

**A DECLARATION  
OF  
THE FIRST PRINCIPLES**

**Of the Oracles of the Deity,**

SET FORTH

IN A SERIES OF PROPOSITIONS, ATTESTED AND ILLUSTRATED BY A RIGHT DIVISION  
OF THE WORD OF TRUTH, IN A CLASSIFICATION AND FULL QUOTATION OF APPROPRIATE  
PROOF TEXTS, ARRANGED FOR THE PURPOSE OF DEMONSTRATING THAT

**THE FAITH OF CHRISTENDOM**

IS MADE UP OF

THE FABLES PREDICTED BY PAUL,—(2 TIMOTHY iv, 4);

AND ENTIRELY SUBVERSIVE OF THE FAITH ONCE FOR ALL DELIVERED TO  
THE SAINTS;

THE WHOLE BEING ELUCIDATED BY COPIOUS FOOT-NOTES, ORIGINAL AND SELECTED.

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PRICE ONE PENNY.

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## PREFACE.

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THE compiler of the attested "DECLARATION" of BIBLE TRUTH herein presented, offers the following Scriptural considerations in support of its claim for serious attention: Paul preached a certain gospel which he styles "The power of God unto salvation to every one that believes it." (Rom. i, 16.) With reference to this, he says "If any man preach *any other gospel* unto you than that ye have received, let him be accursed."—(Gal. i, 8.) This shows the importance of understanding and believing *the very gospel* apostolically proclaimed in the first century. Is this modern gospel the very gospel? The following testimonies will show that it is not, and that consequently it is powerless to save anyone. The gospel Paul and his coadjutors preached was made up of "the things concerning the kingdom of God and the name of Jesus Christ."—(Acts viii, 12; xxvii, 31.) What these "things" are, will be manifest to the attentive reader of the following pages, wherein the Bible is made to speak for itself, as against currently received tradition. We invite good heed to what is contained therein. Let every man apply the Bible rule, "To the law and the testimony; if they speak not according to this word, IT IS BECAUSE THERE IS NO LIGHT IN THEM.—(Isaiah viii, 20.) The compiler is both willing and anxious to come under this rule; but demands that it be applied with equal impartiality to all religious teachers whatever, whether authorised or not. In fact, he recommends the Berean example for the imitation of his readers: "These were more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, TO SEE WHETHER THESE THINGS WERE SO."—(Acts xvii, 11).

A word of explanation to the general reader on behalf of both printer and publisher. The price at which this pamphlet is offered, is a merely nominal one. The merest tyro in printing will be aware that it is impossible to issue such a work for three times the price charged, so as to leave a publisher's margin. The compiler's object is to bring the truth within reach of the poor. For this reason he issues the *Declaration* at a price which the very poorest can afford to pay, and in a sufficiently large edition—6,000 copies being printed—to meet probable wants for a long time to come. His reward will be the awakening of some honest minds to the startling situation of the religious world in the present day, when, with much profession of allegiance to the Bible, there is an almost total ignorance of its plainest doctrines and commandments.

March 29th, 1867.

A DECLARATION  
OF THE  
First Principles of the Oracles of the Deity.

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I.—The gospel preached by Jesus when on earth had reference  
TO THE KINGDOM OF GOD.\*

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

And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of THE KINGDOM.—*Matt.* iv, 17, 23.

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

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

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

ADDITIONAL TESTIMONIES, *Matt.* ix, 35; vi, 33; xiii, 19.—*Luke* ix, 2, 11; xiii, 28.

II.—The gospel preached by the Apostles had reference to the  
same thing—that is, THE KINGDOM OF GOD.

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* viii, 12, 25.

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\* In several instances, the form of this proclamation is in the words "The kingdom of God is at hand," or, to be critically correct, "has approached." This cannot mean, as will afterwards appear, that the time had come to establish the kingdom; for it is *not yet* established. It can only mean that it came nigh in the first appearing of Christ. The proclamation that it had approached was confined to his personal ministration in the days of his flesh. We never find that the apostles made use of this form of proclamation after his ascension. In what sense had the kingdom come nigh or approached when Christ appeared? In two senses. He brought near the kingdom for offer as an inheritance. The kingdom had never before been preached. "The law and the prophets were until John; since that time, the kingdom of God is preached."—(*Luke* xvi, 16.) Secondly, Jesus himself was the kingdom in the germ—See *Mark* xi, 10. "Blessed be the kingdom of our father David, which cometh in the name of the Lord." He was the little stone destined to become a great mountain to fill the earth. The original word *basileia*, translated kingdom, has this comprehensive significance in its secondary sense. Parkhurst gives this as royal power, majesty, kingly dignity. Jesus, the manifestation of God's power, which was afterwards to bloom into a universal political administration, was among the people, had approached, and brought the offer of the kingdom with him. Parkhurst further says "The kingdom of heaven, or the heavens, is a phrase peculiar to Matthew, for which the other evangelists use the kingdom of God. Compare *Matt.* iv, 17, with *Mark* i, 14; *Matt.* xix, 14 with *Mark* x, 14; *Matt.* xi, 11 with *Luke* vii, 28; *Matt.* xiii, 11 with *Mark* iv, 11, and with *Luke* 18, 11. Both these expressions refer to the prophecies of Daniel, chap. ii, 44; vii, 18, 14."—*Greek Lexicon.*

And he (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading THE THINGS CONCERNING THE KINGDOM OF GOD.—*Acts* xix, 8, 10, 20.

Paul dwelt in his own hired house, \* \* preaching THE KINGDOM OF GOD, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.—*Acts* xxviii, 30, 31, 32; xxvi, 6, 7.

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

III.—WHAT IS THIS KINGDOM? The answer derived from the following testimonies is, that it is a DIVINE POLITICAL DOMINION to be established on earth, with the object of upsetting and superseding all existing governments, and bringing the world into subjection to God.\*

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

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

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

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

For he must reign, till he hath put ALL ENEMIES under his feet.—*Cor.* xv, 25.

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

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

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

And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

\*The following passage is supposed to discountenance this doctrine: "Neither shall they say to here, or to there: for behold the kingdom of God is within you." The fact is, however, that this is a mistranslation. Professor Whitting, a learned Greek scholar, renders it "the king is among you." Even the margin substitutes "among" for within, which puts a very different complexion upon it. Dr. Adam Clark says on this passage: "Perhaps these Pharisees thought that the Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Jesus was by Jehoiada the high priest." (See account, 2 Chron., xxiii, 1—11.) Also, some think the kingdom of God is the church. This idea is gathered from Col. i, 13—"who hath delivered us from the power of darkness, and hath translated, changed, (metastosen) us into (eis) for) the kingdom of his dear Son." The Greek participle *eis* rendered "into," also means "for." For instance it is so rendered in the common version, Luke ix, 62: "No man, having put his hand to the plough, and looking back is fit for (eis) the kingdom of God." The passage under consideration, therefore, literally stands thus: "Who hath delivered us from the power of darkness, and changed us for the kingdom of his dear Son." That kingdom is not yet manifest; and flesh and blood cannot inherit it. See 1 Cor., xv, 50; 2 Peter i, 11; 2 Thoms., i, 5; Acts xiv, 22

\* \* \* Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS and LORD OF LORDS.—*Rev.* xix, 11, 13, 15, 16.

IV.—This purpose of Jehovah to establish a universal kingdom on earth, with Christ as its head, has a connection with God's past dealings with the nation of the Jews. This connection must be understood before the bearing of God's purpose in the future can be clearly understood. To assist in the attainment of this understanding, we affirm the following facts:—

A.—The kingdom of God has already once existed, being the kingdom of Israel, divinely constituted under the hand of Moses, existent 2,000 years ago in the land of Palestine.

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

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

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

B.—It was divinely overturned and scattered to the winds on account of iniquity.

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

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

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, UNTIL the times of the Gentiles be fulfilled.—*Luke* xxi, 24.—*Matt.* xxiii, 36—39.

Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them (the nations); they were not called by thy name.—*Isaiah* lxiii, 17—19.

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?—*Daniel* viii, 13, 14.

\*This prediction was uttered in the reign of Zedekiah, the last Israelitish king in the line of David, B.C. 593; ever since that time, the kingdom has been overturned. It was overthrown by Nebuchadnezzar in the days of Zedekiah, and was afterwards successively trampled down by Greece and Rome. Since the destruction of Jerusalem by Titus, the kingdom of David (i.e. the kingdom of God) has had no existence. At the present time the land is "trodden under foot" by the Ottoman power, but there are signs of a change. Doubtless we near the time when he shall come whose right it is. *Throne!*

### C.—It is to be re-established.

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

And they shall BUILD the old wastes, they shall RAISE UP the former desolations, and they shall REPAIR the waste cities, the desolations of MANY GENERATIONS.—*Isaiah lxi, 4, xxxiii, 20, 21.*

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

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

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

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

Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall YET comfort Zion, and shall YET choose Jerusalem.—*Zec. i, 16, 17.*

Thou shalt arise, and have mercy upon Zion: FOR THE TIME to favour her, yea, THE SET TIME is come.—*Psalms cii, 13.*

### V.—The Kingdom of God to be established on earth will be the ancient Kingdom of Israel restored.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zerephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; AND THE KINGDOM SHALL BE THE LORD'S.—*Obadiah, 17, 20, 21.*

In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD SHALL REIGN over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even THE FIRST DOMINION; THE KINGDOM shall come to the daughter of Jerusalem.—*Micah. iv, 6-8.*

### VI.—The establishment of the Kingdom of God by the restoration of the Kingdom of Israel, will involve the gathering of the Jews from their present dispersion among the nations of the earth.

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

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

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

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

Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.—*Jer. xxxi, 27, 28.*

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

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

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

For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.—*Isaiah liv, 7, 8.*

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in MOUNT ZION from henceforth, even for ever.—*Micah. iv, 7.*

And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob.—*Rom. xi. 1, 2, 12, 25, 26.*

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.—*Zech. viii, 23.*

And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.—*Mal. iii, 12.*

### VII.—That the city of Jerusalem, lying between the Mediterranean and the Dead Seas, in the tract of country now known as Syria, will then become the Queen-city of the world, the residence of the Lord Jesus, the head-quarters and metropolis of the Kingdom of God, whose dominion will stretch to the utmost bounds of the globe.

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

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

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

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

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

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.—*Zech. xiv, 16*

Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof when I shall bring again their captivity; The Lord bless thee, O HABITATION OF JUSTICE, and MOUNTAIN OF HOLINESS.—*Jer. xxxi, 23.*

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

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

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.—*Psalms xlviii, 2.*

But I swear unto you, swear not at all \* \* \* neither by JERUSALEM, for it is the city of the great King.—*Mat. v, 34, 35.*

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

\* It is evident that this phrase, "new heavens and new earth," is metaphorically employed to designate the polity or order of things to be established in the kingdom of God when Christ and the saints will compose the "new heavens" thereof. This passage is alluded to by Peter: "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The old heavens and earth of the Jewish constitution of things were dissolved according to the prediction of Isaiah (xxiv, 20). Peter, alluding to this dissolution which had not become an accomplished fact in his day, said "the heavens and the earth which are now by the same word, are kept in store, reserved with fire against the day of judgment and perdition of ungodly men."—(*2 Peter iii, 7.*) They were not long reserved after those words of Peter were written, for a few years afterwards, the Romans entered the country and destroyed the Jewish commonwealth to its very foundation. It is a mistake in most cases to understand heavens and earth literally, for "the earth endureth for ever."—(*Ecc. i, 4.*) The perpetual stability of the ordinances of heaven and earth physical is divinely guaranteed.—(*see Psalm lxxii, 17; Jer. ii, 8.*)—Heavens and earth in the political sense are destined to pass away.—(*see Isaiah xlii, 18; xlv, 19, 20; xxxiv, 4.*) It is necessary to recognise these principles; otherwise the application of the literal principle of interpretation will in many cases mar the results of scriptural study. The writings of the prophets are in many cases highly metaphorical, and it is necessary to carefully discriminate between the literal and the figurative, which may be easily done with a little care.

In "A Summary View and Explanation of the Writings of the Prophets," by the Rev. Dr. John Smith, of Gambleton, quoted by Dr. Adam Clarke, in his introduction to Isaiah, there occur the following remarks:—

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

"By images borrowed from the world natural, the prophets frequently understand something analogous in the world politic. Thus, the sun, moon, stars, and heavenly bodies denote kings, queens, rulers, and persons in great power; their increase of splendour denotes increase of prosperity; their darkening, setting or falling, denotes a reverse of fortunes; or the entire ceasing of that power or kingdom to which they refer. Great earthquakes and the shaking of heaven and earth, denotes the commotion and overthrow of kingdoms; and the beginning or end of the world, their rise or ruin."

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

VIII.—That Jesus of Nazareth, the Christ (or anointed) of God, will be supreme ruler in this glorious dispensation of things, is evident from the testimonies already quoted. It is important, however, to put this proposition in a more specific form. This we do by calling attention to

THE COVENANT MADE WITH DAVID,  
by which God promised him A SON, under whom his Kingdom should gloriously exist for ever.

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

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

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

IX.—The Son thus promised to David is Jesus Christ, who shall sit on David's throne when it is restored on the earth, and shall magnify the Kingdom of David above all.

David being a prophet knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his THRONE.—*Acts ii, 30.*

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the THRONE OF HIS FATHER DAVID. And he shall reign over the house of Jacob for ever; and of HIS KINGDOM there shall be no end.—*Luke i, 30-33.*

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

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

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

In those days, and at that time, will I cause the BRANCH OF RIGHTEOUSNESS to grow up unto David; and he shall execute judgment and righteousness in the land.—*Jer. xxxiii, 15.*

Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.—*Zech. vi, 12, 13.*

\* Dr. Adam Clarke gives as the correct rendering of this passage, "Even in his (Messiah's) suffering for iniquity, I will chasten him, &c."

† The Jewish mode of assent.

X.—The reward in store for those who are Christ's is A PARTICIPATION IN "THE HONOUR, GLORY, AND POWER" OF THE KINGDOM in the sense of being associates and coadjutors of Christ (as kings and priests) in the work of ruling the world in righteousness.

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

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

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

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

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

To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: THIS HONOUR HAVE ALL HIS SAINTS. Praise ye the Lord.—*Psalms cxix, 7-9.*

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

Fear not, little flock, for it is your Father's good pleasure to give you THE KINGDOM \* \* \* and be yourselves like unto men that wait for their lord, when he will RETURN † (*anatusai*) from the wedding.—*Luke xii, 32, 36.*

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and HIS KINGDOM.—*2 Tim. iv, 1.*

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

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

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

\* "For ever, even for ever and ever," fails to give the meaning conveyed by the original words. Dr. Thomas says, "The Hebrew and the Chaldee nouns are derived from the verb *alahm*, to hide, to conceal, hence an *alahm*, in relation to time, is a period hidden or concealed." The literal rendering in *Daniel* is "an *alahm*, even an *alahm* of *alahms*," or hidden period or age of hidden periods, referring to that period of 1000 years as revealed in the Apocalypse, and which corresponds to the Greek *tos aionas ton aionon* "for the age of ages"—*Rev. xxi, 6.* He further remarks that the Mosiac dispensation (a period of 1695 years) was an "Olahm of *alahms*, one long period containing many lesser ones"—*EUREKA; an Exposition of the Apocalypse. Vol. I, 125-131.*

† With reference to this word, we may take occasion to observe that a mistranslation of it in the only other place where it occurs (viz: *Phil. i, 23*) has created considerable confusion. There it is rendered "to depart," by which Paul is made to associate his salvation with his death, in opposition to all his other statements which point to the advent as its great occasions. The Greek phrase in this case is *eis to anatusai*, of which the true English equivalent is "for the returning," that is of Christ. This is in harmony with the general tenor of Paul's statements. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."—*2 Thess. iii, 5.* "To wait for his Son from heaven."—*1 Thess. i, 10.* "Waiting for the adoption, to wit, the redemption of our body."—*Rom. viii, 23.* And, "So shall we ever be with the Lord."—*1 Thess. iv, 17.*

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new IN THE KINGDOM OF GOD.—*Mark xiv, 25.*

And he said unto Jesus, Lord, remember me WHEN THOU COMEST INTO THY KINGDOM. And Jesus said unto him, Verily I say unto thee, In that day\* shalt thou be with me in Paradise. †—*Luke xxiii, 42, 43.*

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

THY KINGDOM COME. Thy will be done on earth as it is in heaven.—*Matt. vi, 10.* Blessed are the meek: for they shall inherit the earth.—*Matt. v, 5; Psalm xxxvii, 11.*

Behold, a king shall reign in righteousness, and princes shall rule in judgment.—*Isaiah xxxii, 1.*

XI.—The state of blessedness developed among the nations of the earth when they are thus ruled by Jesus and his brethren, has been the subject of promise from the earliest dealings of Jehovah with mankind, and will be but the realization of the purpose formed and enunciated from the beginning. To enable the reader to perceive this, we call attention to

### THE COVENANT MADE WITH ABRAHAM,

and its bearing upon the future development of the divine purpose. The promises to Abraham covenanted, 1st—The ultimate blessing of all nations through him and his seed.

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.—*Gal. iii, 8.*

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

2nd—The everlasting, personal possession of the territory lying between the Euphrates and the Nile, known in modern terms as Syria and the Holy Land, and Biblically, as Palestine and Canaan.

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

\* This rendering is adopted by the American Bible Union in their recent translation of the New Testament. It is required by the context and is agreeable to the original, which, though primarily expressive of "to-day" is in such cases as this susceptible of application to a specific future. † The word "Paradise" is of Persian origin and not Greek, and signifies a garden. The Septuagint renders, *Gen. ii, 8*, thus, "God planted a paradise in Eden," see *Ezek. xxxvi, 35; Isa. ii, 8; Rev. ii, 7.* It is evident that our Lord referred to the kingdom which will be paradise. He did not ascend to heaven till the third day after his resurrection, and consequently would not refer to what is popularly supposed to have been his meaning.

### XII.—The promises made were renewed to Isaac and Jacob.

And the Lord appeared unto him (Isaac) and said, Sojourn in this land, and I will be with thee, and will bless thee; *for unto thee and unto thy seed I WILL GIVE ALL THESE COUNTRIES, and I will perform the oath which I swear unto Abraham thy father.*—*Gen. xxvi. 2, 3, 4.*

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

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

### XIII.—These promises were not fulfilled in the experience of Abraham, Isaac, and Jacob, nor at any time since.

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

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

These all died in faith, *not having received the promise, but having SEEN THEM AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*—*Heb. xi. 13-35, 39, 40.*

Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as one, And to thy seed, which is Christ. \* \* \* And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—*Gal. iii. 16, 29.*

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

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

### XIV.—These promises will be fulfilled in the establishment of THE KINGDOM OF DAVID UNDER CHRIST, as the supreme power of the world (that is, in the setting up of the kingdom of God on earth.)

First, as to THE BLESSING OF ALL NATIONS.

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

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

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

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

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; *to it shall the Gentiles seek, and his rest shall be glorious.*—*Isaiah xi. 10, 9.*

Behold a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be as an hiding place from the wind and a covert from the tempest; *as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall speak plainly.*—*Isaiah xxxii. 1-6; Jer. iii. 17.*

The battle bow shall be cut off, and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.—*Zech. ix. 10.*

The Lord is exalted; \* \* \* and wisdom and knowledge shall be the stability of thy times, and strength of salvation.—*Isaiah xxxiii. 6, 8.*

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

### Second, as to the INHERITANCE OF THE LAND OF PROMISE.

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; AND I WILL REMEMBER THE LAND.—*Lev. xxvi. 42.*

Then will the Lord be jealous for His land, and pity his people.—*Joel ii. 18.*

Fear not, O land; be glad and rejoice: for the Lord will do great things.—*Joel ii. 21.*

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

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say *This land that was desolate is become LIKE THE GARDEN OF EDEN, and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I THE LORD HAVE SPOKEN IT AND I WILL DO IT.*—*Eze. xxxvi. 34-36.*

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

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

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.—*Isaiah lx. 15.*

Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, IN THE KINGDOM OF GOD.—*Luke xiii. 28.*

And I say unto you, that many shall come from the east and west, and shall sit down WITH ABRAHAM, AND ISAAC, AND JACOB, in the kingdom of Heaven.—*Matt. viii. 11.*

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

### XV.—That for the purpose of bringing about the accomplishment of all these things, Jesus Christ will return from Heaven, AND VISIBLY APPEAR AND TAKE UP HIS RESIDENCE ON EARTH A SECOND TIME; the second coming of Christ is therefore the true hope of the believer.

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



This same Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.—*Acts* i, 9-11.

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

When the Lord shall build up Zion, HE SHALL APPEAR IN HIS GLORY. \* \* \* To declare the name of the Lord in Zion, and his praise in Jerusalem.—*Psalms* cii, 16, 21.

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

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.—*Isaiah* xxv, 9.

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

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

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

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

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

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

XVI.—That the kingdom of God,\* revealed in all the foregoing testimonies, is the inheritance to which men are called by the Gospel, and the thing presented as the object of hope. (This proposition destroys the popular Gospel which calls attention to "heaven" in the sense of the orthodox phrase—"Kingdoms beyond the skies.")

God hath called you UNTO HIS KINGDOM and glory.—*1 Thess.* i, 12.

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

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?—*James* ii, 5.

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.* xxv, 34.

For so an entrance shall be ministered unto you abundantly into THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST.—*2 Peter* i, 11.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in THE KINGDOM OF GOD.—*Luke* xiii, 29.

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

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into THE KINGDOM OF GOD.—*Jno.* iii, 5.

Now this I say, brethren, that flesh and blood cannot inherit THE KINGDOM OF GOD; neither doth corruption inherit corruption.—*1 Cor.* xv, 50.

Know ye not that the unrighteous shall not inherit THE KINGDOM OF GOD?—*1 Cor.* vi, 9.

XVII.—That THE KINGDOM OF GOD will last A THOUSAND YEARS, during which Christ and his saints will rule the mortal nations of the earth; sin and death continuing among mankind in a milder degree than now. At the end of that period, an entire change will take place in the constitution of things; Christ will surrender his position of supremacy, and become subject to Deity, as the head of a complete family, and God will then manifest Himself as the FATHER, STRENGTH, GOVERNOR, AND FRIEND OF ALL. As a preparation for this, sin and death will be abolished. This will be accomplished on the following principle: an extensive revolt of nations will take place at the close of the Millennium, and succeed to the last point, when it will be suppressed by a summary outburst of judgment; then will occur a resurrection and judgment of those who shall have died during the thousand years, and a judging of those who are alive at the end of that period; \* resulting in the immortalization of the approved, and the consignment of the rejected to destruction. None will then remain but a generation of righteous, redeemed, immortal persons, who shall inhabit the earth for ever. Christ's work will then be finished, and the Father will reveal himself without mediation.

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

\* This, of course, does not include the saints, who reign with Christ in the kingdom; these are judged at the commencement of the period in question, and are Christ's immortal associates ever after.

+ It must be noticed that the Apocalypse, from which this is a quotation, is a setting forth of prophetic truth in the form of symbol. The most casual reading will show this. Candlesticks are put for churches, stars for angels, hidden manna for eternal life, four beasts full of eyes for the totality of the redeemed, a slain lamb with seven horns and seven eyes, for Jesus in glorification after suffering, a beast with seven heads and ten horns for a polity of nations, a woman for an imperial city, an ocean for peoples and tongues, &c. The dragon of the passage quoted above is symbolical of the political and ecclesiastical power of Europe gathered up under one head to oppose Christ at his coming. The descending angel is the symbol of the power that will be revealed from heaven in Jesus and the saints and the chaining of the dragon, the discomfiture and overthrow of the powers brought against them, resulting in the universal triumph of Christ, and the riddance of the world of human pests for a thousand years.

Blessed and holy is he that hath part in the first resurrection; \* on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him A THOUSAND YEARS, but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth and encompassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them: and they were judged every man according to their works, and death and hell (the grave) were cast into the lake of fire. This is the second death.† And whosoever was not found written in the book of life was cast into THE LAKE OF FIRE.—*Rev. xx, 7-9, 12-15.*

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

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

Then cometh the end, when he shall have delivered up the KINGDOM OF GOD even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is DEATH. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, THAT GOD MAY BE ALL IN ALL.—*Cor. xv, 24-29.*

The foregoing attested items of fact and doctrine are comprehended in "THE THINGS CONCERNING THE KINGDOM OF GOD." We shall now set forth the principles involved in "THE THINGS CONCERNING THE NAME OF JESUS CHRIST."

XVIII.—That there is but ONE GOD, out of whom all things (even the Son and the Spirit) have been creatively elaborated; that

\* Parkhurst renders the Greek word *protos*, here translated "first," in sense "OF TIME—first, before," "OF DIGNITY OF PERSONS—first, chief, principal. The following are illustrations: Christ Jesus came into the world to save sinners, of whom I am CHIEF (*protos*).—*1 Tim. i, 15.* "The chief (*protos*) men of the city."—*Acts xiii, 50.* "And whosoever will be chief (*protos*) among you let him be your servant."—*Matt. xx, 27.* "Bring forth the best (*proteos*) robe and put it on him."—*Luke xv, 22; also Acts xvii, 4; xxv, 2; xxviii, 7, 17.* In this sense, the resurrection of the just is the first. The just have part in the first (*prote*, chief, first in importance) resurrection; "that better resurrection" (*Heb. xi, 35*) which Paul desired to attain unto.—*Phil. iii, 11.* The dead who rise to be judged consist of two classes. The resurrection of the one is unto life, and the resurrection of the other unto condemnation.—*John v, 29.* For this reason they are spoken of as two resurrections (two in one,) of which the resurrection of the accepted is the first—not first in time, for the resurrection and judgment of the faithful and unfaithful is simultaneous, as we shall hereafter see. All in Christ are subject (whether willing or not) to resurrection at the coming of their Lord, but only those counted worthy will share in that part of it which alone is desirable, viz., the (*prote*, chief, principal) resurrection unto (or result in) life and not unto damnation.—*John v, 29.* The rejected will have no part, lot, or inheritance in the resurrection at all. They will be driven from the presence of the king into outer darkness and death.

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

He who is thus the FATHER OF ALL dwells somewhere in the vast expanse around us, in UNAPPROACHABLE LIGHT, styled in the Scriptures "heaven, his dwelling place." (This proposition strikes at the root of the popular doctrine of the Trinity,\* and destroys the theory which locates the Deity nowhere, but represents him as a universal diffusion or principle.)

For there is ONE GOD, and one mediator between God and men, the man Christ Jesus.—*1 Tim. ii, 5.*

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

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

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

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

And this is life eternal, that they might know thee, THE ONLY TRUE GOD, and Jesus Christ, whom thou hast sent.—*Jno. xviii, 3; Mar. xii, 29.*

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

Hear thou in HEAVEN THY DWELLING PLACE.—*1 Kings viii, 30, 34, 39.*

Our Father who art IN HEAVEN.—*Matt. vi, 9.*

Unto thee lift I up mine eyes, O THOU THAT DWELLEST IN THE HEAVENS.—*Psaln cxliii, 1.*

XIX.—That the Spirit is not a personal God distinct from the Father, but the instrumental power of the Father, radiant from his person and presence, filling universal space as the medium of his omniscient perceptions and omnipotent behests, whether in creation or inspiration; the distinction between the Father and the Spirit being (not that they are two persons, but) that the former is Spirit in focus so intense as to be substance and light inconceivable, and the latter, Spirit in diffusion continually outflowing from the Divine Centre, and therefore with the Father forming a unity in the stupendous scheme of creation, which is in revolution around the Supreme Source of All Power.

\* The only passage in the Bible that affirms the doctrine of the Trinity is the following. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, and there are three that bear witness on earth."—*Jno. v, 7.* With reference to this verse, we quote the following commentary from the "Improved version" of the New Testament, brought forward in the Diaglott, published by B. Wilson, of Geneva. "This text is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapensis a Latin writer of no credit, in the latter end of the fifth century, but by whom forged is of no great moment, as its design must be obvious to all." We may also state that the verse is omitted by Griesbach in his translation.

And the Spirit of God \* moved upon the face of the waters.—*Gen. i, 2.*

Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. There is not a word on my tongue, but lo, Lord, thou knowest it altogether. Thou hast beset me before and behind, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. WHITHER SHALL I GO FROM THY SPIRIT, OR WHITHER SHALL I FLEE FROM THY PRESENCE? If I ascend up into heaven, thou art there: if I make my bed in hell (*sheol*, the grave,) behold thou art there. \* \* \* The darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike unto thee.—*Psaln cxxxix, 2-12.*

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

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

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

And the Spirit of the Lord came mightily upon him, and he rent him (the lion) as he would have rent a kid.—*Judges xiv, 6.*

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the SPIRIT, and lay thine hand upon him.—*Numb. xxvii, 18.*

Yet many years didst thou forbear them, and testifiedst against them BY THY SPIRIT IN THY PROPHETS.—*Nehem. ix, 30.*

\* "Spirit"—(*ruach* and *neshamah* in Hebrew, and *pneuma* in Greek.)—is one of those plastic words which depend for their significance upon the context, and which therefore lead to great mistakes when kept in the groove of a precise definition. Cruden gives no fewer than nineteen meanings to the word, and Parkhurst twenty. This may appear a little confounding at first sight, but in reality it is the inevitable state of the case with regard to a word of such primitive origin and fundamentality. All its meanings are cognate. It is like other flexible words. Its meanings are conventionally diverse, but in spirit, identical; all recognizing a common derivation. All the three original words translated "Spirit" have the same radical significance. *Ruach* is from the verb *ruach*, to breathe or blow; *neshamah*, from *nasham*, to breathe; *pneuma*, from *pneo* to breathe or blow. Every use of the word "Spirit" must therefore be traceable in some way to this primitive idea of breathing or blowing. And we find this is so. It is used for breath in such passages as "All flesh wherein is the breath (*ruach*) of life."—*Gen. vi, 17*; "In whose hand is every living thing and the breath (*ruach*) of all mankind."—*Job. xii, 10*; "Thou takest away their breath" (*ruacham*)—*Psaln civ, 29*. *Neshamah* and *pneuma* are also translated breath in the following:—*Gen. ii, 7*; *Kings i, 17*; *Job xxxiii, 4*; *James ii, 26*; *Rev. xiii, 15*. (In the last two cases, "breath" will be found in the margin.) All three words are translated wind or blast in the following:—*Ex. xv, 10*; *Job. i, 19*; *2 Sam. xxii, 10*; *Job. iv, 9*; *John iv, 8*. *Pneuma* is translated "life" in *Rev. xiii, 15*. But of course, the most common translation of the word is "Spirit." In considering the meaning of this form of the word, it is well to observe that "Spirit" itself comes from a Latin verb of precisely the same derivation as *ruach*, *nasham*, or *pneo*, viz. *spiro* to breathe; "Spirit" is therefore etymologically the correct equivalent of *neshamah* and *pneuma*. But theology has spoiled the etymology of the word by fixing upon it a meaning not etymologically derived. This has created all the difficulty. The only certain way to determine the significance of "Spirit" is to collate its applications. When we read that the Israelites "hearkened not to Moses for anguish of Spirit,"—*Ex. vi, 9*, we naturally understand the word differently from what we do in *1 Sam. xxx, 12*. "And when he had eaten, his 'Spirit' came again to him." In the one case it refers to a state of mind, and in another to the life energy of the body. In the one case it is an excellent "Spi. it"—*Dan. v, 12*. This refers to intelligence and disposition; but when we read "No man hath power over the Spirit to retain the Spirit." \* \* \* "In the day of death"—*Eccles. viii, 8*, we naturally understand it as in *Eccles. xii, 7*. "Then shall the dust return to the earth as it was; but the Spirit (that is, the life) return to God who gave it"; in both of which the word has a very different meaning from what it has in *Josh. v, 1*: "And it came to pass when all the kings of the Amorites \* \* \* heard that the Lord had dried up the waters of the Jordan from before the children of Israel, their heart melted, neither was there any Spirit (i.e. courage of heart) in them any more."—*Ambassador of the Coming Age*, Vol. II, p. 303.

For the prophecy came not in old time by the will of man: but holy men of God spake AS THEY WERE MOVED BY THE HOLY GHOST.\*—*2 Peter i, 21.*

A. (19.)—The Spirit of God in official manifestation is, in the New Testament, styled "Holy Spirit." It is the same spirit mentioned in the testimonies quoted from the Old Testament, but is styled Holy Spirit by way of distinction from spirit in its free, spontaneous, universal form in nature. It is the same spirit gathered up, as it were, under the focalization of the divine will, for the bestowal of divine gifts and the accomplishment of divine results.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also shall the holy thing that shall be born of thee be called the Son of God.—*Luke i, 35.*

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

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

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

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

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

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

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

The foregoing testimonies make plain the New Testament meaning of being baptized with the Holy Spirit, which is a very different meaning from that attached to it by professors of orthodoxy. It means an immersion or enswathment in spirit power, conferring a miraculous gift. No baptism of the Holy Spirit now takes place. All that can now be done is to preach the Word, and this having

\* "Ghost" ought in every case, to be substituted by the word "spirit." "Ghost" is no translation of the original word. It is a mere paraphrase, and mystifies the idea expressed. It may not do so to critical minds, but it certainly has that effect with the common run of English readers who recognize in "ghost" the third person in the Trinity, when no such idea lurks in the original word. *Pneuma*, the original word, is spirit, breath, or wind, and when affirmed of God, relates to that universal effluence of Deity which is the basis of all organic life, and the vehicle of that unity which pervades the universe—the medium through which the law and the consciousness of corporealised Deity centrally located in "the heavens," are made co-extensive with infinite space. "Ghost" is an obsolete Saxon term, favouring of exploded superstitions. As the antique form of "guest," it may have been adopted as the representative of *pneuma*, to denote the idea of the spirit's indwelling; but it must be admitted that such a method of translation is both dangerous and unscholarly.

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

been given through the agency of the Spirit, working in ancient prophets and apostles, is the Spirit's instrument—the Spirit's sword by which the natural mind is hewn into the similitude of the mind of the Spirit.

XX.—Jesus Christ is not "very God," co-equal and co-eternal with the father; but was constituted Son of God through pre-natural begetting of the substance of Mary, a virgin of the house of David, through the power of the Holy Spirit divinely directed; and was afterwards inhabitably taken possession of by the Father through the unmeasured effusion of the Holy Spirit upon him, at his baptism in the Jordan, and hence became a manifestation of God in or through the flesh. It follows that Jesus Christ had no existence before his birth,\* except as a purpose around which the gradually developing scheme of salvation revolves as a pivot.

And the angel said unto her, (Mary) the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; THEREFORE, also, that holy thing that shall be born of thee shall be called THE SON OF GOD.—*Luke 1, 35.*

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

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

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

\* The passages considered to teach a pre-existence of Christ are entirely reconcilable with those that plainly teach the contrary. A comparison of Scripture will show this. For instance, take the strongest case, *John xvii, 5-24*: "And now O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." For thou lovest me before the foundation of the world." Compare with this *Rev. xiii, 8*: "The Lamb slain from the foundation of the world." *Eph. i, 4*: "According as he hath chosen us in him before the foundation of the world." God seeth "the end from the beginning," and as the Apostle declares in *Rom. ix, 17*: "God, who quickeneth the dead, calleth those things which be not, (but which he intends to be) as though they were." Christ declares that "before Abraham was I am."—*Jno. viii, 58.* As the word not made flesh, or the purpose of Deity unmanifested he did exist, but not as an existent conscious person. He existed in the mind of God, but not otherwise. We have an illustration of this in the case of Jacob and Esau. Of them it is declared, ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, but of him that calleth.") It was said unto her, The elder shall serve the younger. As it is written, *Jacob HAVE I loved, but Esau HAVE I hated*.—*Rom. ix, 11, 12.* Again, *Jno. x, 30*: "I and my Father are one"; with this compare *Jno. xvii 21, 22, 23*: "As thou, Father, art in me, and I in thee, that they also may be one in us." "that they may be one, even as we are one, I in them and Thou in me, that they may be made perfect in one."

+ The imposition of these names is taken to prove the "Eternal Godhead" of Jesus Christ. Now it proves the very reverse, for the bestowal of these names indicates that he was not Deity in his own essence, for how could anything be added to Deity? The name of God was put upon the angel that guided the journeyings of Israel from Egypt—*Exodus xxiii, 21*; but that did not make the angel into "very God"; it showed inversely that he was not God, for had he been God, it would not have been necessary that he should have been temporarily invested with the powers and prerogatives of Deity. So with Jesus: his investiture with the position and authority of God is provisional; for we read as follows, with regard to the accomplishment of his mission: And when all things shall be subdued unto him, THEN SHALL THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all.—*1 Cor. xv, 28.*

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

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands.—*Jno. iii, 34, 35.*

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

I go unto the Father; for my Father is greater than I.—*Jno. xiv, 28.*

Jesus answered them, and said, My doctrine is not mine, but His that sent me.—*Jno. vii, 16.*

And he said unto him, Why callest thou me good? There is none good but one, that is, God.—*Matt. xix, 17.*

Jesus cried with a loud voice, saying, My God, my God, why hast Thou forsaken me?—*Mark xv, 34.*

XXI.—That, with the exception of the mode of his conception and his anointing with the Holy Spirit, Jesus was essentially A MAN, raised up as a SECOND ADAM (constituted of flesh and blood as we are, and tempted in all points like unto us, yet without sin) to remove, by obedience, death, and resurrection, the evil consequences resulting from the disobedience of the first Adam.

THE MAN CHRIST JESUS.—*1 Tim. ii, 5.*

God sent his own SON IN THE LIKENESS OF SINFUL FLESH,\* and for sin, to condemn sin in the flesh.—*Rom. viii, 3.*

Forasmuch also as the children are partakers of flesh and blood, it became him likewise to partake of the same.—*Heb. ii, 14.*

God sent forth his SON MADE OF A WOMAN.—*Gal. iv, 4.*

He was MADE SIN for us, who knew no sin.—*2 Cor. v, 21.*

As by man came death, BY MAN CAME also the resurrection of the dead. \* \* \* The first man, Adam, was made a living soul; the LAST ADAM was made a quickening Spirit.—*1 Cor. xv, 21, 45.*

The gift by grace (or favour), which is by ONE MAN, Jesus Christ, hath abounded unto many \* \* \* For, as by one man's disobedience, many were made sinners, so, by the obedience of one, shall many be made righteous.—*Rom. v, 15, 19.*

He was heard in that he feared, though he were a Son, yet learned he obedience by the things which he suffered.—*Heb. v, 7, 8.*

In all things, it behoved him to be made LIKE UNTO HIS BRETHREN, that he might be a merciful and faithful high priest in things pertaining to God. \* \* \* He was in all points tempted like as we are, yet without sin.—*Heb. ii, 17; iv, 15.*

\* This is construed to mean that Jesus existed before he was sent forth in flesh; but this is a straining of a form of speech which is precluded by the nature of the subject. If it mean pre-existence in the case of Jesus, it must be allowed the same force in the following statement in reference to John the Baptist: "There was a man sent from God whose name was John."—*Jno. i, 6.* You are compelled in such a case to speak as if there was a pre-existence: e.g. Have you built your house? Have you printed your circulars? Have you engaged your apprentices? These questions, rigidly construed, would prove the existence of the house, circulars, and apprentices before the acts had been put forth which call them into existence. This would be doing violence to a well-understood idiom, but would be just as legitimate as the mode of argument which extracts the pre-existence of Christ from a mere form of speech that cannot be avoided.

XXII.—The object of his death was not to appease the wrath of offended Deity, but to express the love of the Deity, by abrogating the law of sin and death through a full discharge of its claims in a temporary surrender to its power; and developing immortality by resurrection to a legally-acquired possession of it, in trust for the obedient of Adam's race.

Behold the Lamb of God that *taketh away the sin of the world.*—*Jno. i, 29.*

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

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

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

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

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

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—*Acts x, 43.*

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

Neither is there salvation in ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN given among men whereby we must be saved.—*Acts iv, 12.*

A. (22.)—God raised Jesus from the dead and exalted him to a glorified, incorruptible, immortal (because spiritual) state of existence, in which he at the present time acts as priestly mediator between the Father and those who come unto God by him.

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

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

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

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

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

Though he was crucified through weakness, YET HE LIVETH BY THE POWER OF GOD.—*2 Cor. xiii, 4.*

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

God hath glorified his son Jesus.—*Acts iii, 13.*

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

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

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

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

XXIII.—THE DEVIL\*—who is he? It is of great consequence to understand this question, because the Son of God was manifested expressly for the purpose of destroying the Devil and his works.—*1 Jno. iii, 8; Heb. ii, 14.* The mission of Christ is, therefore, imperfectly understood when the nature of the Bible Devil is not comprehended. We affirm that the Devil is not (as is commonly supposed) a personal, supernatural agent of evil, and, that in fact, there is no such BEING in existence. The Devil is a Scriptural personification of sin in the flesh,† in its several phases of

\* The original word translated "devil" is *diabolos*. The literal meaning of this is slanderer or false accuser, as illustrated in the following passages, where the word has been translated, instead of being, as in most cases, transferred to the English in a modified form without translation:—"Even so must their wives be grave, not slanderers (*diabolos*), sober, faithful in all things.—*1 Tim. i, 11.* The aged women, likewise, that they be in behaviour as becometh holiness, not false accusers (*diabolos*), not given to much wine, teachers of good as becometh holiness, not false accusers (*diabolos*), truebreakers, false accusers (*diabolos*) incontinent, fierce, despisers of those that are good.—*2 Tim. ii, 8.* SIN is the great accuser both of God and man. It slanders the former in virtually denying His supremacy and goodness, and accuses the latter unto death. The personification of this principle is natural and effective.

† The following table of parallel passages presents this fact to the mind more strikingly than any line of reasoning:—

HEB. ii, 14.  
"Forasmuch then as children are partakers of flesh and blood, he also himself likewise partook of that same; that through death

he might destroy him

Him that had the power of death

that is the DEVIL," (*diabolos*, accuser)

"By one man (Adam) SIN entered into the world."—*Rom. v, 12.*

"So SIN hath REIGNED unto death."—*Rom. v, 21.*

"Now the WORKS OF THE FLESH are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—*Gal. v, 19, 21.*

"For ALL that is in the world, the LUST of the FLESH, and the LUST of the EYES, and the PRIDE OF LIFE [no superhuman devil, mortal or immortal] is of the world."—*1 John ii, 16.*

ROM. viii, 3.  
"God sending His own Son in the likeness of sinful flesh,

and for sin (in the margin, by a sacrifice for sin)

condemn sin in the flesh,"  
"put away sin."—*Heb. x, 26.*

SIN hath reigned unto death.—*Rom. v, 21.*  
SIN bringeth forth death.—*James i, 15.*  
The STRIKE of death is SIN.—*1 Cor. xv, 56.*  
Death by SIN.—*Rom. v, 12.*  
The WAGES of SIN is death.—*Rom. vii, 23.*

"The CARNAL MIND is empty against God. It is not subject to the law of God, neither indeed can be."—*Rom. viii, 7.*

"The Lamb of God taketh away the SIN of the world."—*John i, 29.*

"He (Jesus) was manifested to take away our sins."—*1 John iii, 5.*

"So might grace REIGN through righteousness unto eternal life by Jesus Christ our Lord."—*Rom. v, 21.*

"For this purpose the Son of God was manifested, that he might destroy the WORKS OF THE DEVIL." (*diabolos*).—*1 John iii, 8.*

"But every man is tempted when he is drawn away of his own lust and enticed."  
"He that soweth to his FLESH, shall of the FLESH reap corruption; and he that soweth to the spirit, shall of the spirit reap life everlasting."—*Gal. vi, 8.*

manifestation,—subjective, individual, aggregate, social, and political, in history, current experience, and prophecy; after the style of metaphor which speaks of wisdom as a Woman, riches as MAMMON and the god of this world, sin as a Master, &c.

Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same: that THROUGH DEATH he might destroy him that had the power of death, THAT IS, THE DEVIL (*diabolos*).—*Heb. ii, 14.*

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

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

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

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

Ye have not yet resisted unto blood, striving against SIN.—*Heb. xii, 4.*

THE DEVIL having now put into the heart of Judas Iscariot.—*Jno. xiii, 2.*

The betrayal of Christ was the result of Judas's thievish propensities; therefore, says Jesus, "it were good for that man that he had not been born." "Have I not chosen you twelve, and one of you (Judas) IS A DEVIL.—*Jno. vi, 70.*

Why hath Satan \*filled thine heart to lie to the Holy Spirit? \* \* \* How is it that YE HAVE AGREED TOGETHER to tempt the Spirit of the Lord."—*Acts v, 3, 9.*

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

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

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

Whom I have delivered unto SATAN, that they may learn not to blaspheme.—*1 Tim. i, 20.*

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

SATAN hindered us.—*1 Thess. ii, 18.*

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

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

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

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

\* This, like the word "devil," is an untranslated word. It was originally Hebrew, and was adopted into the Greek language, and finally transferred to the English, as the traditional symbol of the great Pagan myth of an INFERNAL GOD, whose business is represented to be to thwart God and damn mankind. Its simple meaning is adversary. This will be apparent from the following passages:—And God's anger was kindled because he went; and the angel of the Lord stood in the way for an adversary (*Sathan*) against him. Now he was riding upon his ass, and his two servants were with him.—*Num. xxii, 23.* Make this fellow return, lest in the battle he be an adversary (*Sathan*) to us.—*1 Sam. xxix, 8, 4.* OTHER ILLUSTRATIONS: *1 Kings, ii, 14; Psalm cix, 20; Job i, 6-9; Ezra iv, 1.* If this, the simple meaning of the word, be kept in view, the Bible doctrine of Satanism will be understood. SIN is the great adversary personified. See the texts quoted above.

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

And I will put enmity between between thee (the serpent) and the woman, and between thy seed and her seed; IT SHALL BRUISE THY HEAD, and thou shalt bruise his heel.—*Gen. iii, 15.*

But God shall wound the head of HIS ENEMIES.—*Psalms lxxviii, 21.*

Thou (Israel) art my battle axe and weapons of war: for with thee will I break in pieces THE NATIONS, and with thee will I destroy KINGDOMS.—*Jer. ii, 20.*

And there appeared another wonder in heaven; and behold A GREAT RED DRAGON, having seven heads and ten horns, and seven crowns upon his heads. \* \* \* And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—*Rev. xii, 3, 17.*

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

[The symbolism of the verses immediately foregoing is explained in the following.]

He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.—*Psalms cx, 6.*

And in the days of these kings shall the God of heaven set up a kingdom, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—*Dan. ii, 44.*

A.—Cognate to the subject of the Devil, is that of devils, or, more properly, demons, or so-called evil spirits. These were the fanciful creations of the pagan mind.† They were supposed to be a kind of demi-god, inhabiting the air, and producing disease in human beings by taking possession of them. The following

\* See second foot note on page 15.

† The word "devils" occurs but four times in the Old Testament; in two places the original word is "Sheedim," signifying breasts and teats. Parkhurst says, "As a noun masculine plural, it was the name given by the Hebrews to the idols worshipped by the inhabitants of Canaan. The Egyptian Isis was one of these 'sheedim,' and was called *multimamta*, or many-breasted, because clustered over with breasts. They worshipped the prolific principle in nature. 'Segeerim,' twice out of fifty instances, is rendered devils. It represents something hairy; it came to signify a goat, a hairy one. The Egyptians, and all other nations, at that day, worshipped it as the emblem of fecundity. Parkhurst says, 'It is not, however, improbable that the Christians (?) borrowed their goat-like pictures of the devil, with a tail, horns, and cloven feet, from the heathenish representations of Pan the Terrible.'—*Hebrew Lexicon.* In the New Testament, the word is of frequent occurrence. The translators, however, make little or no distinction between the Greek words *diabolos* and *demons*, rendering both frequently and incorrectly, devils." *Dawson* signifies demon, devil-god, or evil genius. It expressed to the Greek mind the idea of human departed spirits, raised to the rank of gods or deities. The Jews imbibed, in a great measure, the traditions of the Greeks and Latins, supposing that diseases and afflictions, whether mental or physical, were the result of having demons or possessions. This tradition had impressed itself on the general language of the Jews at the time of Christ, and was, doubtless, generally believed. The gospel narratives reflect the language of the time, without being committed to the theory in which that language had its origin. Just as many exploded theories in our own time have left their mark in such phrases as "bewitched," "moonstruck," "St. Vitus's dance," "St. Anthony's fire," &c. These phrases are freely used, without subjecting the person using them to the imputation of believing the original fiction. Christ's conformity to popular language did not commit him to popular delusions. In one case, he apparently recognizes the god of the Philistines: "Ye say that I cast out devils through Beelzebub. If I, by Beelzebub, cast out devils, by whom do your children cast them out?"—*Matt. xii, 27.* Now, Beelzebub signifies God of Flies, a god of the Philistines, of Ekron.—*3 Kings, i, 6.* Parkhurst remarks, "However strange the worship of such a deity may appear to us, yet a most reasonable instance of a similar idolatry is said to be in practice among the Hottentots, even to our day. The Jews in our Saviour's time had changed the name into Beelzebub, i.e., lord of dung." He also says, "there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed." Lightfoot remarks, "And among the Jews it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by contemptuous names." and Christ in using the name takes no pains to dwell on the fact that Beelzebub was a heathen fiction, but assumes, for the sake of argument, that Beelzebub was a reality. This might, with as much reason, be taken as a proof of his belief in Beelzebub, as his accommodation to popular speech on the subject of devils is taken to prove his belief in the popular idea.

passages show that in the Bible, the word is not used to express this idea.

They sacrifice unto devils, not to God; to GODS whom they know not, to NEW GODS that came newly up, whom your fathers feared not.—*Deut. xxxii, 17; Psalm cvi, 37.*

And he ordained him priests for the high places, and for the devils, and for the calves which he had made.—*2 Chron. xi, 16; Lev. xvii, 7.*

The things which the Gentiles sacrifice they sacrifice to devils, (that is, to the idols in the temples) and not to God.—*1 Cor. x, 20.*

Lord have mercy on my son, for he is LUNATIC and sore vexed, for oftentimes he falleth into the fire, and oft into the water, and they brought him to thy disciples and they could not cure him. \* \* \* And Jesus rebuked the Devil, and he departed out of him, and the child was whole from that very hour.—*Matt. xvii, 16-18.*

[From this, the identity of lunacy with supposed diabolical possession is apparent. The expulsion of the malarious influence which deranged the child's faculties is the casting out of the demon. See note on the foregoing page.]

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

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

**XXIV.—HUMAN NATURE—**What is it? Philosophy and orthodox religion say it is a thing made up of two parts—*body* and *soul* (and some add, spirit); that the soul is the real, conscious, thinking part of man; that it is immaterial, indestructible, and IMMORTAL; that when the body is destroyed in death, the soul is liberated and departs to another sphere of existence, there to undergo endless happiness or misery, according to the life developed in the body.\* This doctrine is known in theology as **THE IMMORTALITY OF THE SOUL**. This we declare to be **A PAGAN FICTION** *subversive of every principle of eternal truth.* We affirm

**A.**—That man is a creature of dust formation, whose individuality and faculties are the attributes of his *bodily organization*.

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

\* Strangely enough, this belief is allied with the doctrine that after the soul has gone to heaven or hell, it will return at a certain time, called the day of judgment, to be re-united with the body and judged as to whether heaven or hell is to be its everlasting portion. What is the use of raising the body? Where is the consistency of sending a man to hell first, and then bringing him to judgment? Let the orthodox believer answer.

† Kittó renders this passage as follows: "And Jehovah God formed man—(*Heb. Adam*)—dust from the ground, and blew into his nostrils the breath of life, and the man became a living animal." He also says, "We should be acting unfaithfully, if we were to affirm that an immortal spirit is contained or implied in this passage.—(*Cyclopaedia Bib. Lit.*, vol I, 859.) Kittó's translation is borne out by Paul's quotation of this very verse in *1 Cor., 15*. Having affirmed that "there is a NATURAL (or animal) BODY, and there is a SPIRITUAL BODY," he says, by way of proof, "And so it is written, the first man, *Adam*, was made a LIVING SOUL, the last *Adam* was made a quickening spirit."—(verse 45.) Here Paul quotes "living soul," as the equivalent of "natural body."

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

Male and female created he them; and called their name Adam (*i.e.*, red earth) in the day when they were created.—*Gen. v, 2.*

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

I also am formed out OF THE CLAY.—*Job xxxiii, 6.* Whose (man's) foundation IS IN THE DUST.—*Job. iv, 19.*

He knoweth our frame, he remembereth that WE ARE DUST.—*Psalm ciii, 14.*

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

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

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.—*1 Peter i, 24; Jas. i, 10-11.*

For that which befalleth the sons of men befalleth beasts; even one thing befalleth another: as the one dieth, SO DIETH THE OTHER; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity; all go unto one place; ALL ARE OF THE DUST; and all turn to dust again.—*Ecol. iii, 19, 20.*

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

Then shall the dust return to the earth AS IT WAS: and the spirit (*ruach*, spirit or breath, which in *Ecol. iii, 19*, above quoted, *Solomon* says the beasts have as well as man) shall return unto God who gave it.—*Eccles. xii, 7.*

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

Shall the clay say to him who fashioned it, What makest thou?—*Isaiah xlv, 9.*

We are the clay, and Thou our potter.—*Isaiah lxiv, 8.*

He who is of the earth IS EARTHY.—*Jno. iii, 31.*

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

The first man is of the earth, EARTHY \* \* \* as is the earthy, such are they also WHO ARE EARTHY \* \* \* we have borne the image OF THE EARTHY.—*1 Cor. xv, 47-48-49.*

**B.**—That man, thus constituted, is mortal, (that is, subject to the law of death or dissolution of being) in consequence of the disobedience of Adam, which brought death as the consequence of sin.

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

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. v, 12.*

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

And now, lest he put forth his hand, and take also of the tree of life, AND EAT AND LIVE FOR EVER.—*Gen. iii, 22, 23.*

In *Adam* all DIE.—*1 Cor. xv, 22.*

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

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

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

The Blessed and only Potentate \* \* \* ONLY hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.—*1 Tim. vi, 16.*

Now unto the King eternal, IMMORTAL, invisible, the only wise God, be honour and glory for ever and ever. Amen.—*1 Tim. i, 17.*

C.—That in the death state, a man, instead of having “gone to another world,” is simply a *body deprived of life*, and as utterly unconscious as if he had never existed. Corruption will destroy his dead body, and he will pass away like a dream. Hence, the necessity for “resurrection.”

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

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

Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom IN THE GRAVE, whither thou goest.—*Ecc. ix, 10.\**

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.—*Psaln xlvi, 3, 4.*

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.—*Isa. xxxviii, 18, 19.*

Why died I not from the womb? \* \* \* For now should I have LAIN STILL and been quiet, I should have SLEPT: then had I been at rest with kings and counsellors of the earth, which built desolate places for themselves; there the wicked cease from troubling, and there the weary be at rest.—*Job. iii, 13-22; xiv, 10-12.*

Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I SHOULD HAVE BEEN AS THOUGH I HAD NOT BEEN; I should have been carried from the womb to the grave.—*Job. x, 18-19.*

And he (David) said, While the child was yet alive, I fasted and wept \* \* \* But now he is DEAD, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.—*2 Sam. xii, 22, 23.*

Hear my prayer, O Lord, and give ear unto my cry. \* \* \* O spare me (David), that I may receive strength before I go hence and be no more.—*Psaln xxxix, 12, 13.*

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and SAW CORRUPTION; but he, whom God raised again, saw no corruption.—*Acts xiii, 36.*

Thou shalt go to thy fathers in peace; THOU SHALT BE BURIED in a good old age.—*Gen. xv, 15.*

Then Abraham GAVE UP THE GHOST (Heb. *ruach*, breath) and DIED in a good old age, \* \* \* and was gathered to his people.—*Gen. xxv, 8.*

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

+ The phrase, “gathered to his fathers,” is supposed by some to express the idea that Abraham, in the disembodied state, joined his ancestors in heaven. This view is effectually destroyed by the following: And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwell on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, AND THEY SERVED OTHER GODS.—(*Job. xxiv, 2.*) Abraham’s “fathers,” to whom he was gathered, were idolaters, and, therefore, even on the orthodox theory, would be excluded from heaven. Abraham joined them in the grave, for “all go into one place.”—(*Ecc. iii, 18.*)

And Isaac gave up the ghost (*ruach*, BREATH), and DIED, and was gathered unto his people.—*Gen. xxxv, 29.*

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost, (*ruach*, BREATH), and was gathered unto his people.—*Gen. xlix, 33.*

See also the case of Joseph—*Gen. i, 26*; Moses—*Deut. xxxiv, 6, 6*; Joshua—*Josh. xxiv, 29*; Samuel—*1 Sam. xxv, 1*; David—*1 Kings ii, 1, 2, 10*; Solomon—*1 Kings xi, 43*; and all others whose death is recorded in the Scriptures.

D.—“SOUL” in the Bible means creature in its primary use, but is also employed to express the variety of aspects in which a living creature can be contemplated, such as person, body, life, individuality, mind, disposition, breath, &c. It never expresses the idea of immortality.

And God said, Let the earth bring forth the living creatures \* (the same original word translated “soul” as applied to Adam) after his kind, cattle, and creeping thing, and beast of the earth after his kind.—*Gen. i, 24.*

And God said, Let the waters bring forth abundantly the moving creature that hath life (in the margin “soul”—Heb. *nepheesh*), and fowl that may fly above the earth in the open firmament of heaven.—*Gen. i, 20.*

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

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s SOUL (*nepheesh*), come into him again.† And the Lord heard the voice of Elijah; and the SOUL (*nepheesh*) of the child came into him again, and he revived.—*1 Kings xvii, 2 1-22.*

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

It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his SOUL is empty: behold, he is faint, and his soul hath appetite.—*Isa. xxix, 8; Ec. xii, 16*, (see margin).

Men do not despise a thief, if he steal to satisfy his SOUL when he is hungry.—*Prov. vi, 30; Lev. xvii, 10-12.*

And levy a tribute unto the Lord of the men of war which went out to battle: ONE SOUL of five hundred, both of the persons, and of the heaves, and of the asses, and of the sheep.—*Num. xxxi, 28.*

But if the priest buy any SOUL with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.—*Lev. xxii, 11.*

And they smote all the SOULS that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.—*Jos. xi, 11; x, 32; Jer. iv, 10; Job xxxvi, 19*, (see margin).

Also in thy skirts is found the blood of the souls of the poor innocents.—*Jer. ii, 34; Ec. xiii, 18-19; xxii, 25, 27.*

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

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

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

\* Dr. Adam Clarke, remarking on this text, says, “*nepheesh chayiah* is a general term to express all creatures endued with animal life, in any of its infinitely varied gradations.”

† The Septuagint renders the verse thus: “And when he had breathed on the child three times and called on the Lord, he said, O Lord, my Lord, I beseech Thee let this child’s life be restored to him, and so it came to pass, and the child cried.”



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

Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.—*Eze. xviii, 4, 20.*

For whosoever will save his life (*psuche*) shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul (*psuche*, same word translated "life" in the previous verse); or what shall a man give in exchange for his soul (*psuche*)?—*Matt. xvi, 25, 26.*

And I will say to my soul (*psuche*), Soul (*psuche*), thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul (*psuche*) shall be required of thee.—*Luke, xii, 19, 20.*

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

Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life (*psuche*).—*Matt. ii, 20.*

And now I exhort you to be of good cheer: for there shall be no loss of any man's life (*psuche*) among you, but of the ship.—*Acts xxvii, 22.*

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul (*psuche*) died in the sea.—*Rev. xvi, 3.*

And when he had opened the fifth seal, I saw under the altar † the souls † of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?—*Rev. vi, 9, 10.*

He shall see of the travail of his soul, and shall be satisfied, \* \* \* because he hath poured out his soul unto death.—*Isa. liii, 11, 12.*

He seeing this before spake of his soul, and shall be satisfied, \* \* \* because was not left in hell, neither his flesh did see corruption.—*Acts, ii, 31; Psalm xvi, 10.*

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

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

‡ In Professor Whitney's translation of the New Testament, the word *psuchas* is rendered "persons" in this verse,—American Bible Union; alike rendering given by the "Emphatic Diaglott."

Your new moons and your appointed feasts my soul\* (*psuche*) hateth.—*Isa. i, 14; Jer. vi, 8; Matt. xii, 18.*

E.—"SPIRIT," in the Scriptures, as applied to man, is no more expressive of the philosophical conception of an immortal soul than "soul;" but signifies breath, life, vital energy, mind, disposition, &c., as attributes of human nature while alive.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath (*ruach*†) of life, from under heaven; and every thing that is in the earth shall die.—*Gen. vi, 17.*

For as the body without the spirit † (*pneuma*, in the margin, *breath*) is dead, so faith without works is dead.—*Jas. ii, 26.*

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost (*ruach*, spirit), and was gathered unto his people.—*Gen. xlix, 33.*

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

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive (§ *desai*) my spirit, (*pneuma*).—*Acts. vii, 59.*

And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit (*ruach*).—*1 Sam. i, 16.*

Who knoweth the spirit (*ruach*) of man that goeth upward, and the spirit (*ruach*) of the beast that goeth downward to the earth.—*Eze. iii, 21.*

By which also he went and preached unto the spirits in prison.¶—*1 Peter, iii, 19.*

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit (*ruach*) in them any more, because of the children of Israel.—*Josh. v, 1.*

And they heard the voice of the Lord God walking in the garden in the cool (*ruach*, in the margin, "wind") of the day: and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.—*Gen. iii, 8.*

And God made a wind (*ruach*) to pass over the earth, and the waters asswaged.—*Gen. viii, 1.*

\* In this passage, the Deity employs the word "soul," as expressive of His whole being. Abraham uses the word in the same way. He says, "My soul shall live because of thee."—(*Gen. xii, 18.*) This precludes popular philosophy, which recognises a mortal body as the possessor of an immortal soul. This distinction is supposed to be countenanced in *Matt. xxvii, 53*, where it is stated "The bodies of saints which slept arose." But if this can be maintained, similar reasoning will hold good in *Heb. xiii, 11*, "For the bodies of those beasts which are slain." No one will suggest that a beast is something separate from its body, and yet the argument applied to "the bodies of saints," would prove this if applied to the phrase "the bodies of the beasts."

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

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

§ The Greek word *desai* may be also rendered "sustain" "or support." Booth in his *Lexicon of Primitive Greek Words* gives this as one of the significations of the word. (The prayer of Stephen then would read "Lord Jesus, sustain my spirit, or assist me to suffer.") Stephen himself fell asleep.—*Emphatic Diaglott.*

¶ In the Syriac version it reads, "The spirits that are now in sepulchres."



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

FIRST—Instead of being inherent and natural, it is a quality brought within reach by Christ in the Gospel, and only to be attained on condition of believing the Gospel and obeying the divine commandments.

Jesus Christ hath abolished death, and brought life and immortality to light THROUGH THE GOSPEL.—2 Tim. i, 10.

I am the Resurrection and the Life; he that believeth on me, though he were dead, YET SHALL HE LIVE (that is, by resurrection: See foregoing text,—Jno. vi, 40).—Jno. xi, 25.

For the wages of sin is death; but the gift of God is ETERNAL LIFE through Jesus Christ our Lord.—Rom. vi, 23.

And this is the promise that he hath promised us, EVEN ETERNAL LIFE.—1 Jno. ii, 25.

Paul, an apostle of Jesus Christ by the will of God, according to THE PROMISE OF LIFE which is in Christ Jesus.—2 Tim. i, 1.

IN HOPE OF ETERNAL LIFE, which God, that cannot lie, promised before the world began.—Tit. i, 2.

That being justified by his grace, we should be made heirs according to THE HOPE OF ETERNAL LIFE.—Tit. iii, 7.

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. viii, 24, 25.

Now faith is the substance of things HOPED FOR, the evidence of things NOT SEEN.—Heb. xi, 1.

He that soweth to the spirit shall of the Spirit reap LIFE EVERLASTING.—Gal. vi, 8.

God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have EVERLASTING LIFE.—Jno. iii, 16.

And this is the record, that God hath given to us ETERNAL LIFE, and this life is in his Son. He that hath the Son of God, hath life\*; and he that hath not the Son of God, hath no life.—1 Jno. v, 11, 12.

Blessed are they that do his commandments, that they may have right to the tree of life.—Rev. xxii, 14.

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

He that believeth on the Son HATH EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—Jno. iii, 36.

He that hateth his life in this world SHALL KEEP IT UNTO LIFE ETERNAL.—Jno. xii, 25.

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

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

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."—Jno. x, 35, 36.

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

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

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

And the world passeth away and the lust thereof: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER.—1 Jno. ii, 17.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: nor for that we would be unclothed, but clothed upon, that mortality might be SWALLOWED UP OF LIFE.—2 Cor. v, 1-4.

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

And God shall wipe away all tears from their eyes; and there shall be NO MORE DEATH, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. xxi, 4.

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

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

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

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

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



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

In my Father's house\* are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; there where I am, there ye may be also.—*Jno. xiv, 2, 3.*

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

O, that thou wouldst hide me in the *grave (sheol)*, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me then.—*Job. xiv, 13.*

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

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

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

\* This passage is generally quoted in opposition to the doctrine affirmed in Propositions XXVI and XXVII; but a comparison below will show that it is but a parabolic expression of the truth, in perfect harmony with all we are seeking to maintain below.

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

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. *Jno. xiv, 2, 3.*

For every house is builded by some man; but He that built all things is God.

And Moses verily was faithful in all his house.

But Christ as a son over his own house; whose house are we.—*Heb. iii, 26.*

Ye also, as lively stones, are built up a spiritual house.—*1 Pet. ii, 5.*

the household of God \* \* \* built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

In whom all the building fitly framed together groweth unto a holy temple in the Lord.

In whom ye are also builded together for an habitation of God through the Spirit.—*Eph. ii, 20-22.*

Him that overcometh will I make a pillar in the temple of my God.—*Rev. iii, 12.*

The house of God, which is the church of the living God, the pillar and ground of the truth.

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

† The original word for hell in the Old Testament is the Hebrew word, *Sheol*. The following remarks from the Bible, or Tradition, page 183, will throw light on the subject:—"The Hebrew word *Sheol* is translated *hell*, properly, as a general thing, is intended to mean the same as the old Saxon word *hell*, the covered receptacle of all the dead, where the good and bad repose together in a state of unconsciousness; but very improperly and very meanly, is intended to be a symbol of the 'orthodox' and traditional hell, as a place of shameful torment for the wicked only. But we, without the slightest reservation, condemn the translators; for they have evidently endeavoured to obscure the true sense of the word

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

The sorrows of death compassed me, and the pains of hell (*sheol, grave*) gat hold upon me: I found trouble and sorrow.—*Psa. cxvi, 3.*

Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell (*margin, the grave*) cried I, and thou heardest my voice.—*Jonah, ii, 1-3.*

And in hell (*hades\**) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—*Luke, xvi, 23.*

For great is Thy mercy towards me: and Thou hast delivered my soul from the lowest hell (*sheol, [see margin] grave*).—*Psa. lxxvi, 13.*

But those that seek my soul, to destroy it, shall go into the lower parts of the earth (*grave*).—*Psa. lxxiii, 9.*

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell † (*hades, grave*): for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.—*Matt. xi, 23.*

*sheol*, and to uphold the traditional meaning of hell at the expense of truth and uniformity. Had *sheol* been uniformly translated *pit* or *grave*, or the *stall of the dead*, or even the *mansions of the dead*, no such absurd idea as that of a place of conscious torment could ever have been associated with it."

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

Dr. Kitto, in his *Cyclopædia of the Bible*, says, "*Hades* means literally that which is in darkness." Job, in describing the state of man in death, calls it "a land of darkness, as darkness itself." *Job x, 18-22*. A careful examination will lead to the conclusion that no sanction to an intermediate state is afforded by these passages where *hades* occurs, but they denote the grave, both of the righteous and wicked." *Hades*, incorrectly rendered *hell*, occurs eleven times, see *Matt xi, 23*; *xvi, 18*; *Luke x, 15*; *xvi, 23*; *Acts ii, 27, 31*; *1 Cor. xv, 55*, (in the margin *hell*); *Rev. i, 18*; *vi, 8*; *xx, 13, 14*; *GEHENNA*, also incorrectly rendered *hell*, occurs twelve times: see *Matt v, 22, 29, 30*; *xviii, 9*; *xxiii, 15, 33*; *Mark ix, 43, 45, 47*; *Luke xii, 5*; *Jas. iii, 6*.

\* This passage, occurring in the parable of the rich man and Lazarus, is invariably brought forward as proof of the existence of the hell of popular theory, yet, it is generally admitted that the account is a parable because Christ spoke to the rulers in parables; "that seeing they might not see, and hearing they might not hear."—*Luke viii, 10*. If literally construed, it involves even the orthodox believer in endless inconsistencies, for it represents heaven and hell as divided by a gulf of (so the orthodox think) incalculable distance, and yet, that the wicked and good even exchange thoughts and hold conversations. Josephus mentions a tradition current among the superstitious Jews, which seems to correspond with the narrative given by Christ; in fact, Christ appears to have founded his narrative on the tradition in question. Be that as it may, it is evident he intended to convey some important truth, as seen in verses 29-31. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In addressing the Pharisees on another occasion, the Lord said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me \* \* \* for had ye believed Moses, ye would have believed me; for he wrote of me.—*John v, 39-46*. All rewards and punishments are reserved until Jesus Christ shall judge the quick and the dead at his appearing and his kingdom.—*2 Tim. iv, 1*. Archbishop Whately wisely remarks: "It seems strange that a man should first undergo his sentence and afterwards be brought to trial—should first enter upon his reward or punishment, and then (perhaps many centuries after) be tried and then judged, and acquitted or condemned."—*Scripture Revelations of a Future State*, by Archbishop Whately, Lecture iv, 656, 6th edition.

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

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

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

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

O death, where is thy sting? O grave (*hades*), where is thy victory?—*1 Cor.* xv, 55: See *Hosea* xiii, 14.

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

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

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

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

† In the Syriac version, the Greek word *psyche*, translated *soul*, is rendered *me*, as given by Dr. Murdock, "And he foresaw and spoke of the resurrection of Messiah, that *me* was not left in the grave, neither did his body see corruption." This makes the passage at once plain and intelligible.

‡ Parkhurst says, "*Gehenna* is used by the Septuagint for the Hebrew word *Gai-henna*.—*Josh.* xviii, 16. So *Gehenna* in the New Testament is in like manner a corruption of the two Hebrew words *Gai*, a valley, and *Hinnom*, the name of a person who was once the possessor of it. This valley of *Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to Molech. Bani, or the son, a particular place in this valley was called Tophet, and the valley itself, the valley of Tophet, from the first stove in which they burned their children to Molech.—*2 Kings* xxiii, 10; *2 Chron.* xxviii, 8."—*Greek Lexicon*.

In this *Gehenna* Sennacherib's army was destroyed.—*2 Kings* xix, 35. It is written also of this valley, termed also the valley of slaughter, "Behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the Son of *Hinnom*, but the valley of slaughter; and I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their lives."—*Jer.* xix, 5-7; vii, 30-34. In this valley of *Hinnom* (*i.e.* *Gehenna*) judgment came upon the armies of Assyria for oppressing Israel.—See *Iza.* xxx, 31-33; x, 5, 24, 25. And when the Lord shall be revealed from heaven, the valley of *Hinnom* will become again the scene of future judgments; first upon His unfaithful servants (*Matt.* xxv, 82-41), and finally on those nations who come up against Jerusalem.—*Zec.* xii, 2, 8; *Joel* iii, 2, 12.

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

And they shall go forth and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.—*Isa.* lxvi, 24.

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

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

For it is the day of the Lord's vengeance and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.—*Isa.* xxxiv, 8-10; see *Jer.* vii, 17-20; xvii, 27; *2 Chron.* xxxiv, 25.

Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.—*Matt.* iii, 12.

Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall devour them.—*Psa.* xxi, 9.

Thy hand shall find out all Thine enemies: Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall devour them.—*Psa.* xxi, 8, 9.

The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?—*Is.* xxxiii, 14.

For our God is a consuming fire.—*Heb.* xii, 29.

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, THAT IT SHALL LEAVE THEM NEITHER ROOT NOR BRANCH. But unto you that fear My name shall the sun of righteousness arise with healing in his wings. And ye shall go forth and grow up as calves in the stall, and ye shall tread down the wicked, FOR THEY SHALL BE ASHES UNDER THE SOLES OF YOUR FEET in the day that I shall do this, saith the Lord of Hosts.—*Mal.* iv, 1-3.

But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is THE SECOND DEATH.—*Rev.* xxi, 8.

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

† Van der Palm, a learned and orthodox translator of the Bible, says, on *Jude* 7: "As this, according to the Greek text, is said of the cities, we must here take the words eternal fire in the sense of a fire which cannot be extinguished until it has consumed every thing and reduced it to ashes."

Who knowing the judgment of God, that they which commit such things are WORTHY OF DEATH; not only do the same, but have pleasure in them that do them.—*Rom. i, 32.*

For if God spared not the angels that sinned, but cast them down to hell (here the word is not *hades*, but *tartarus*\*), and delivered them into chains of darkness, to be reserved unto judgment.—*2 Peter ii, 4; Jude 6.*

**XXIX.**—If the hell of popular belief is a mere figment of the imagination, it will be asked, What then is the destiny of the wicked according to the Scriptures? The answer justified by the foregoing and subjoined testimonies is, That they will be destroyed in the sense of having their being utterly and for ever annihilated by divine judgment.

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

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

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.—*Psa. xxxvii, 10.*

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

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

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

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

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

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

The wicked is reserved to THE DAY OF DESTRUCTION: they shall be brought forth to THE DAY OF WRATH.—*Job xxi, 30; Matt. iii, 11-12.*

For we are unto God a sweet savour of Christ, in them that are saved, and in them THAT PERISH: to the one we are the savour of DEATH UNTO DEATH; and to the other the savour of life unto life.—*2 Cor. ii, 15, 16.*

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

\* Parkhurst says, "The Greek word *tartarus*, rendered hell in *2 Pet. ii, 4*, means, in a physical sense, the bounds or verge of the material creation."—*Greek Lexicon.* The word occurs but once in the New Testament.

And these shall go away into *everlasting punishment*\*: but the righteous into life eternal.—*Matt. xxv, 46.*

**XXX.**—There is a class, forming by far the largest part of mankind, who have never heard the Gospel, and who are sunk in ignorance and brutality. What is to be done with them? Orthodoxy says, sometimes, They will go to hell; and at other times, They will be admitted to heaven. The first assumption *outrages justice*; the second, *violates every divine principle.* We submit, on the strength of the following passages, that they are exempted from responsibility, and will pass away in death, as though they had never existed. THEY WILL NEVER SEE THE LIGHT OF RESURRECTION.

O Lord, our God, other lords besides thee have dominion over us. \* \* They are dead, *they shall not live*; they are deceased, THEY SHALL NOT RISE: therefore, thou visited and DESTROYED them, and made all their memory to perish.—*Isa. xxvi, 13, 14.*

In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and *sleep a perpetual sleep, and not wake*, saith the Lord.—*Jer. li, 39.*

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

- 1.—UNLIMITED DURATION:—The everlasting God (*Rom. xvi, 26.*)  
The King eternal; the only wise God (*1 Tim. i, 17.*)  
But thou, Lord, art most high for evermore (*Psa. xcii, 8.*)  
But the Lord shall endure for ever (*Psa. ix, 7.*)
- 2.—LIMITED DURATION:—For their anointing shall surely be an everlasting priesthood throughout their generation (*Exo. xl, 15; Num. xxv, 13.*)  
"The priesthood being changed" (*Heb. vii, 12.*)  
Even as Sodom and Gomorrah suffering vengeance of eternal fire (*Jude, 7.*)  
Ye shall observe to do for evermore; and ye shall not fear other gods (*2 Kings, xvii, 37.*)  
And his master shall bore his ear through with an awl; and he shall serve him for ever (*Ex. xxi, 6.*)  
Then said Daniel unto the king, O king, live for ever (*Dan. vi, 21.*)  
For perhaps he (Onesimus) therefore departed for a season, that thou shouldst receive him for ever (*Philemon 16.*)
- 3.—WITH BEGINNING, BUT WITHOUT END:—And every one that hath forsaken houses \* \* shall inherit everlasting life (*Matt. xix, 29.*)  
And this is the promise that he hath promised us, even eternal life (*1 Jno. ii, 25.*)  
I am he that liveth, and was dead, and behold, I am alive for evermore. Amen (*Rev. i, 18.*)

In the following texts the phrase "end of the world" should be literally, "end of the aion, i. e. age" (referring to the Jewish dispensation in most cases). See *Matt. xiii, 39; xxiv, 8; xxviii, 30; Heb. ix, 26; 1 Cor. x, 11.* Unto him be glory in the church by Christ Jesus throughout all ages, world (*aion*) without end.—*Eph. iii, 21.* The earth which he hath established for ever.—*Psa. lxxviii, 69.*

The man that wandereth *out of the way of understanding* SHALL REMAIN IN THE CONDEMNATION OF THE DEAD.—*Prov. xxi, 16.*

And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a *perpetual sleep, and NOT WAKE*, saith the King, whose name is the Lord of Hosts.—*Jer. li, 67.*

We must *all appear before the judgment seat of Christ*, that everyone may receive *the things in body, according to that he hath done, whether good or bad.*—*2 Cor. v, 10.*

The Lord Jesus Christ *shall judge* the quick and the dead *at his appearing*, and *at his coming.*—*2 Tim. i, 1.*



**XXXII.—BAPTISM** is an act of obedience required of all who believe the Gospel. It is a bodily immersion in, and not a face-sprinkling or head-pouring with, water. Its administration to infants, in any form, is unauthorized and useless;\* it is only enjoined on those who have intelligence enough to believe the glad tidings of the kingdom of God and the things concerning the name of Jesus Christ. To such, it is the means of that present (legal) union with Christ, which is preparatory to perfect assimilation at the resurrection. It is, therefore, necessary to salvation.

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

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

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

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

And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him.—*Acts* viii, 39.

Paul (after his conversion) arose and was baptized.—*Acts* ix, 18.

Lydia was baptized, and her household.—*Acts* xvi, 15.

The keeper of the prison (at Philippi) \* \* \* was baptized, he and all his straightway, \* \* \* believing in God with all his house.—*Acts* xvi, 27, 33, 34.

When they (twelve men at Ephesus) heard this, they were baptized in the name of the Lord Jesus.—*Acts* xix, 5.

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

\* The claims of children, from a Scriptural point of view to a religious standing irrespective of intelligence and faith, are generally founded on *Matt.* xix, 14: Jesus says, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." This children and forbid them not to come unto me, for of such is the kingdom of heaven." This saying of Christ's, however, can mean nothing more than his other sayings: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—*Matt.* xviii, 3. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"—*Mark*, x, 15. Paul expresses the same idea: "In making, SE YE CHILDREN."—1 *Cor.* xiv, 20. If Christ's words in *Matt.* xix are to be construed literally, they would amount to this: that the kingdom of God is to be made up of babes and children, and that, therefore, for men and women would find no place! His real meaning is, that the kingdom is reserved for those of childlike disposition. These, in the language of Scripture, are "babes and children." Hence, Jesus speaking of his disciples, says, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—*Luke* x, 21. Again speaking to them, he says, "Little children, yet a little while I am with you."—*John* xiii, 33.

† Baptizo is used in both Testaments in the sense of immersion, but never in the sense of sprinkling or pouring. The word baptizo is not an English word, but is really an English form of the Greek word baptizo; which is not translated, but transferred into our language by the word baptize. Had baptizo been translated, as it could and should have been, there would at this time be no controversy on this subject.—*Malcolm's Bib. Dic.*  
Prof. Stewart says, Baptizo means to dip, plunge, or immerse in any liquid.

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

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

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

Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat.—*Matt.* vii, 13.

Strait is the gate, and narrow is the way which leadeth unto life, and FEW THERE BE THAT FIND IT.—*Matt.* vii, 14.

Many are called, but FEW ARE CHOSEN.—*Matt.* xxii, 14.

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

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.—1 *Cor.* i, 26-27.

For the WISDOM OF THIS WORLD is foolishness with God.—1 *Cor.* iii, 19.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are.—1 *Cor.* i, 27, 28.

I pray for them: I pray not for the world, but, FOR THEM WHICH THOU HAST GIVEN ME; for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word.—*Jno.* xvii, 9, 20.

As concerning THIS SECT, we know that every where it is spoken against.—*Acts* xxviii, 22.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.—*Luke* vi, 22.

If ye be reproached for the name of Christ, happy are ye; \* \* \* Yet, if any man suffer as a Christian, let him not be ashamed.—1 *Pet.* iv, 14, 16.

I have given them Thy word, and the world hath hated them because they are not of the world, as I am not of the world.—*Jno.* xvii, 14.

XXXIV.—The true test to apply in the determination of religious truth is the one given by Isaiah: "TO THE LAW AND THE TESTIMONY; if they speak not according to this word, *it is because there is NO LIGHT in them.*" This principle is extensively applied in the classification of Scripture testimony contained in this pamphlet as a whole. To bring the matter to a focus, the following illustrative tabularised contrast of popular tradition with the word of God is here presented:—

## POPULAR TRADITION.

"I can imagine that when a man dies *suddenly*, one of the first emotions he experiences in the next world will be surprise. \* \* \* He looks about him, 'O, that glory, how resplendent yon throne!' He listens to harps of gold, and he can scarce believe it true. 'I, the chief of sinners, and yet in heaven.'; and then when he is conscious that he is *really in heaven*, 'Oh! what everlasting joy.'"—*Chas. H. Spurgeon*. Sermon No. 349, p. 311.

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

"The souls of believers at death do *immediately* pass into glory."—*Meth. and Presby. Catechism*.

## THE WORD OF GOD.

And *no man hath ascended up to heaven*.—*Jno. iii, 13*.

For David is *not ascended* into the heavens.—*Acts ii, 34*.

As for me, I will behold thy face in righteousness: I shall be satisfied *when I wake with thy likeness*.—*Psa. xvii, 15; 1 Jno. iii, 2*.

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

His breath goeth forth, he returneth to his earth; *in that very day HIS THOUGHTS PERISH*.—*Psa. cxlvi, 4*.

The *dead praise not* the Lord, neither any that go down into silence.—*Psa. cxv, 17*.

For *in death* there is no remembrance of thee: *in the grave* who shall give thee thanks?—*Psa. vi, 5*.

God will redeem my soul *from the power of THE GRAVE*.—*Psa. xlix, 15*.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again at THE LAST DAY*.—*Jno. vi, 39; xi, 24; 1 Thess. iv, 13-16*.

But go thou (Daniel) thy way till the end be, for *thou shalt rest*, and stand in thy lot *at the end of the days*.—*Dan. xii, 13; Job xix, 25*.

"With thee we'll *reign*,  
With thee we'll *rise*,  
And kingdoms gain  
*Beyond the skies*."

"Beyond the bounds of time and space,  
The saints' secure abode."—*Dr. Watts*.

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

"Up to the courts where angels dwell  
It *mounts* triumphant there;  
Or devils plunge it *down to hell*,  
In infinite despair."—*Dr. Watts*.

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

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

"O miserable state of the damned!  
In it *they utter* as many blasphemies against God as the happy souls in heaven shout hallelujahs to his praise."  
—*Am. Tract Soc.*, No. 277.

Blessed are the meek, for they shall inherit the earth.—*Matt. v, 5*.

Thou hast made us unto our God kings and priests, and we shall *reign on the earth*.—*Rev. v, 10*.

And the kingdom, and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN shall be given to the people of the saints of the Most High.—*Dan. vii, 27*.

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

He casteth the wicked *down to the ground*.—*Psa. cxlvii, 6*.

The wicked is *reserved* to the day of destruction; they shall be *brought forth* to the day of wrath.—*Job. xxi, 30*.

As smoke is driven away, so drive them away: as wax melteth before the fire, so let the *wicked perish AT THE PRESENCE OF GOD*.—*Psa. lxxviii, 2*.

But the wicked *shall perish*, and the enemies of the Lord shall be as the *fat of lambs*: they shall consume; *into smoke shall they consume away*.—*Psa. xxvii, 20*.

For, behold, the day cometh that shall burn as an oven, and *all the proud*, yea, all that do wickedly *shall be stubble*; and the day that cometh shall *burn them up*, saith the Lord of Hosts, that it shall leave them neither root nor branch, \* \* \* and ye shall *tread down* the wicked; for they *SHALL BE AS ASHES under the soles of your feet* in the day that I shall do this, saith the Lord of Hosts.—*Mal. iv, 1, 3*.

IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.—*Matt. xv, 9*.

IF ANY MAN SPEAK, LET HIM SPEAK AS THE ORACLES OF GOD.—*1 Pet. iv, 11*

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

There shall come, in the last days, scoffers, walking after their own lust, and saying, **WHERE IS THE PROMISE OF HIS COMING?** For since the fallen fell asleep, all things continue as they were from the beginning of the creation.—2 Peter iii, 3-4.

The time will come when *they will not endure sound doctrine*; but after their own lusts shall they **HEAR TO THEMSELVES TEACHERS** having itching ears. And *they shall turn away their ears FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES.*—2 Tim. iv, 3, 4.

When the Son of Man cometh, shall he find faith (*ten pistin*, THE FAITH\*) on the earth?—Luke xviii, 8.

Now the Spirit speaketh expressly, that in *the latter days some shall depart from the faith (tes pisteos)*, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which BELIEVE and KNOW THE TRUTH.—1 Tim. iv, 1, 3; ii, 13.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, *speaking perverse things*, to draw away disciples after them.—Acts xx, 29, 30.

And for this cause God shall send them *strong delusion*, that they should believe A LIE.—2 Thess. ii, 11.

For the mystery of iniquity *doth already work*; (in Paul's day) only he who now letteth will let, until he (*paganism*) be taken out of the way. And then shall that wicked (*the Papacy*) be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.—2 Thess. ii, 7, 8.

And upon her forehead (the forehead of the woman representing Papal Rome.—See Rev. xvii, 18.) was a name written, Mystery, Babylon the Great (*Papacy*), The Mother of Harlots (*English and Scottish State religions*), and Abominations (*the innumerable sects*) of the Earth.—Rev. xvii, 5.

For, behold, the darkness shall cover the earth, and gross darkness the people.—Isa. lx, 2.

As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.—Matt. xxiv, 36.

\* The literal translation of the Greek words "*ten pistin*" is THE FAITH. When Christ comes, he will find faith in the abstract in great abundance (for there are many false faiths, religions, and creeds in the world), but he thinks, by his question that he will scarcely find *THE* faith, viz., that to which the Apostle alludes as the "*one faith*" (Eph. iv, 5); "*the faith once for all delivered to the saints*" (Jude 1); "*the word of the truth of the Gospel*" (Col. i, 5); "*one hope of your calling*" (Eph. iv, 4); the hope of Israel" Acts xxviii, 20; "*the Gospel of the kingdom*" Matt. xxiv, 14; Dan. vii, 27; in other words, THE FAITH comprehended in "*the things concerning the kingdom of God AND THE NAME OF JESUS CHRIST.*"—Acts xiii, 12; xix, 8; xxviii, 23, 31.

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. *For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her: \* \* \* for her sins have reached unto heaven, and God hath remembered her iniquities: \* \* \* for thy merchants were the great men of the earth; FOR BY THY SORCERIES WERE ALL NATIONS DECEIVED. \* \* \** Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.—Rev. xviii, 2-24.

XXXVI.—It is a common belief that the world's deliverance from the state of things portrayed in the foregoing testimonies is to be effected by the preaching of the Gospel.\* The erroneusness of this view will be apparent from the following testimonies, which teach that it is to result from divine interference:—

Gentiles shall come UNTO THEE from the ends of the earth, and shall say, Surely *our fathers have inherited lies, vanity, and things wherein there is no profit.* Therefore, behold, I will *this once* cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.—Jer. xvi, 19-21.

For *when the judgments are in the earth, THE INHABITANTS OF THE WORLD SHALL LEARN RIGHTEOUSNESS.*—Isa. xxvi, 9.

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 veil that is spread over all nations.*—Isa. xxv, 6, 7.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and *he will teach us of his ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.*—Mic. iv, 2; Isa. ii, 3.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of *all languages of the nations*, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. Yea, many people and strong nations *shall come to seek* the Lord of hosts in Jerusalem, and to pray before the Lord.—Zec. viii, 23, 22.

And it shall come to pass, that *every one that is left of all the nations* which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.—Zec. xiv, 16.

For the earth *shall be filled* with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. ii, 14.

\* This idea exists from a misconception of the object for which the preaching of the Gospel was instituted. The apostle James defines the object to be "*to take out from the Gentiles a people for his name.*"—Acts xv, 14. Christ's language on the subject is substantially identical: This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. xxiv, 8. Chrysostom, writer of the third century, has the following remarks on this passage: "*Attend with care to what is read. He said not when it hath been believed by all men, but when it hath been preached to all.* For this cause he also said, for a witness to all nations, to show that he doth not wait for men to believe, and then for him to come, since that phrase for a witness hath this meaning—for accusation, for reproof, for condemnation of those that have not believed."

XXXVII.—In conclusion, the time is near for the occurrence of the great events outlined in the Scriptures of truth, and set forth in this Declaration of the First Principles of the Oracles of the Deity. It would take more space than this publication affords to demonstrate this fact. The reader is, therefore, referred to works advertised herewith for the evidence upon which many great minds for the past three or four centuries have based the conclusion that *we are now nearing the time of the advent*. May the reader, by enlightenment in the truth herein endeavoured to be defined, and by consecration to the destiny to which it invites him, be found worthy of the inheritance then to be manifested. AMEN.

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"SEARCH THE SCRIPTURES."

"PROVE ALL THINGS; HOLD FAST TO THAT WHICH IS GOOD."



Original edition Issue of "A Declaration"  
see preface

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|--------------|---------|
| 1867         | 6000    |
| 1871         | 725     |
| 1872         | 3752    |
| 1873         | 1550    |
| 1874         | 3038    |
| 1875         | 960     |
| 1876         | 1997    |
| "            | 1619    |
| 1877         | 4043    |
| 1878         | 1900    |
| 1880         | 8298    |
| 1881         | 10094   |
| 1882         | 6650    |
| 1885         | 5000    |
| 1886         | 6200    |
| 1887         | 5000    |
| 1889         | 5000    |
| 1891         | 5000    |
| 1893(L)      | 9880    |
| 1895         | 10000   |
| 1897(L)      | 10000   |
| 1898         | 10250   |
| to date R.R. | 116,956 |
| 1901         | 10600   |
| 1903         | 10088   |
| 1905         | 10000   |
| 1907         | 10195   |
| 1909         | 10160   |
| 1911(1908?)  | 10100   |
| 1913         | 10060   |
| 1915         | 10090   |
| 1917         | 10100   |
| 1919         | 10100   |
| 1921         | 10000   |