalf of the Turk and by the presence of her iron-clads in the Bosphorus, prevented the Russians from occupying Constantinople.

The Berlin Congress (1878) changed the size and organization of the Ottoman empire. In the Berlin treaty was involved the *emancipation of the Jews*. A large territory of the Balkans was reorganized and given the right of having a Christian government. In this treaty the Porte agreed to make at once much needed reforms. The present Balkan war shows how well he keeps promises.

*The conditional convention.* England here undertook to defend the Porte's dominions in Asia and received in return the right to occupy and administer Cyprus.

Arrangements for the Greek frontier were made in 1881, the Turks agreeing to destroy the fortifications of Prevesa and make the gulf of Arta neutral. We can see how rapidly the sick man is declining—the Euphrates power drying up. We can now locate the powers which represent the King of the North and South in the great struggle for supremacy in the East. We can see how troubled Islam has been and how he has in the death struggle, gone forth with great fury to *destroy* many.

The Eastern Problem is made plain in Scripture. We see how rapidly everything is moving toward the final adjustment of the affairs of the nations. We are living in the day of his preparation (Nahum 2:3-5). *Nineveh* and *Babylon* are types of the overthrow of Nations at the last day. Sodom and Gomorrhah are "ensamples unto those that after should live ungodly" (2 Pet. 2:6). The measure of Judah's punishment is so nearly full that we see them now gathering in the holy land for God has made it possible for them to do so. An unprecedented change has been taking place in the land of Israel. God has sent the "latter rain" as he said he would, and the land will soon blossom as the rose. Israel and Judea are to be made "one nation in the land upon the mountains of Israel" (Ezek. 35-37:22).

**Jewish Colonization in Palestine.** The following is taken from *The Restitution* of Oct. 29, 1912:

Constantinople, Oct. 13.—A correspondent for Haifa sends to the *Osmanischer Lloyd* an interesting review of the results of Jewish colonization in Palestine. Jewish colonists and other recent Jewish immigrants now form half of the entire Jewish population of Palestine and are rapidly increasing. They are especially strong at Haifa, Jaffa and Jerusalem.

The colonists now own forty villages and about 100,000 acres of land. Of this land 75 per cent. is under cultivation; 21,000 acres in Judea, with 15 colonies; 15,000 acres in Samaria, with 8 colonies; 40,000 acres in Galilee, with 16 colonies, and 500 acres in the trans-Jordan country, with one colony.

The most important of these settlements, which were founded between 1878 and 1902, are Pethach-Tikweh (1500 colonists), Rishon le Zion (1000 colonists) in Judea, Zikhron-Jacob (1000 colonists) in Samaria, and Rosh-Pinah (800 colonists) in Galilee.

The early progress of these settlements was slow, and at the end of the nineteenth century they were not self-supporting, but relied to a great extent on the generosity of Baron Edmond de Rothschild. In 1899 the Jewish Colonization Association of Paris took over the management of the colonies and the bulk of them are now economically independent. Vineyard, grape, oranges, olives, and wheat form the chief industries.

The following Zionist organizations are now at work in Palestine:

(1) The Jewish Colonial Bank of London, with its off-shoot, the Anglo-Palestine Company, which has branches in Beirut, Haifa,

Hebron, Jaffa, Jerusalem and Safed. This institution is principally engaged in making loans at very low rates of interest to agriculturists and traders. (2) The managing board of the Jewish National Fund which has planted extensive olive orchards and purchases land which is not sold but divided into allotments and leased to settlers or otherwise exploited for the benefit of the fund. (3) The Palestine Land Development Company, which has acquired large properties on the shore of the sea of Galilee. (4) The Erez Israel Colonization Company of Cologne. (5) The Berlin Jewish Women's Cultural Association, and (6) the Wolffsohn Foundation of Cologne which is employed in building workmen's houses.

**The Prophetic Drama of The East.** (a) The Euphratean power drying up prepares the way for the restoration of Israel. (b) The persecutions in Russia and Roumania drives them back to Palestine. (c) The great riches of the Jews gives them prominence in the political and commercial affairs of the East. (d) The Northern power seeking the "Key of the East," The Southern power opposing him has turned him back. (e) The Jews come with great riches and settle in Palestine. (f) Gog and his army will come into the land of Palestine to take a prize, young lions and merchants of Tarshish will oppose him. (g) "The fire of my wrath." "They shall know I am the Lord." (h) The great battle Armageddon. (i) Cleansing the land (Ezek. 39:9-17). (j) My glory, "I am the Lord." *I will dwell with them.* "King of the Jews." God's promises to Israel will not be broken. "He that scattereth Israel will gather him, and keep him as a shepherd doth his flock."

"For I would not, brethern, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Isarel until the fulness of the Gentiles become in. And so all Isarel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sake."—*Paul.* "Now learn a parable of the fig tree." "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*Jesus.* The grace of our Lord Jesus Christ be with you all.



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## ERRATA

- On page 9, line 18, read enlightenment for enlightment.
- On page 19, line 9, read he for be.
- On page 25, line 1, read Mark for Mary.
- On page 111, line 6, read apostate for apostle.
- On page 115, line 35, read vital for valid.
- On page 116, line 26, read raised for raise.
- On page 121, line 20, read Abba for Alba.
- On page 123, line 4, read adulteress for adultress.
- On page 140, line 3, read rules for rulers.
- On page 154, line 31, read deity.
- On page 156, line 9, read Zerubbabel for Jerubbabel.
- On page 164, line 7, and 174, line 4, read deified for defied.
- On page 170, line 25, read unto for into.
- On page 174, line 27, read surname for surmane.
- On page 193, line 6, read of for if.
- On page 193, line 17, read repent for repeat.

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