

A Declaration

OF THE
TRUTH REVEALED IN THE BIBLE
AS DISTINGUISHABLE FROM THE
THEOLOGY OF CHRISTENDOM.

SET FORTH

IN A SERIES OF PROPOSITIONS, ARRANGED FOR THE PURPOSE OF
EXHIBITING THE FAITH PROMULGATED BY THE APOSTLES
IN THE FIRST CENTURY IN CONTRAST WITH

THE FAITH OF CHRISTENDOM.

WHICH IS SHOWN TO BE COMPOUNDED OF

THE FABLES PREDICTED BY PAUL.

The whole being elucidated by copious Foot-notes, original and selected.

PRICE, THREEPENCE.

"If any man preach ANY OTHER GOSPEL unto you, than that ye have received, let him be accursed" (Gal. i. 9).

"To the law and to the testimony; if they speak not according to this WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM" (Isa. viii. 20).

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CONTENTS

"THE THINGS CONCERNING THE KINGDOM OF GOD."

Proposition	Page
I.—The Gospel of the Kingdom preached by Jesus	3
II.—The same Gospel preached by the Apostles	3
III.—What is this Kingdom?	4
IV.—The Kingdom of God once existed, and will be Re-established	5
V.—The Kingdom of God will be the Kingdom of Israel restored ...	6
VI.—The Jews will become the Subjects of the Kingdom	6
VII.—Jerusalem the future Queen-city of the World	8
VIII.—Her King as appointed in the Covenant made with David ...	9
IX.—Jesus Christ the Son promised to sit on the restored Throne	10
of David	10
X.—The Saints will inherit the Kingdom	10
XI.—The Covenant made with Abraham	12
XII.—The Promises thereof renewed to Isaac and Jacob	13
XIII.—The Promises not yet Fulfilled	13
XIV.—The Promises fulfilled in the Setting up of the Kingdom ...	14
XV.—The Second Coming of Christ indispensable	15
XVI.—The Kingdom of God the only object of Hope	16
XVII.—The Duration of the Kingdom	17

"THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST."

XVIII.—There is but One God	19
XIX.—The Spirit is not a Personal God	20
XIX (A).—The Holy Spirit	21
XX.—Jesus Christ the Son of God	22
XXI.—Jesus as the Second Adam	23
XXII.—The object of His Death	24
XXII (A).—His Resurrection	25
XXIII.—The Devil of the Bible	26
XXIII (A).—Demons, Devils, and Evil Spirits	28
XXIV.—Human Nature—popular views	29
<i>Bible Doctrine</i> —A. That man is a creature of the dust	30
B. That man is mortal	31
C. That the dead are unconscious	31
D. That the "soul" is not immortal	33
E. That the "spirit" in man is not a deathless entity ...	35
XXV.—Origin of the Doctrine of the Immortality of the Soul ...	36
XXVI.—The true Doctrine of Immortality	38
1. To be Bestowed only on the Righteous	38
2. By change of body	40
3. To be enjoyed on the earth	41
XXVII.—The Earth the Inheritance of the Saints	42
XXVIII.—The Hell of the Bible	48
XXVIII (A).—Gehenna	45
XXIX.—The Destiny of the Wicked	47
XXX.—The Irresponsible of mankind	48
XXXI.—The Judgment Seat of Christ	49
XXXII.—Baptism: its nature and object	51
XXXIII.—How can so many be wrong?	52
XXXIV.—Popular Error and Divine Truth in tabulated contrast	53
XXXV.—Departure from the Truth foretold	55
XXXVI.—Coming Deliverance	57

A DECLARATION

OF THE

TRUTH REVEALED IN THE BIBLE AS DISTINGUISHABLE FROM THE THEOLOGY OF CHRISTENDOM.

THE THINGS CONCERNING THE KINGDOM OF GOD.

I.—**The gospel preached by Jesus** when upon the 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 baptised, both men and women (Acts viii. 12, 25).

* In several instances, the form of this proclamation is in the words, "The kingdom of God is at hand," or to be critically correct, "has approached." We never find that the apostles made use of this form of proclamation after Christ's ascension. In what sense had the kingdom come nigh, or approached when Christ appeared? In two senses. He brought near the kingdom for offer as an inheritance. The kingdom had never before been preached. "*The law and the prophets were until John; since that time, the kingdom of God IS PREACHED*" (Luke 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." The original word *basileia*, translated kingdom, has this comprehensive significance in its secondary sense: royal power, majesty, kingly dignity. Jesus, the manifestation of God's power, which was afterwards to bloom into a universal political administration, was among the people, had approached, and brought the offer of the kingdom with him.

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 : 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 following testimonies will show that it is a DIVINE POLITICAL DOMINION to be *established on the earth*, on the ruins of all existing governments, for the purpose of blessing 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 (Heb. *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 he 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 that 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 (1 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 (Zech. 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 (Psalm ii. 8, 9).

* 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" (Luke xvii. 21). This is supposed to teach that the kingdom of God is a state of spiritual enlightenment in the heart. This cannot be the meaning; for the words were addressed to the Pharisees of whom Jesus says (Matt. xxiii. 28), "*within* ye are full of hypocrisy and iniquity." What is the meaning of it? The margin substitutes "*among*" for *within*, which puts a very different complexion upon it. Dr. Adam Clark says: "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-bye he should be proclaimed in a similar way to that in which Joash 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. 12—"who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Here also is an inaccuracy in the translation. "Translated" (*metesteōs*) is not in the perfect, but in the first aorist tense, which is indefinite as to time when simply affirming an action. It points, in this case, to a process aoristically initiated in calling the Colossians "to the kingdom and glory of God" (1 Thess. ii. 12)—but not complete till the kingdom of God comes.

The Lord at thy right hand shall strike through **KINGS** in the day of his wrath (Psalm 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. . . . 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 at its head, *has a connection with God's past dealings with the nation of the Jews*. This connection must be perceived before the bearing of God's purpose can be clearly understood. To assist in the attainment of this understanding, the following facts are here affirmed:

a.—The kingdom of Israel, as divinely constituted under the hand of Moses, and existent in the land of Palestine 2,000 years ago, was the kingdom of God.

And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of **THE KINGDOM OF THE LORD** over Israel (1 Chron. xxviii. 5: xxix. 23).

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* (Ez. 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).

* 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 overthrowa 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.

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).

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 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 (Zech. i. 16, 17).

Thou shalt arise, and have mercy upon Zion : FOR THE TIME to favour her, yea, THE SET TIME is come (Psalm cii. 13).

V.—The kingdom of God to be set up on the 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 Zarephath ; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on Mount Zion to judge the mount of Esau ; AND THE KINGDOM SHALL BE THE LORD'S (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 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 (Zech. 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 mountains of Israel; and ONE KING shall be king to them all: and they shall be no more two nations, neither shall they be divided into 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 unto 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 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 Zion 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 shall it 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.—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 stranger 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 lxv. 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 xlvi. 2*).

But I say unto you swear not at all . . . neither by Jerusalem, for it is the city of the great King (*Matt. v. 34, 35*).

The name of the city from that day shall be, THE LORD IS THERE (*Ezekiel xlviii. 35*).

* It is evident, from Peter's allusion to this promise, that the phrase, " new heavens and a new earth," is metaphorically employed to designate the polity or order of things to be established

VIII.—The Supreme Ruler in this glorious order of things will be Jesus of Nazareth, as is evident from the testimonies already quoted. But it is important to put this proposition in a more specific form, by calling attention to

THE COVENANT MADE WITH DAVID,

in which God promised him A SON, under whom his kingdom should be established 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 thy throne* (Psa. cxxxii. 11).

These be the last words of David . . . Although my house be not so with God; yet HE HATH MADE WITH ME AN EVERLASTING COVENANT, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow. . . . He that ruleth over men

in the Kingdom of God. Peter says, "Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The old heavens and earth of the Jewish constitution of things were dissolved according to the prediction of Isaiah (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 unto fire against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7). They were not long reserved, after these words of Peter were written, for a few years afterwards, the Romans entered the country and destroyed the Jewish commonwealth to its very foundation. The literal earth will not be destroyed, "for the earth endureth for ever" (Ecc. i. 4). The perpetual stability of the ordinances of heaven and earth physical is divinely guaranteed—(see Psalm lxxii. 17; Jer. xxxi. 37). Heavens and earth in the political sense are destined to pass away—(see Isaiah xlii. 13; xxiv. 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 figurative, which may easily be done with a little care.

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

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

"The cedars of Lebanon, oaks of Bashan, fir trees, and other stately trees of the forest denote kings, princes, potentates, and persons of the highest rank; briars and thorns, 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."

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 are 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, falling of the stars for the same. *The Prophecies of Daniel, chap. ii.*

must be just, ruling in the fear of God. And HE SHALL BE AS THE LIGHT OF THE MORNING, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain (2 Sam. xxiii. 1, 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).—(See also Ezek. xl. to xlviii.).

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

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 (Matt. 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).

X.—The reward in store for those whom Christ shall acknowledge in the day of his glory, is A PARTICIPATION IN THE "GLORY, HONOUR, AND POWER" OF THE KINGDOM in the sense of being his associates and coadjutors (as kings and priests) in the work of ruling the world in righteousness.

* " Even in his sufferings for iniquity I will chasten him," etc.—DR. ADAM CLARE.

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 (Psalm cxlix. 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 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).

* "For ever, even for ever and for 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 *olahm*, to hide, to conceal ; hence an *olahm*, in relation to time is a period hidden or concealed." The literal rendering in *Daniel* is "an *olahm*, even an *olahm of olahms*," or hidden period or age of hidden periods, referring to that period of 1,000 years as revealed in the Apocalypse, and which corresponds to the Greek *taus aionas ton aionon* "for the age of ages" (Rev. xxii. 5). He further remarks that the Mosiac dispensation (a period of 1,695 years) was an "Olahm of Olahms, one ong period containing many lesser ones."—EUREKA ; an *Exposition of the Apocalypse*. Vol. I., 126-181.

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).

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, to-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 only be the realisation of the purpose enunciated from the beginning. The reader will perceive this in the consideration of

THE COVENANT MADE WITH ABRAHAM,

and its bearing upon the future development of the divine purpose. This covenant guaranteed,

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

* What "to-day" was this? The clue is found in the fact that the thief's question, to which Christ's words were an answer, introduced a particular day to attention. "Lord, remember me WHEN thou comest into thy kingdom." The answer seizes hold of this and calls it "to-day" in the sense of *this day*—the day just spoken of, or the day before their minds. For example of this use of *semeron*, see the following (in the Septuagint)—Deut. ix. 1 : Moses having told Israel of their approaching entry into the land of promise, says, "Thou art to pass over Jordan *this day* (*semeron*)."[†] This was said more than two months before they crossed the Jordan (compare Deut. i. 1 and Josh. iv. 10 ; Ex. xii. 14). "This day" (*te hemera laute*—even more emphatic than *semeron*), spoken at least before the tenth day of Abib, refers to the fourteenth day of that month (compare verses 3, 6, 17, and 28).

† The word "Paradise" is of Persian origin, and signifies a garden. The Septuagint renders Gen. ii. 8 thus, "God planted a paradise in Eden," see Ezek. xxxvi. 35 ; Isa. li. 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 crucifixion, and consequently would not refer to what is popularly supposed to have been his meaning.

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).

SECOND.—The everlasting, personal possession of the territory lying between the Euphrates and the Nile, known in the terms of modern geography as Syria and the Holy Land, 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 seest, to thee will I give it, and to thy seed 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).

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 swore 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 have they been fulfilled 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 promises, but having SEEN THEM AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth* (Heb. xi. 13-35, 39, 40).

Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed; and heirs according to the promise (Gal. 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 (that is Jesus—see context) in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us : *to perform the mercy promised to OUR FATHERS, and to remember his holy covenant, THE OATH WHICH HE 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 (that is, in the setting up of the kingdom of God on earth) as the centre of universal empire.

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 pruning hooks : *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 (Psalm lxxii. 4, 17).*

The nations shall bless themselves in him, and in him shall they glory (Jer. iv. 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. 5, 6).

O, let the nations be glad and sing for joy, for thou shalt judge the people righteously and govern the nations upon earth (Psalm lxvii. 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* (Ezek. 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 (i.e., *my delight in her*) and thy land Beulah (i.e., *married*): 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.—Jesus Christ will return from Heaven, AND VISIBLY APPEAR AND TAKE UP HIS RESIDENCE ON EARTH A SECOND TIME, for the purpose of bringing about the accomplishment of all these things. 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 (Psalm cii. 16, 21).

HE SHALL SEND JESUS CHRIST, which before was preached unto you. Whom the heaven must receive until the time 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.—The Kingdom of God,* is the inheritance to which men are called by the gospel, and the thing presented as *the object of hope*. A proposition which destroys the popular Gospel of “ Kingdoms beyond the skies.”

God hath called you **UNTO HIS KINGDOM** and glory (1 Thess. ii. 12).

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

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).

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).

* 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.”

For so an entrance shall be ministered unto you abundantly into THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST (2 Pet. 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).

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 incorruption (1 Cor. xv. 50).

Know ye not that the unrighteous shall not inherit THE KINGDOM OF GOD? (1 Cor. vi. 9).

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

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*

* This 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, etc. 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.

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*. 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 written in the book of life was cast into THE LAKE OF FIRE* (Rev. xx. 1-9, 12-15).

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

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

Then cometh the end, *when he shall have delivered up the KINGDOM* TO GOD even the Father ; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. *The last enemy that shall be destroyed IS DEATH*. 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. 24-29).

* 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.

THE THINGS CONCERNING THE NAME OF JESUS CHRIST.

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XVIII.—That there is but ONE GOD, by whom and out of whom all things have been created, and in whose immensity-filling Spirit, all things subsist; that He who is thus the **FATHER OF ALL** dwells in **UNAPPROACHABLE LIGHT**, styled in the Scriptures “heaven, *his dwelling place.*” He and the Spirit are one, but only in the sense in which the sun in the heavens and the light of day are one. Jesus is His manifestation by the Spirit. (This proposition strikes at the root of the popular doctrine of the trinity,* which confuses the revealed relations of the Father, the Son, and the Holy Spirit.)

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; Mar. xii. 29).

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. xvii. 3).

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).

* 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” (1 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 treat 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 is omitted in the Revised Version.

Unto thee lift I up mine eyes, O THOU THAT DWELLEST IN THE HEAVENS (Psalm cxxiii. 1).

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

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

* "Spirit"—*ruach* and *neshamah* in Hebrew, and *pneuma* in Greek—is one of those plastic words which depend for their significance upon the context. It cannot be kept in the groove of a precise definition. Cruden gives no fewer than nineteen meanings to the word, and Parkhurst twenty. This may appear a little confounding at first sight, but in reality it is the inevitable state of the case with regard to a word of such primitive origin 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* (Heb.) is from the verb *ruach*, to breathe or blow; *neshamah* (Heb.), from *nasham*, to breathe; *pneuma* (Greek) from *pneo*, to breathe or blow. Every use of the word "Spirit" must therefore be traceable in some way to this primitive idea of breathing or blowing. And we find this is so. It is used for breath in such passages as "All flesh wherein is the breath (*ruach*) of life" (Gen. vi. 17); "In whose hand is every living thing and the breath (*ruach*) of all mankind" (Job xli. 10); "Thou takest away their breath" (*ruacham*) (Psalm civ. 29). *Neshamah* and *pneuma* are also translated breath in the following: Gen. ii. 7; 1 Kings xvii. 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 "harkened 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 Daniel was found an excellent "spirit" (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 or heart) in them any more."

hideth not from thee, but the night shineth as the day. The darkness and the light are both alike unto thee (Psalm 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 (Psalm 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 saith 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).

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 Pet. i. 21).

XIXA.—**The Holy Spirit** is the Spirit of God in official manifestation. This is a mode of description almost peculiar to the New Testament. The Holy Spirit is the same Spirit mentioned in the testimonies quoted from the Old Testament, but styled Holy Spirit by way of distinction from Spirit in its free, spontaneous, universal form in nature. It is the same Spirit, gathered up, as it were, under the focalizing power 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 that holy thing that shall be born of thee shall 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).

* "Ghost" ought, in every case, to be substituted by the word "spirit." "Ghost" is no translation of the original word. It is a mere paraphrase, and mystifies the idea expressed. It may not do so to critical minds, but it certainly has that effect with the common run of English readers who recognise in "Ghost" the third person 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 law, and the means of that unity which pervades the universe—the medium through which the will and consciousness of corporealised Deity centrally located in "the 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.

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 them as on us at the beginning. Then remembered I the word of the Lord how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit (Acts xi. 15-16).

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

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 popular theology. It means an immersion or enswathement in spirit power, conferring 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 been given through the agency of the Spirit, working in ancient prophets and apostles, is the Spirit's instrument—the Spirit's sword, by which the Spirit makes war on the natural mind, hews it into the similitude of the mind of the Spirit.

XX.—**Jesus Christ, the Son of God** is not the "second person" of an eternal Trinity of Gods, but the manifestation of the ONE ETERNAL CREATOR, who is "above all and through all" (Eph. iv. 6), and "out of whom are all things" (Rom. xi. 36). This Creator is Spirit, dwelling corporeally and personally in heaven, yet, in His Spirit effluence filling immensity. By this Spirit-effluence, He begot Jesus, who was therefore HIS SON: by the same power He anointed him and dwelt in him, and spoke to Israel through him (Heb. i. 1). Jesus Christ, therefore, in the days of his weakness, had two sides, one DEITY, the other MAN; but not as construed by Trinitarianism, which makes Jesus the Son Incarnate. The man was the son, whose existence dates from the birth of Jesus; the Deity dwelling in him was the Father, who, without beginning of days, is eternally pre-existent. There were not two or three eternal persons before "the man Christ Jesus," but only ONE, God the Father, whose relation to the son was afterwards exemplified in the event related by Luke (chap. i. 35), by which was established what Paul styles the "mystery of godliness": "God manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16).

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 i. 35).

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

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

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

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

The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives (Luke iv. 18).

I am in the Father and the Father in me. The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me ; He doeth the works (John xiv. 10).

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 Jesus was of our nature, notwithstanding the mode of his conception and his anointing with the Holy Spirit. He was raised up as a **SECOND ADAM** (constituted of flesh and blood as we are, and tempted in all points like unto us, yet without sin), to remove by 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).

XXII.—The Death of Christ was not to appease the wrath of offended Deity, but to express the love of the Father in a necessary sacrifice for sin that the law of sin and death which came into force by the first Adam might be nullified in the second in a full discharge of its claims through a temporary surrender to its power; after which immortality by resurrection might be acquired, in harmony with the law of obedience. Thus sin is taken away, and righteousness established.

Behold the Lamb of God that *taketh away the sin of the world* (Jno. i. 29).

He putteth 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).

* 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 means pre-existence in the case of Jesus, it must be allowed the same force in the following statement in reference to John the Baptist: "There was a man *sent from God* whose name was John" (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 Jesus from a mere form of speech that could be avoided.—See *The Christadelphian* for 1893, page 324.

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

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).

XXIIA.—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.

Him 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 fathers RAISED UP JESUS, whom ye slew and hanged on a tree (Acts v. 30).

Him God raised up the third day and showed 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 that man whom he hath ordained; whereof he hath given assurance unto all men IN THAT HE HATH RAISED HIM FROM THE DEAD (Acts xvii. 31).

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

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 places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come (Eph. i. 20-21).

The apostle and *High Priest* of our profession, Christ Jesus (Heb. iii. 1).

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

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

XXIII.—THE DEVIL*—Who is he? It is of great importance to understand this question, because the Son of God was manifested expressly for the purpose of destroying the Devil and his works (1 Jno. iii. 8; Heb. ii. 14). The mission of Christ is, therefore, imperfectly understood when the nature of the Bible Devil is not comprehended. It will be found upon examination that the Devil is not (as is commonly supposed) a personal, supernatural agent of evil, and, that in fact, *there is no such BEING in existence.* The Devil is a *Scriptural personification of sin in the flesh*,† in its several phases of manifestation—subjective, individual, aggregate, social, and political, in history, current

* The original word translated "devil" is *diabolos*. The literal meaning of this is *slanderer or false accuser*, as illustrated in the following passages, where the word has been translated, instead of being, as in most cases, transferred to the English in a modified form without translation:—"Even so must their wives be grave, not slanderers (*diaboloi*), sober, faithful in all things" (1 Tim. iii. 11). "The aged women, likewise, that they be in behaviour as becometh holiness, not false accusers (*diaboloi*), not given to much wine, teachers of good things" (Titus ii. 3). "Without natural affection, trucebreakers, false accusers (*diaboloi*), incontinent, fierce, despisers of those that are good" (2 Tim. iii. 3). SIN is the great accuser both of God and man. It slanders the former in virtually denying His supremacy and goodness, and accuses the latter unto death. The personification of this principle is natural and effective.

† 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 the children are partakers of flesh and blood, he also himself likewise partook of the same;

that through death

he might destroy him

Him that hath the power of death

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

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

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

"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 STING of death is SIN (1 Cor. xv. 56).

Death by SIN (Rom. v. 12).

The WAGES of SIN is death (Rom. vi. 23).

"The CARNAL MIND is enmity 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).

"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).

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).

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 it 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 OWN LUST and enticed. Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished bringeth forth death (James i. 14-15).

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

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

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).

* 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. 22). Make this fellow return, lest in the battle he be an adversary (*Sathan*) to us (1 Sam. xxix. 3, 4). OTHER ILLUSTRATIONS : 1 Kings xi. 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.

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

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

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

And I will put enmity 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* (Psalm 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. li. 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 wroth with the woman, and *went to make war with the remnant of her seed*, which keep the commandments of God, and have the testimony of Jesus Christ (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* (Psalm cx. 6).

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

XXIII A.—Demons, devils, or so-called evil Spirits were the fanciful creation of the pagan mind.† They were supposed to be a kind of demi-god, inhabiting the air, and producing disease in human beings by taking possession of them. The following passages show that in the Bible, the word is not used to express this idea.

* 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."

† 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 *multimamma*, or many-breasted, because clustered over with breasts. They worshipped the prolific principles in nature. "Segeerim," twice out of fifty instances, is rendered devils. It represents something hairy; it came to signify a goat, a hairy one. The Egyptians, and all other nations at that day, worshipped it as 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 *dæmon*, rendering both, frequently and incorrectly, "devils." Demon, devil-god, or evil genius, expressed to the Greek mind the idea of human departed spirits, raised to the rank of gods or deities. The Jews imbibed in a great measure, the traditions of the Greeks and Latins, supposing that diseases and afflictions, whether mental or physical, were the result of having demons or possessions. This tradition had impressed itself on the general language of the Jews at the time of Christ, and was, doubtless, generally believed. The gospel 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," etc. These phrases are freely used, without subjecting

They sacrifice unto *devils*, not to God : TO GODS whom they knew not, to NEW GODS that came newly up, whom your fathers feared not (Deut. xxxii. 17 ; 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. 15 ; 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. 15-18).

(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.)

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

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

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, in its nature indestructible and immortal ; that when the body is destroyed in death, the soul is liberated and departs to another sphere of existence, there to undergo endless happiness or misery, according to the life developed in the body.* This doctrine is known in theology as **THE IMMORTALITY OF THE SOUL**. This is A PAGAN FICTION *subversive of every principle of eternal truth*, as will be discovered by a consideration of the evidence, which proves

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 (2 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 times 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.

* 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. Where is the consistency of sending a man to hell first, and then bringing him to judgment ? Let the orthodox believer answer.

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. *nepesh chayah*, living creature)—(Gen. ii. 7).

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

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^o 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 them : *as the one dieth, so DIETH THE OTHER* ; yea, they have all one breath ; *so that a man hath no pre-eminence above a beast* ; for all is vanity ; all go unto one place ; ALL ARE OF THE DUST ; and all turn to dust again (Eccles. 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 Eccles. 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).

* Kitto 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. 1, 659). Kitto's translation is borne out by Paul's quotation of the very verse in 1 Cor. xv. 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."

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. 47-49).

B.—That **Man is mortal** (that is, subject to death or *dissolution of being*) in consequence of the disobedience of Adam, which brought death as the penalty 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'shamah*) IS IN HIS NOSTRILS: for wherein is he to be accounted of? (Isaiah 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? (Psalm 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 (Eccles. ix. 5-6).

Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom, IN THE GRAVE, whither thou goest* (Eccles. 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* (Psalm cxlvi. 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 (Isaiah 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. 11-17: 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* (Psalm 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; also ii. 29-34).

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).

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. 5-6); 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.

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

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

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. *nephesh*), 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 (*nephesh*) come into him again. And the Lord heard the voice of Elijah; and the SOUL (*nephesh*) of the child came into him again, and he revived (1 Kings xvii. 21-22).

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

It shall be even as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his SOUL is empty: behold, he is faint, and his soul hath appetite (Isaiah xxix. 8; Ex. xiii. 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 beeves, 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. 14; see margin).

Also in thy skirts is found the blood of the souls of the poor innocents (Jer. ii. 34; Ez. xiii. 18-19; xxii. 25-27).

So that my SOUL chooseth strangling, and death rather than my life (Job vii. 15; Psalm 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).

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

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

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 (Ez. 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† 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 (Isaiah liii. 11-12).

He seeing this before spake of the resurrection of Christ, that his soul (*psuche*) was not left in hell, neither his flesh did see corruption (Acts ii. 31; Psalm xvi. 10).

* Dr. Adam Clark 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." The revisers have since adopted this translation.

† Dr. Adam Clark 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 *his blood* . . . "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, "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: a like rendering is given by the "Emphatic Diaglott."

Your new moons and your appointed feasts my soul* (*psuche*) hateth (Isaiah i. 54 ; 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, etc., 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 everything 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 (*pneumat*)—(Matt. xxvii. 50).

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive 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. 15).

Who knoweth the spirit (*ruach*) of man that goeth upward, and the spirit (*ruach*) of the beast that goeth downward to the earth (Eccles. 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 their 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).

* 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. 13). This precludes popular philosophy, which recognises a mortal body as the possessor of an immortal soul. This distinction is supposed to be countenanced in Matt. xvii. 52, 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,” etc.—Parkhurst. “*Neshamah*, from the verb *nesham*, 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, a living 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.”

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

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

There is no man that hath power over the spirit (*ruach*) to retain the spirit (*ruach*); neither hath he power in the day of death: and there is no discharge in that war: neither shall wickedness deliver those that are given to it (Eccles. viii. 8).

To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirit* of just men made perfect (Heb. xiii. 23).

Are they not all ministering spirits,† sent forth to minister for them who shall be heirs of salvation? (Heb. i. 14).

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

But when they saw him walking upon the sea, they supposed it had been a spirit (in the original, *phantasma*), and cried out (Mark vi. 49).

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

Herodotus, the oldest historian, writes as follows: "The Egyptians say that Ceres (the goddess of corn), and Bacchus (the god of wine), hold the chief sway in the infernal regions; and the Egyptians also were the first who asserted the doctrine that the soul of man is immortal" (Herod. Book ii.; Sec. 1, 2, 3).

Mosheim says, "Its first promoters argued from that known doctrine of the Platonic School, which was also adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceed the health and vigour of the mind, was an emanation from God into the human soul, and comprehended it in the principles and elements of all truth, human and divine" (*Ecclesiastical History*, vol. i., p. 86; Plato, p. 169).

Justin Martyr (A.D. 150) said, "For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, and say that there is no resurrection of the dead, but that the souls, as soon as they leave the body, are received up into heaven, take care that you do not look upon these. But I, and all

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

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

those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again, and adorned, and enlarged, as Ezekiel, and Esaias, and the rest of the prophets declare (*Dialogue with Trypho, the Jew*, section lxxx.).

An extract from a canon which was passed under Leo X., by the Council of Lateran, shows that the doctrine of an "immortal soul" that lives when the man is dead was supported in those days, as it generally has been since, *by the authority of creeds*, rather than the word of God: "Some have dared to assert, concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the sacred council, do condemn and reprobate all such, seeing according to the canon of Pope Clement the Fifth, the soul is immortal; and we strictly inhibit all from dogmatising otherwise; and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics" (*Caransa*, p. 412, 1681).

Martin Luther ironically responded to the decree of the Council of the Lateran held during the Pontificate of Pope Leo:—"I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body,—the soul is immortal,—with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, and such his Church, that the mouth may have meat suitable for it, and the dish a cover worthy of it." (*Luther's Works*, vol. ii., folio 107, Wittenburg, 1562.)

In an old work printed in 1772, entitled *Historical View of the Intermediate State*, on page 348, when speaking of Martin Luther's belief in relation to the state of the dead between death and resurrection, it is said he held "that they lay in a profound sleep, in which opinion he followed many of the fathers of the ancient Church."

William Tyndall declares that "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that we shall know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put that the souls *did ever live*. And the Pope joineth the spiritual doctrine of Christ, and the *fleshy doctrine* of philosophers together,—things so contrary that they cannot agree. . . . And because the fleshy-minded Pope consenteth unto HEATHEN DOCTRINE, therefore he corrupteth the Scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" This translator of the Scriptures into English suffered martyrdom in 1536.

Gibbon declares that "The doctrine of the immortality of the soul is omitted in the law of Moses" (*Gibbon*, chap. xv.).

Richard Watson remarks, "That the soul is naturally immortal, is contradicted by Scripture, which makes our immortality a gift, dependent on the will of the Giver" (*Institutes*, vol. ii., p. 250).

George Combe says, "No idea can be more erroneous, than to suppose that man is an *immortal being*, on account of the substance of which he is composed" (*System of Phrenology*, p. 595-7).

The Hebrew word "nephesh" is found in the original about 750 times, but in the common version nephesh is translated in 45 different

ways ; soul, 475 times ; life, lives, living, 120 times ; persons, 3 times ; fish, 1 ; and applied *indiscriminately* to man and beast, 9 times, etc., etc.

Parkhurst says, "As a noun, *nephesh* hath been supposed to signify the spiritual part of a man, or, what we commonly call his soul ; I must, for myself, confess that I can find *no passage* where it hath undoubtedly this meaning" (*Hebrew Lexicon*).

The Greek word " *psuche*," synonymous with *nephesh*, used in the New Testament, has 7 different renderings, soul, life, lives, mind, heart, you, etc., etc.

The word " soul " and " spirit," though frequently occurring in the Bible, are not found in *one instance* as indicating it being immortal, immaterial, indestructible, or " never-dying."

The word " immortal " is found but *once* in the Scriptures (See 1 Tim. i. 17).

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

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

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 context (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 not 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).

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* (Luke xx. 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).

* 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 a "calling of those things *which be not as though they were*." This is illustrated in many parts of the Scripture. Mary, by the Holy Spirit, before Jesus was born, declared that "The Lord HATH shewed strength with his arm . . . he HATH put down the mighty from their seats, and exalted them of low degree; he HATH filled the hungry with good things, and the rich he hath sent empty away" (Luke i. 51-53). So far were these things from being accomplished, during his sojourn in the flesh in Judea, that when "he was oppressed, and he was afflicted, he opened not his mouth" (Isaiah liii. 7). Not until he shall appear a *second time*, as the Lion of Judah, will these things written of him have their fulfilment (Psalm 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 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" (Isa. 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 the Kingdom and the Name of Jesus Christ, as the Life-Giver, have the *promise* 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).

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 : not 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 to be manifested *in connection with, and as the result of the resurrection or change of THE BODY.* (The reason is evident : *immortality is life manifested through AN UNDECAYING BODY.*) This proposition is established in many of the testimonies cited under the last heading ; it obtains further support from the following :—

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).

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

Martha said unto him, I know that he shall rise again **IN THE RESURRECTION AT THE last day** (Jno. xi. 24).

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

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

There shall be *a resurrection of the dead*, both of the just and unjust (Acts xxiv. 15).

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

* See "Anastasis," a pamphlet on resurrection and judgment by Dr. Thomas, author of *Elpis Israel and Eureka*.

Behold I shew you a mystery : We shall not all sleep, but WE (the awakened dead and those who do not sleep) SHALL ALL BE CHANGED (after judgment) . . . For the trumpet shall sound, and THE DEAD SHALL BE RAISED INCORRUPTIBLE,* and we shall be changed : *For this corruptible must put on incorruption, and this mortal must put on immortality* (1 Cor. xv. 51-53).

If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your faith also vain (1 Cor. xv. 13-14).

For I know that my redeemer liveth, and that he shall stand *at the latter day upon the earth* ; and though after my skin worms destroy this body, yet IN MY FLESH shall I see God, whom *mine eyes shall behold* and not another (Job xix. 25-27).

What advantageth it me (Paul) *if the dead rise not* ? (1 Cor. xv. 32).

I (Paul) have suffered the loss of all things . . . if by any means *I might attain unto* THE RESURRECTION OF THE DEAD (Phil. iii. 8, 11).

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living, for all live unto him. (Luke xx. 37-38).

THIRD.—The immortality of the Bible, in addition to depending upon “the resurrection of the body,” is a thing to be manifested and enjoyed ON THE EARTH, instead of something to which a man ascends in starry regions after death.

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

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

The earth which he hath established for ever (Psalm lxxviii. 69 ; Eccles. i. 4).

For the evil-doers *shall be cut off* ; but those that wait upon the Lord, THEY SHALL INHERIT THE EARTH (Psalm xxxvii. 9).

But the meek shall INHERIT THE EARTH, and shall delight themselves in the abundance of peace (Psalm xxxvii. 11).

For such as be blessed of him SHALL INHERIT THE EARTH : and they that be cursed of him shall be cut off (Psalm xxxvii. 22).

The righteous SHALL INHERIT THE LAND, and dwell therein *for ever* (Psalm xxxvii. 29).

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

* Tertullian (about A.D. 185), in writing upon the resurrection, says, “ He who raises the dead to life will raise the body in its perfect integrity. This is part of the change which the body will undergo at the resurrection ; for *though the dead will be raised in the flesh*, yet they who attain to the resurrection of happiness *will pass into the angelic state, and put on the vesture of immortality*, according to the declaration of the Apostle Paul, that “ this corruptible must put on incorruption, and this mortal must put on immortality,” and again, that “ our vile bodies will be changed, that they may be fashioned like unto the glorious body of Christ.”— *Anastasis*, p. 46.

XXVIII.—HELL.—It follows also, of necessity, that the popular theory of hell and “eternal torments” is a fiction. The word “hell” * occurs in the English Bible, but a comparison of the 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 passed, that thou wouldst appoint me a set time, and remember me (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 (Psalm ix. 17).

(Continued from page 42.)

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. 4-6).

The house of God, which is the church of the living God, the pillar and ground of the truth (1 Tim. iii. 15).

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

* The original word for hell in the Old Testament is the Hebrew word *Sheol*. The following remarks from “The Bible *versus* Tradition,” page 188, will throw light on the subject:—

“The Hebrew word *Sheol* is translated HELL, *properly*, as a general thing, *it* intended to mean the same as the old Saxon word *hell*, the covered receptacle of all the dead, where the good and bad repose together in a state of *unconsciousness*; but very *improperly* and very *shamefully* *it* intended to be a symbol of the ‘orthodox’ and traditinary hell, as a place of conscious torment for the wicked *only*. But we, without the slightest reservation, condemn the translators: for they have evidently endeavoured to obscure the true sense of the word *sheol*, and to uphold the traditinary meaning of hell at the expense of truth and uniformity. Had *sheol* been uniformly translated *pit or grave, or the state of the dead, or even the mansions of the dead, no such absurd ideas* 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. ii. 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.

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

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

The sorrows of death compassed me, and the pains of hell (*sheol, grave*) gat hold upon me: I found trouble and sorrow (Psalm 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 hearest 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*)—(Psalm lxxxvi. 13).

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

* This passage, occurring in the parable of the rich man and Lazarus, is invariably brought forward as proof of the existence of the hell of popular theory. It can only afford such proof on the supposition that it is a literal description and not a parable. But even then it involves the orthodox believer in endless inconsistencies, for it represents heaven and hell as divided by a gulf over which the wicked and good can exchange thoughts and hold conversations. It is generally admitted that the account is a *parable* because Christ spoke to the rulers in parables: "That seeing they might not see, and hearing they might not hear" (Luke viii. 10). Josephus mentions a tradition current among the superstitious Jews, which seems to correspond with the narrative given by Christ; in fact, Christ appears to have founded his narrative on the tradition in question. Be that as it may, it is evident that he intended to convey some important truth, as seen in verses 29-31. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In addressing the Pharisees on another occasion the Lord said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me . . . for had ye believed Moses, ye would have believed me; for he wrote of me" (John 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."—*Scriptural Revelations of a future State*, by Archbishop Whately, Lecture iv., 685, 8th edition.

† Dr. Adam Clark, 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 *idein*, to see—the invisible receptacle, or mansion of the dead, answering to *sheol* in Hebrew. The word *hell*, used in the common translation, conveys now an improper meaning of the original word, because *hell* is only used to signify the place of the damned. But, as the word *hell* comes from the Anglo-Saxon, *helan*, to cover or hide, hence, the *tiling* or *slating* of a house in some parts of England (particularly Cornwall) *heling*, to this day; and the covers of books (in Lancashire) by the same name; so the literal import of the original word *hades* was formerly well expressed by it. Here it means a state of the utmost woe, and ruin, and desolation, to which those impenitent cities should be reduced. This prediction of our Lord was literally fulfilled: for in the wars between the Romans and the Jews these cities were totally destroyed, so that no traces are now found of *Bethsaida*, *Chorazin*, or *Capernaum*."—*Commentary*.

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 was not left in hell (*hades, grave*), neither his flesh did see corruption (Acts ii. 31).

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

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).

XXVIII A.—**Gehenna.**—There is another class of texts in which the word "hell" occurs, which have to be differently understood from those quoted in the foregoing section: in this the original is *Gehenna*.* A reference to the passages and notes below, will, however, show that they give as little countenance to the hell of popular theology as those in which the word "hell" simply means grave. They refer to 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 Hinnom*), 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*.

† 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, Baal, or the sun. 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. 3)."—*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 Valley of the Son of Hinnom, but the valley of slaughter, and I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the 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 Isaiah 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 judgments; first upon His unfaithful servants (Matt. xxv. 32-41), and finally on those nations who come up against Jerusalem (Zech. xii. 2-3; 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 (Isaiah lxvi. 24).

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

Even as Sodom and Gomorhra 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† (Judc 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 (Isaiah 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).

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 (Psalm 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 (Isaiah 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 of the stall, and *ye shall tread down the wicked*, FOR THEY SHALL BE ASHES UNDER THE SOLES OF YOUR FEET in the day that I shall do this, saith the Lord of Hosts (Mal. iv. 1-3).

* 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. Moncreiff, Edinburgh, observes that "The only legitimate mode of interpreting the text is, in our opinion, to understand it as affirming that God *only* can destroy a soul, a life, a human being's existence for ever ; and that this will be the doom of all apostates, and of all the ungodly. Persecutions may destroy a Christian's life *now*, and for a little, but, at the 'last day' he will be raised to glory, honour, and immortality." When God destroys a man, a soul, a life, or a living being in Gehenna, he is quenched for ever ; the second death is to be followed by no resurrection.—*Bible v. Tradition*.

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

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).

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.—The Destiny of the Wicked. If the hell of popular belief is a mere figment of the imagination it will be asked, What then is the destiny of the wicked according to the Scriptures ? The answer justified by the foregoing and subjoined testimonies is, That they will be put out of existence by divine judgment, with attendant circumstances of shame and suffering.

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 (Psalm 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 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* (Psalm 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 (Psalm 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).

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).

The Lord preserveth all them that love him ; but ALL THE WICKED WILL HE DESTROY (Psalm cxlv. 20).

Let the sinners be CONSUMED OUT OF THE EARTH, and let the wicked be no more (Psalm civ. 35).

* 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.

The wicked is reserved to THE DAY OF DESTRUCTION : they shall be brought forth to THE DAY OF WRATH (Job xxi. 30).

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).

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

And these shall go away into *everlasting punishment** : but the righteous into life eternal (Matt. xxv. 46).

XXX.—The Irresponsible of Mankind. There is a class, forming by far the largest part of mankind, who have never heard the Gospel, and are in the darkness of complete barbarism. What is to be done with them ? Popular theology says (sometimes), They 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

* The literal rendering of the passage is, "And these shall go (*eis kolasin aionion*) to the cutting off age-lasting ; but the righteous (*eis zoen aionion*) to life age-lasting" (Matt. xxv. 46). The Hebrew word "*olam*" corresponds to the Greek words "*aion*," age, and "*aiwnios*," pertaining to the age. Parkhurst says, "It (*aion*) denotes duration or continuance of time with great variety."—*Greek Lexicon*. Liddell and Scott render the word *aion* thus : "A space or period of time, especially a life time ; also one's time of life, age, generation, definite period, a long space of time, eternity," etc. ; not once rendered "world" in their *Greek Lexicon*. In the Common Version, "everlasting, eternal, evermore, and for ever," are usually given as the equivalent of *aion*. While in most cases this translation is practically correct, it has to be observed, even these words do not always represent the idea of unlimited duration. Their scope is purely 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 (Ex. 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 aul ; and he shall serve him *for ever* (Ex. xxi. 6).
Then said Danel 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* (Phll. 15).
- 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*" is literally "*end of the aion, i.e., age*" (referring to the Jewish dispensation in most cases). See Matt. xiii. 39 ; xxiv. 3 ; xxviii. 20 ; 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).

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 beside thee have had dominion over us. . . . They are dead, *they shall not live*; they are deceased, **THEY SHALL NOT RISE**; therefore, thou hast visited and **DESTROYED** them, and *made all their memory to perish* (Isaiah 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 man that wandereth out of the way of understanding **SHALL REMAIN IN THE CONGREGATION OF THE DEAD** (Prov. xxi. 16; Jer. li. 57).

By one man *sin* entered into the world, and *death* by sin, and so *death hath passed upon ALL MEN*, for all have sinned (Rom. v. 12).

That ye henceforth walk not as other Gentiles walk, having the *understanding darkened*, being **ALIENATED FROM THE LIFE OF GOD through the ignorance that is in them**, because of the blindness of their heart (Eph. iv. 17-18).

If our Gospel be hid, **IT IS HID to them that are lost** (2 Cor. iv. 3).

Man that is in honour and **UNDERSTANDETH NOT**, *is like the beasts THAT PERISH* (Psalm xlix. 20).

There shall be a resurrection of the dead, both of the just and unjust (at Christ's coming)—(Acts xxiv. 15).

The Lord **JESUS CHRIST**, who shall judge the quick and the dead **AT HIS APPEARING and his kingdom** (2 Tim. iv. 1).

For we must *all appear before the judgment seat* of Christ, that every one may receive the things in body according to that he hath done, whether good or bad (2 Cor. v. 10).

We shall all *stand before the judgment-seat* of Christ. . . . So then every one of us **SHALL GIVE account of himself to God** (Rom. xiv. 10-12).

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

accepted, who, according to this theory, awake to instantaneous incorruption and immortality*).

Every idle (evil) word that men shall speak, they SHALL GIVE ACCOUNT thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned (Matt. xii. 36-37).

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

For he that soweth to his flesh shall of the flesh REAP (after judgment) *corruption*, but he that soweth to the Spirit shall of the Spirit REAP (after judgment) life *everlasting* (Gal. vi. 8).

Little children, abide in him ; that when he shall appear, we may have confidence, and *not be ashamed* before him AT HIS COMING (1 John ii. 28).

Blessed is that servant whom his Lord when he cometh shall find so doing (Matt. xxiv. 46).

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

For the Son of Man *shall come* in the glory of his Father, with his angels, and THEN *he shall reward* EVERY (good and evil servants) man according to his works (Matt. xvi. 27).

The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind ; which, when it was full they drew to shore, and sat down; and gathered the good into vessels, but cast the bad away (Matt. xiii. 49).

He shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting (aionian) fire. . . . And these shall go away into everlasting punishment, but the righteous into (shall have) life eternal " (Matt. xxv. 31-46 ; Dan. xii. 2).

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

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

There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves *thrust out* (Luke xiii. 25-30).

It is appointed unto men once to die, but after this (that is, when the death-state ends in resurrection) the judgment (Heb. ix. 27; Rev. xxii. 11-12). Who SHALL *give account* to him that is ready to judge both the quick and the dead (1 Pet. iv. 5: i. 17: 1 Cor. iii. 13; Rev. xi. 18; John xii. 48).

We which live are always delivered to death for Jesus' sake, that the life also of Jesus *might be made manifest in OUR MORTAL FLESH* (2 Cor. iv. 11).

That *we may have BOLDNESS* in the day of judgment (1 John iv. 17; 2 Cor. v. 2).

Therefore, judge nothing before the time *until the Lord come*, who will both bring to light the hidden things of darkness, manifest the counsels of the heart (1 Cor. iv. 5).

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 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).

* The claims of children 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 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 malice, BE 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, 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. It may be added, "especially in the dyeing art, with a view to produce a change of colour."

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 BAPTISED HIM (Acts viii. 38).

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 DOTHS ALSO NOW SAVE us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ (1 Peter iii. 21).

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

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

XXXIII.—How can so many be wrong ? It is usual to rely on numbers in deciding questions of religious belief. This disposition takes the form of the question : " Can so many hundreds of thousands of people, including 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).

Straight 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 *everywhere 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 Peter 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.—Popular Error and Divine Truth in Contrast.—The true test to apply in the determination of religious truth is the one given by Isaiah (viii. 20) : " TO THE LAW AND TO THE TESTIMONY ; if they speak not according to this word, *it is because there is NO LIGHT in them.*" This principle is extensively applied in the classification of Scripture testimony contained in this pamphlet as a whole. To bring the matter to a focus, the following tabularised contrast of popular tradition with the word of God is here presented :—

POPULAR TRADITION.

"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, 'Oh, 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.'"—C. H. Spurgeon, Sermon No. 349, p. 311.

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 *awake with thy likeness* (Psa. xvii. 15 ; 1 Jno. iii. 2).

"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."—
Math. and Presby. Catechism.

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

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

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

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

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 (Eccles. 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).

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).

"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 ago, 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."—*Benson, 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.*

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 they shall consume away (Psa. xxxvii. 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.—*Departure from the truth foretold.*—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 the 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 apostasy.*

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 fathers fell asleep, all things continue as they were from the beginning of the creation (2 Pet. iii. 3-4).

The time will come when *they will not endure sound doctrine*; but after their own lusts shall they HEAP TO THEMSELVES TEACHERS, having itching ears. And *they shall turn away their ears FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES* (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 pistios)*, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which BELIEVE and KNOW THE TRUTH (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 (that is, hindereth), will let (or hinder), 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 (*that is, of 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 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. 37-39).

* 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 3); "*the word of the truth of the Gospel*" (Col. i. 6); "*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. 28, 31).

XXXVI.—Coming Deliverance.—It is a common belief that the world's deliverance from the state of things portrayed in the foregoing testimonies is to be effected by the preaching of the gospel.* The erroneousness of this view will be apparent from the following testimonies, which teach that it is to result from divine 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 Thy 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).

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 (Zech. viii. 23, 22 ; Mic. v. 2 ; Isa. ii. 3).

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).

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

In conclusion, the time is near for the occurrence of the great events outlined in the Scriptures of Truth, and set forth in this pamphlet. The reader is referred to works advertised herewith, for the evidence that *we are now nearing the time of the advent*. May the reader be induced to accept THE TRUTH herein defined, and be found worthy of the inheritance then to be manifested.—AMEN.

“SEARCH THE SCRIPTURES” (Jno. v. 39).

“PROVE ALL THINGS : HOLD FAST THAT WHICH IS GOOD”
(1 Thess. v. 21).

* This idea exists from a misconception of the objects for which the preaching of the Gospel was instituted. The apostle James defines the object to be to “*take out from the Gentiles a people for his name*” (Acts 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. 14). Chrysostom, writing in the third century, has the following remark on this passage : “Attend with care to what is read. He said *not* when it hath been *believed by all men*, but when it hath been *preached to all*. For this cause he also said, for a witness to all nations, to show that he doth *not wait* for men to believe, and then for him to come, since that phrase, for a witness, hath this meaning—for *accusation, for reproof, for condemnation* of those that have not believed.”

Christendom Astray

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The following is a table of the contents of the book:—

LECTURE I.—The Bible—What it is, and how to interpret it	1	LECTURE X.—The Kingdom of God the Final Instrumentality in the great scheme of human redemption	174
LECTURE II.—Human Nature Essentially Mortal, as proved by Nature and Revelation	15	LECTURE XI.—Christ the Future King of the World	186
LECTURE III.—The Dead Unconscious till the Resurrection, and consequent error of popular belief in heaven and hell	29	LECTURE XII.—The Covenant made with David to be realised in the re-establishment of the Kingdom of Israel under Christ	197
LECTURE IV.—Immortality a conditional gift to be bestowed at the Resurrection	55	LECTURE XIII.—The Second Coming of Christ the only Christian Hope	213
LECTURE V.—Judgment to come, the dispensation of divine awards to responsible classes at the return of Christ	68	LECTURE XIV.—The Hope of Israel; or, the Restoration of the Jews, a part of the divine scheme, and an element of the Gospel	224
LECTURE VI.—God, Angels, Jesus Christ, and the Crucifixion	88	LECTURE XV.—Coming troubles and the Second Advent	236
LECTURE VII.—The Devil not a personal supernatural being, but the scriptural personification of sin in its manifestations among men	116	LECTURE XVI.—Times and Signs; or, the evidence that the end is near	244
LECTURE VIII.—The Kingdom of God not yet in existence, but to be established visibly upon earth at a future day	142	LECTURE XVII.—The Refuge from the Storm; or, "What must I do to be Saved?"	277
LECTURE IX.—The Promises made to the Fathers (Abraham, Isaac, and Jacob), yet to be fulfilled in the setting up of the Kingdom upon earth	160	LECTURE XVIII.—The Ways of Christendom inconsistent with the Commandments of Christ	292

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