

A  
**DECLARATION**

OF THE

**Truth Revealed in the Bible**

AS DISTINGUISHABLE FROM THE

**Theology of Christendom**

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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 FABLES

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*"If any man preach ANY OTHER GOSPEL unto you  
than that ye have received, let him be accursed."*  
(Gal. 1.9)

*"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. 8. 20).

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# A DECLARATION

## OF THE TRUTH REVEALED IN THE BIBLE: THE SUBLIME AND SIMPLE THEOLOGY OF THE PRIMITIVE CHRISTIANS.

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### 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 1:14).

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of THE KINGDOM, and healing all manner of sickness and all manner of disease among the people.” (Matt 4: 17,23).

“And he said unto them, I must preach THE KINGDOM OF GOD to other cities also: for therefore am I sent.” (Luke 4:43).

“And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of THE KINGDOM OF GOD: and the twelve [were] with him,” (Luke 8:1).

ADDITIONAL TESTIMONIES (Matt 9:35; 6:33; 13:19; Luke 9:11; 13:28)

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

“When they believed Philip preaching THE THINGS CONCERNING THE KINGDOM OF GOD, and the name of Jesus Christ, they were baptized, both men and women.” (Acts 8:12,25).

“And he (Paul) went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things THE THINGS CONCERNING THE KINGDOM OF GOD” (Acts 19:8).

“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 20:25).

“Paul dwelt two whole years 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 28:30,31).

III. —**What is this Kingdom?** 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 2:44; see also Dan 7:13, 14, 18, 22, 27).

“And *I will overthrow* the throne of kingdoms, and *I will destroy* the strength of the kingdoms of the heathen; (Heb. *nations*) (Hag 2:22).

“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 11:15).

“And the LORD *shall be king* OVER ALL THE EARTH: in that day shall there be one LORD, and his name one.” (Zech 14:9).

“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 2:8,9)

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\*In several instances, the form of this proclamation is in the words, “The Kingdom of God is at hand” or to be critically correct, “has approached”. 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. Secondly, Jesus himself was the kingdom in the germ—see Mark 11:10 “Blessed be *the kingdom* of our father David which cometh in the name of the Lord.”

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†The following passage is supposed to discountenance this doctrine. “Neither shall they say. lo here! or lo there! for behold, the kingdom of God is within you” (Luke 17: 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. 23:28), “*within* ye are full of hypocrisy and iniquity”. What is the meaning of it? The margin? (A.V.) “among” or “in the midst” (R.V.), puts a very different complexion upon it.

“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 19:11,13,15,16).

For he must reign, till he hath put ALL ENEMIES under his feet.” (1Cor 15:25).

IV. —**This purpose of God** to establish a universal kingdom on earth, with Christ at its head, *has a connection with God’s past dealings with the nation of Israel*. This connection must be perceived before the bearing of God’s purpose can be clearly understood. To assist in the attainment of this understanding, consider the following facts:

a. —The kingdom of Israel, as divinely constituted under the hand of Moses, and existent in the land of Palestine 3,000 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.” (1Chron 28:5; see also 29:23)

“And now ye think to withstand THE KINGDOM OF THE LORD in the hand of the sons of David.” (2Chron 13:8).

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

“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.” (Isa. 63:17-19).

“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.” \* (Ezek. 21:25-27).

“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*.” (Hos.3:4-5).

“And they shall fall by the edge of the sword, and *shall be led away captive into all nations*: and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles *be fulfilled*.” (Luke: 21:24; Matt 23:36-39).

c. —It is to be re-established.

“Thou shalt arise, and have mercy upon Zion: FOR THE TIME to favour her, yea, THE SET TIME, is come.” (Psa 102:13).

“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*.” (Isa 61:4; 33:20,21).

“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 9:11).

“Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; *and the LORD shall YET comfort Zion*, and shall YET *choose Jerusalem*.” (Zec.1: 16, 17)

“And the LORD shall inherit Judah his portion in the holy land, and *shall choose Jerusalem AGAIN*.” (Zech. 2:12).

“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 1:32,33)

“Lord, wilt thou at this time *restore again* THE KINGDOM to Israel?” (Acts 1:6).

“And to this agree the words of the prophets; as it is written, After this I will return, and will build again *the tabernacle of David, which is fallen down*; and I will build again the ruins thereof, and I will set it up:” (Acts 15:15-16; see also Amos 9:11,above).

V. —**The Kingdom of God** to be set up on earth will be the ancient Kingdom of Israel restored.

\* This prediction was uttered in the reign of Zedekiah, the last Israelitish king in the line of David B.C.593; ever since that time, the kingdom has been

overturned It was overthrown by Nebuchadnezzar in the days of Zedekiah, and was afterward, successively trampled down by Greece and Rome.

“In that day, saith the LORD, *will I assemble her* that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off *a strong nation*: and the LORD SHALL REIGN over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, *unto thee shall it come*, EVEN THE FIRST DOMINION; THE KINGDOM *shall come to the daughter of Jerusalem*.” (Micah 4:6-8).

“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.” (Obad. 17,20,21).

**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.” (Isa. 11:12).

“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. 31:10).

“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 8:7-8).

“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 throw down, and to destroy, and to afflict; *so will I watch over them, to build, and to plant*, saith the LORD.” (Jer 31:27,28).

“Behold, the days come, saith the LORD, that I will perform THAT GOOD THING WHICH I HAVE PROMISED UNTO THE HOUSE OF ISRAEL AND TO THE HOUSE OF JUDAH. *In those days, and at that time, will I cause the Branch of righteousness to*

*grow up unto David*; and he shall execute judgment and righteousness in the land. *In those days shall Judah be saved, and Jerusalem shall dwell safely*: and this is the name wherewith she shall be called THE LORD OUR RIGHTEOUSNESS.” (Jer. 33:14-16).

“I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. ... *For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land*.” (Ezek. 36:22-24).

“And say unto them, Thus saith the Lord GOD: Behold, *I will take the children of Israel from among the heathen*, whither they be gone, and will gather them on every side, and bring them into their own land: AND I WILL MAKE THEM ONE NATION *in the land upon the mountains of Israel*; and ONE KING shall be king to them all: and they shall be *no more* two nations, neither shall they be divided into two kingdoms *any more* at all.” (Ezek. 37:21,22).

“And I will make her that halted a remnant, and her that was cast far off *a strong nation*: and the LORD shall reign *over them* in MOUNT ZION from henceforth, even for ever.” (Micah 4:7).

“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.” (Zech. 8:23).

“And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.” (Mal 3:12).

**VII. —The city Jerusalem** will then become the residence of the Lord Jesus, the headquarters, and metropolis of the Kingdom of God, whose dominion will stretch to the utmost bounds of the earth

“Then the moon shall be confounded, and the sun ashamed, when *the LORD of hosts shall reign* IN MOUNT ZION, and IN JERUSALEM, and before his ancients gloriously.” (Isa. 24:23).

“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.” (Isa. 52:1).

“...And they shall call thee, THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL.” (Isa. 60:14).

“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.” (Isa. 65:17,18).

“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. 3:17).

“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. 31:23).

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” (Ps 48:2).

“The LORD shall reign over them in MOUNT ZION ... THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM.” (Micah 4:7,8 ).

“So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: THEN SHALL JERUSALEM BE HOLY, and there shall no strangers pass through her any more.” (Joel 3:17)

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\*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 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 to be dissolved according to the prediction, "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. 3:7). They were not long reserved after Peter wrote, 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. 1:4). The perpetual stability of the ordinances of heaven and earth physical is divinely guaranteed-(see Jer. 31:37). Heavens and earth in the political sense are destined to pass away-(see Isa. 13:13; 24:19,20). It is necessary to recognise these principles; otherwise a 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 carefully to discriminate between the literal and figurative.

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 splendor 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 the heaven and earth denote the commotion and overthrow

“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. 14:16).

“But I say unto you, Swear not at all; ... neither by Jerusalem; for it is the city of the great King.” (Matt 5:34,35)

VIII. —The Supreme Ruler in this glorious order of things will be Jesus of Nazareth. It is important to put this 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.

“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 an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men,

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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, of 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 the 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 the 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.2.*

and with the stripes of the children of men:”\* (2Sa 7:12-14).

“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.*” (Ps 132:11).

“These be the last words of David ...He that ruleth over men must be just, ruling in the fear of God. And HE SHALL BE AS THE LIGHT OF THE MORNING, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. 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.” (2Sa m. 23:1,3-5).

**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, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would RAISE UP CHRIST TO SIT ON HIS THRONE;” (Acts 2:30).

“...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 1:30-33).

“And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.” (Mark 15:2).

“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 19:28).

“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.” (Isa. 9:7).

“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. 33:15).

“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 bear the glory, and 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.” (Zec 6:12-13).

**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.

“THY KINGDOM COME. *Thy will be done in earth, as it is in heaven.*” (Matt 6:10).

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

“Therefore say I unto you, The KINGDOM OF GOD shall be taken from you (Scribes and Pharisees), and given to a nation bringing forth the fruits thereof (viz., the saints, see 1Peter 2:9)—Matt. 21:43).

“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 12:32,36).

“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 22:29,30).

“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;” (2Tim 4:1).

“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.” (2Tim 4:8).

“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 you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in KINGDOM OF GOD.” (Luke 13:28,29). “If we suffer, we shall also REIGN WITH him: if

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\*“Even in his suffering for iniquity I will chasten him” DR. ADAM CLARK

we deny him, he also will deny us:" (2Tim 2:12).

"And hast made us unto our God **KINGS AND PRIESTS: and we shall reign ON THE EARTH.**" (Rev 5:10).

"But the saints of the most High shall take **THE KINGDOM**, and possess the kingdom for ever, even for ever and ever...And the kingdom and dominion, and the greatness of the kingdom **UNDER THE WHOLE HEAVEN**, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him." (Dan 7:18,27).

"And he that overcometh, and keepeth my works unto the end, to him will I give **POWER OVER THE NATIONS: and he shall rule them with a rod of iron**; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (Rev 2:26,27).

"To him that overcometh will I grant to **SIT WITH ME IN MY THRONE**, even as I also overcame, and am set down with my Father in his throne." (Rev 3:21).

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**XI.—The state of blessedness** developed among the nations of the earth when they are ruled by Jesus and his brethren, has been the subject of promise from the earliest dealings of Jehovah with mankind, and will be the realization 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.

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew 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. 12:1-3).

"And the scripture, foreseeing that God would justify the heathen through faith, preached before **THE GOSPEL** unto Abraham, saying, *In thee shall all nations be blessed.*" (Gal. 3:8).

**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 Israel, and Biblically as Canaan..

"And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For *all the land which thou seest, to thee will I give it, and to thy seed for ever.* And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; **FOR I WILL GIVE IT UNTO THEE.**" (Gen. 13:14-17; see also 12:7; 15:8-18; 17:8).

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**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 sware unto Abraham thy father..." (Gen.26:2,3,4).

"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. 28:3,4).

"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.28:13,14).

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**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 7:5)

"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. 11:8-9).



“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. 11:13-35,39,40).

“*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. 3:16,29).

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to *confirm* the promises made unto the fathers.”(Rom. 15:8)

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an 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 1:68-73).

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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 a 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.” (Isa. 11:9).

“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: *nation shall not lift up sword against nation, neither shall they learn war any more.*” (Isa. 2:4).

“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.*” (Psa. 72:4;17)

“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 be ready to speak plainly.*” (Isa 32:1-4;Jer.3:17).

“The battle bow shall be cut off: *and he shall speak peace unto the heathen (nations):* and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.” Zec. 9:10.

“The LORD is exalted...and wisdom and knowledge *shall be the stability of thy times, and strength of salvation: ...*” (Isa. 33:5,6).

“O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.” (Ps 67:4).

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. 26:42)

“Then will the LORD be *jealous for his land,* and pity his people...*Fear not, O land;* be glad and rejoice: for the LORD will do great things.” (Joel 2:18,21).

“*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. 36:34-36).

“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.” (Isa. 51:3).

“*Thou shalt no more be termed Forsaken; neither shall THY LAND any more be termed Desolate:* but thou shalt be called Hephzibah, (i.e. *my delight is in her*) and thy land Beulah: (i.e. *married*) for the LORD delighteth in thee, and thy land shall be married.” (Isa. 62:4).

“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.*” (Isa.60:15).

“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. 8:11; see also Luke 13:28)

“THOU WILT PERFORM THE TRUTH TO JACOB, AND THE MERCY TO ABRAHAM, WHICH THOU HAST SWORN UNTO OUR FATHERS FROM THE DAYS OF OLD.” (Micah. 7:20).

**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.

This same Jesus, which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.* (Acts 1:9-11).

Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom;*” (2Tim 4:1).

“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 16:27).

“HE SHALL SEND JESUS CHRIST, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, *which God hath spoken by the mouth of all his holy prophets* since the world began.” (Ac 3:20,21).

“Unto them that look for him *shall he* APPEAR THE SECOND TIME without sin unto salvation.” (Heb 9:28).

“*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:” (1Thess. 4:16).

“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;*” (1Pe 1:13).

“Our conversation is in heaven; *from whence* also we look for the Saviour, the Lord Jesus Christ:” (Phil. 3:20).

“So that ye come behind in no gift; *waiting for* THE COMING OF OUR LORD JESUS CHRIST:” (1Cor. 1:7).

“That, when he shall appear, we may have confidence, and not be ashamed before him AT HIS COMING.” (1John 2:28).

**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, who hath called you UNTO HIS KINGDOM and glory.” (1Thess. 2:12)

“Fear not, little flock; for it is your Father’s good pleasure to give you THE KINGDOM.” (Luke 12:32).

“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?” (Jas 2:5).

“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 25:34).

“For so an entrance shall be ministered unto you abundantly into THE EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST.” (2Pet. 1:11).

“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 13:29).

“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.” (John 3:5).

“Now this I say, brethren, that flesh and blood cannot inherit THE KINGDOM OF GOD; neither doth corruption inherit incorruption.” (1Cor. 15:50).

“Know ye not that the unrighteous shall not inherit THE KINGDOM OF GOD?...” (1Cor. 6:9).

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**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 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, which is the Devil, and Satan, † and bound him a *thousand years*, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the *thousand years* should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they *lived and reigned with Christ A THOUSAND YEARS*... Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, *and shall reign with him A THOUSAND YEARS*...

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. *And when the thousand years are expired*, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle:

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\*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 the nations, a woman for an imperial city, an ocean for peoples, and tongues, etc. The dragon of the passage quoted above

the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them... And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: *and they were judged every man according to their works*. And death and hell (the grave) were cast into the lake of fire. *This is the second death*. ‡And *whosoever was not found written in the book of life was cast into THE LAKE OF FIRE*.” (Rev. 20:19,12-15).

“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. 7:14).

“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.” (Isa. 65:20).

“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.” (1Cor. 15:24-28)

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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.

‡ 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 speculation of heathen philosophers.

## THE THINGS CONCERNING THE NAME OF JESUS CHRIST.

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 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.)

“Hear, O Israel: The LORD our God is one LORD:” (Deut. 6:4).

“I am the LORD, and *there is none else*, THERE IS NO GOD BESIDE ME” (Isa. 45:5).

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is ONE LORD:” (Mark 12:29).

“And this is life eternal, that they might know thee THE ONLY TRUE GOD, and Jesus Christ, whom thou hast sent.” (John 17:3).

“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.” (1Cor. 8:6; Eph. 4:6).

“For there is ONE GOD, and one mediator between God and men, the man Christ Jesus;” (1Tim. 2:5).

“...The blessed and ONLY POTENTATE, the King of Kings, and Lord of Lords, who only hath immortality, *dwelling in the light which no man can approach unto*; ...” (1Tim 6:15,16).

“...Hear thou in HEAVEN THY DWELLING PLACE..” (1Ki 8:30,34,39).

“Our Father which art IN HEAVEN” (Matt. 6:9).

“Unto thee lift I up mine eyes, O THOU THAT DWELLEST IN THE HEAVENS.” (Psa. 123:1).

XIX.—**That the Spirit is not a personal God** distinct from the Father, but the radiant invisible power or energy of the Father; the distinction between the Father and the Spirit being not that they are two persons, but that the Spirit of 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 1:2).

“Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. WHITHER

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\* 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” (1John 5:7). This text is well known to be spurious and is omitted in the Revised Version without note or comment.

† “Spirit”—*ruach* 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. 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. All its meanings are cognate. Both original words translated “Spirit” have the same radical significance. *Ruach* (Heb.) is from the verb *ruach*, to breathe or blow; *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. 6:17); “In whose hand is every living thing and the breath (*ruach*) of all mankind” (Job 12:10); “Thou takest away their breath” (*ruacham*) (Psa. 104:29). *Pneuma* is translated “life” in Rev. 13:15. But of course the most common translation of the word is “Spirit”. In considering the meaning

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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*, and *pneo*, viz., *spiro*, to breathe; “Spirit” is therefore etymologically the correct equivalent of *pneuma*. But theology has spoiled the etymology of the word by fixing upon it a meaning not etymologically derived. This has created all the difficulty. The only certain way to determine the significance of “Spirit” is to collate its applications. When we read that the Israelites “hearkened not to Moses for anguish of spirit” (Ex. 6:9), we naturally understand the word differently from what we do in 1Sam. 30:12, “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. 5:12). 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. 8:8) we naturally understand it as in Eccles. 12:7, “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. 5:1: “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.”

SHALL I GO FROM THY SPIRIT? OR WHITHER SHALL I FLEE FROM THY PRESENCE? If I ascend up into heaven, thou art there: if I make my bed in hell (*sheol*, the grave), behold, thou art there. ... the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.” (Psa. 139:2-12).

“The SPIRIT OF GOD *hath made me*, and the breath of the Almighty hath given me life.” (Job 33:4).

“By HIS SPIRIT *he hath garnished the heavens*.” (Job 26:13).

“Thou sendest forth THY SPIRIT, *they are created*: and thou renewest the face of the earth.” (Psa. 104:30).

“And the Spirit of the LORD came mightily upon him, and he rent him (the lion) as he would have rent a kid.” (Judges 14:6).

“And the LORD said unto Moses, Take thee Joshua the son of Nun, *a man in whom is THE SPIRIT*, and lay thine hand upon him;” (Num. 27:18).

“Yet many years didst thou forbear them, and testifiedst against them BY THY SPIRIT IN THY PROPHETS.” (Neh. 9:30).

“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.*” (2Pe 1:21).

born of thee shall be called the Son of God.” (Luke 1:35).

“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 10:38).

“But the Comforter, which is *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 14:26).

“... He shall baptize you with the Holy Ghost, and with fire.” (Matt 3:11).

“John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ... ye shall receive *power, after that the Holy Spirit is come upon you*: ...” (Acts 1:5-8).

“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 2:2-4).

“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 11:15-16).

“Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles’ hands the Holy Spirit was given, he offered them money, Saying, Give me also this power, ...” (Acts 8:17-19).

The foregoing testimonies make plain that 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 gifts. No Baptism of the Holy Spirit now takes place. All that can now be done 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

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 which shall be

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\* “Ghost” ought, in every case to be substituted by the word “spirit”. “Ghost” is no translation of the original word. It 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 of the Trinity when no such idea is 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

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law, and the means of that unity which pervades the universe—the medium through which His will and consciousness are made co-extensive with infinite space.

† 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 use the figure of personification such as Mammon, a master; Sin, a master; also the Prince of this world.

which the Spirit, makes war on the natural mind, and hews it into the similitude of the mind of the Spirit.

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XX.—**Jesus Christ the Son of God**, is not the “second person” of an eternal Trinity, but the manifestation of the ONE ETERNAL CREATOR, who is “above all and through all” (Eph 4:6), and “out of whom are all things” (Rom 11:36). This Creator is Spirit, dwelling 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 1:1). Jesus Christ, therefore, in the days of his weakness, must be considered from two points of view, one DEITY, the other MAN. 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 alone eternally pre-existent. God’s relation to the Son was afterwards exemplified in the event related in Luke 1:35, by which was established what Paul styles the “mystery of godliness”: “God manifest in the flesh, justified in the spirit, seen of angles, preached unto the Gentiles, believed on in the world received up into glory” (1Tim 3:16).

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

“The angel of the Lord appeared unto him 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 1:20).

“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.” (Isa. 9:6).

“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 3:16-17).

“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 brokenhearted, to preach deliverance to the captives...” (Luke 4:18).

“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 hand.*” (John 3:34-35).

“*I can of mine own self do nothing*: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (John 5:30).

“Jesus answered them, and said, *My doctrine is not mine*, but his that sent me.” (Joh 7:16).

“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 14:10).

“I go unto the Father: for my Father is greater than I.” (John 14:28).

“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 2:22).

“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.” (Ac 10:38).

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 his obedience, death, and resurrection) the evil consequences resulting from the disobedience of the first Adam.

“THE MAN CHRIST JESUS” (1Tim. 2:5).

“God sending his own Son IN THE LIKENESS OF SINFUL FLESH, *and for sin, condemned* sin in the flesh:” (Rom. 8:3).

“Forasmuch then as the children are partakers of *flesh and blood*, he also himself likewise TOOK PART OF THE SAME;” (Heb 2:14).

“God sent forth his Son, MADE OF A WOMAN” (Gal. 4:4).

He was MADE SIN for us, who knew no sin. (2Cor. 5:21).

“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.” (1Cor.15:21,45).

“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. 5:15-19).

“He... was heard in that he feared; Though he were a Son, *yet learned he obedience by the things which he suffered;*” (Heb. 5:7-8).

“*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 2:17; 4:15).

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XXII.— **That Death of Christ**, was not to appease the wrath of an offended God 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.

“God *so loved the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John. 3:16).

“Behold the Lamb of God, which *taketh away the sin of the world.*” (John 1:29).

“To him give all the prophets witness, that through his name whosoever believeth in him *shall receive remission of sins.*” (Acts 10:43).

“*Neither is there salvation in ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN given among men*, whereby we must be saved.” (Acts 4:12).

“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. 3:25).

He putteth away sin *by the sacrifice of himself.* (Heb. 9:26).

“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 1:4).

“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 2:14).

“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.*” (2Cor. 5:21).

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XXIIA.— **God raised Jesus from the dead** and exalted him to be 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.

“*Whom God hath raised up*, having loosed the pains of death: because it was not possible that he should be holden of it.” (Acts 2:24).

“*The God of our fathers* RAISED UP JESUS, whom ye slew and hanged on a tree.” Acts 5:30

“*Him God raised up the third day*, and shewed him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead”. (Acts 10:40,41).

“God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, IN THAT HE HATH RAISED HIM FROM THE DEAD.” (Acts 17:31).

“Jesus Christ our Lord, which was made of the seed of David according to the flesh; And *declared to be the Son of God* with power, according to the spirit of holiness, BY THE RESURRECTION FROM THE DEAD”(Rom.1:3,4).

“Though he was *crucified through weakness*, YET HE LIVETH BY THE POWER OF GOD.” (2Cor. 13:4).

“Knowing that Christ being raised from the dead *dieth no more*; DEATH HATH NO MORE DOMINION OVER HIM.” (Rom. 6:9).

“God hath glorified his Son Jesus (Acts3:13).

“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. 1:20-21).

“The Apostle and High Priest of our profession, Christ Jesus;” (Heb 3:1).

“We have a *great High Priest*, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” (Heb. 4:14-15).

“We have such an *High Priest*, who is set on the right hand of the throne of the Majesty in the heavens;” (Heb 8:1 av)

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 (1John 3:8; Heb 2:14). 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,

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\* 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” (1Tim. 3:11). “The aged women, likewise, that *they be* in behavior as becometh holiness, not *false accusers* (*diaboloi*), not

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

Heb 2:14

"Forasmuch then as the children are partakers of flesh and blood, he 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*, accuser)

“By one man (Adam) **SIN** entered into the world” (Rom. 5:12).

“For this purpose the Son of God was *manifested* that he might destroy the **WORKS OF THE DEVIL**” (*diabolos*) — (1 John 3:8).

“**SIN** hath **REIGNED** unto death” (Rom. 5:21).

“Now the **WORKS OF THE FLESH** are *manifest*, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like” (Gal.5:19-21).

“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 2:16).

*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 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 master, etc.

“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. 2:14).

“The wages of **SIN** is *death*....” (Rom. 6:23).

“He...put away **SIN** *by the sacrifice of himself*.” (Heb. 9:26).

“**Resist** the DEVIL, and he will flee from you.” (Jas. 4:7).

“Ye have not yet resisted unto blood, striving against **SIN**.” (Heb. 12:4).

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given to much wine, teachers of good things” (Titus 2:3). “Without natural affection, trucebreakers, *false accusers* (*diaboloi*), incontinent, fierce despisers of those that are good” (2 Tim. 3:3). **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.

Rom 8:3

“God sending His own Son in the likeness of sinful flesh.

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

*condemned sin the flesh,*”

“put away sin” (Heb. 9:26).

**SIN** hath reigned unto death (Rom. 5:21).

**SIN** bringeth forth death (James 1:15).

The sting of death is **SIN** (1Cor. 15:56).

Death by **SIN** (Rom. 5:12).

The wages of **SIN** is death (Rom. 6:23).

“The **CARNAL MIND** is *enmity against God*. It is not subject to the law of God, neither indeed can be” (Rom. 8:7).

“The Lamb of God which taketh away the **SIN** of the world” (John 1:29).

“He (Jesus) was manifested to take away our sins” (1 John 3:5).

“So might grace **REIGN** through *righteousness unto eternal life* by Jesus Christ our Lord” (Rom. 5:21).

“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 (Jas.1:14, Gal.6:8)



“The DEVIL *having now put into the heart of Judas Iscariot...*” (John 13:2).

[The betrayal of Christ was the result of Judah’s thievish propensities; therefore, says Jesus, “It were good for that man if he had never been born.” Mark 14:21] “Have not I chosen you twelve, and *one of you (Judas) IS A DEVIL?*” (John 6:70).

“Why hath *Satan\** filled thine heart to lie to the Holy Ghost, ...How is it that YE HAVE AGREED TOGETHER to tempt the Spirit of the Lord?” (Acts 5:3-9).

“But every man is tempted, *when he is drawn away* OF HIS OWN LUST, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” (Jas 1:14-15).

“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. 2:2).

“Give none occasion to the adversary to speak reproachfully. *For some are already turned aside* AFTER SATAN.” (1Tim. 5:14-15).

“Whom *I have delivered unto* SATAN, that they may learn not to blaspheme.” (1Tim. 1:20).

“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. 16:23; Mark 8:33; Luke 4:8).

“SATAN hindered us.” (1Thess. 2:18).

“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 2:12,13

“Be sober, be vigilant; because your adversary *the Devil*, as a roaring lion, walketh about, seeking whom he may devour:” 1Pet.5:8

“THE DEVIL *shall cast some of you into prison*, † ....” (Rev 2:10).

“And the God of peace *shall bruise* SATAN *under your feet shortly...*” (Rom. 16:20).

“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 3:15).

“But God shall wound *the head of* HIS ENEMIES.” (Psa. 68:21).

“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. 51:20).

“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. 12:3-17).

“*And he laid hold on the dragon, that old serpent*, WHICH IS THE DEVIL, AND SATAN, and bound him a thousand years,” (Rev. 20:2).

(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.*” (Psa. 110:6).

“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. 2:44

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.

“They sacrificed unto *devils*, not to God; TO GODS *whom they knew not*, to NEW GODS that came newly up, whom your fathers feared not.” (Deut. 32:17; Psa. 106:37).

“And he ordained him priests for the high places, and *for the devils*, and for the calves which he had made.” (2Chron. 11:15; Lev. 17:7).

fellow return, lest in the battle lie be an adversary (*Satan*) to us (1Sam. 29:3,4). **OTHER ILLUSTRATIONS** : 1Kings 11:14; Ps:109:20; Job 1:6-9; Ezra4:1: If this, the simple meaning of the word, be kept in view, the Bible doctrine of Satanism will be understood. SIN is the great adversary personified. See the texts quoted above

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

\*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 (*Satan*) against him. Now he was riding upon his ass, and his two servants were with him” (Num. 22:22). Make this

“The things which the Gentiles sacrifice, they sacrifice to *devils* (that is, to the idols in the temple) and not to God: ...” (1Cor. 10:20).

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 I brought him to thy disciples, and they could not *cure* ... And Jesus rebuked *the devil*; and he departed out of him: and the child was cured from that very hour.” (Matt 17:15-18).

(From this, the identity of lunacy with supposed diabolical possession is apparent. The expulsion of the evil 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 12:22).

“And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;” (Mark 9:17).

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:

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 the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. † (Heb. *nephesh chayah*, living creature)— (Gen. 2:7).

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\*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.

“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 3:19).

“The LORD God sent him forth from the *garden of Eden, to till THE GROUND from whence he was taken*.” (Gen. 3:23).

“He knoweth our frame; he remembereth that WE ARE DUST.” (Psa. 103:14).

“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, WHICH AM BUT DUST AND ASHES:” (Gen. 18:27).

“Remember, I beseech thee, that *thou hast made me AS THE CLAY*; and wilt thou bring me into *dust AGAIN*?” (Job 10:9).

“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:” (1Pe 1:24; Jas 1:10-11).

“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 preeminence above a beast*: for all is vanity. All go unto one place; ALL ARE OF THE DUST, *and all turn to dust again*.” (Eccles. 3:19-20).

“Then shall *the dust return to the earth AS IT WAS: and the spirit (ruach, spirit or breath, which in Eccles. 3:19, above quoted, Solomon says the beasts have as well as man) shall return unto God who gave it*.” (Eccles. 12:7).

“Thou hidest thy face, they are troubled: *thou takest away their breath, THEY DIE, and return to their dust*.” (Psa. 104:29).

“Shall the clay say to him that fashioneth it, What makest thou?” (Isa. 45:9).

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

“He that is of the earth is EARTHLY” (John 3:31).

“The first man is of the earth, EARTHY...as is the earthy, such are they also THAT ARE EARTHY: ... we have borne the image of the EARTHY.” (1Cor. 15:47-49).

B. —That **Man is mortal** (that is subject to death or *dissolution of being* in consequence of

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† 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).

the disobedience of Adam, which brought death as the penalty of sin.

“For in the day that thou (Adam) eatest thereof thou shalt surely die (see margin, Heb. *dying thou shalt die*) — (Gen 2:17). Because thou hast ... eaten of the tree... *dust thou art*, AND UNTO DUST SHALT THOU RETURN.” (Gen. 3:17-19).

“And now, *lest he put forth his hand, and take also of the tree of life*, AND EAT, AND LIVE FOR EVER:...” (Gen 3:22-23).

“By one man sin entered into the world, and DEATH BY SIN; *and so death passed upon all men, for that all have sinned.*” (Rom. 5:12).

“*In Adam all DIE*” (1Cor. 15:22).

“What man is he that liveth, and shall not see death? *shall he deliver HIS SOUL from the hand of THE GRAVE?* Selah.” (Ps 89:48; 30:3; 86:13; Job 33:22).

“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 7:22).

“Shall MORTAL MAN be more just than God? shall a man be more pure than his maker?” (Job 4:17).

“Cease ye from man, whose BREATH (*n’shamah*) IS IN HIS NOSTRILS: *for wherein is he to be accounted of?*” (Isa. 2:22).

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?” (Psa. 6:5).

“For the living know that they shall die: but THE DEAD KNOW NOT ANY THING, neither have they any more a reward; for the memory of them is forgotten. Also their *love*, and their *hatred*, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.” (Eccles. 9:5-6).

“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. 9:10). \*

“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.*” (Psa. 146:3-4).

“THE GRAVE CANNOT PRAISE THEE, *death can not celebrate thee: they that go down into the pit CANNOT HOPE FOR THY TRUTH.* The living, the living, he shall praise thee, as I do this day....” (Isa. 38:18-19).

“Hear my prayer, O LORD, and give ear unto my cry ... O spare me (David), that I may recover strength, *before I go hence, and BE NO MORE.*” (Psa. 39:12-13).

“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 13:36; also 2:29-34).

D. —“**Soul**” in the Bible, means, creatures 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 creature (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. 1:24).

“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. 1:20).

“In whose hand is the SOUL of *every living thing*, and the breath of all mankind.” (Job 12:10).

“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.” (1Kings 17:21,22).

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\*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 them-selves to have slept scarcely a moment” (Debt of Grace, p. 258).

† “In the 754 places where the Hebrew word *nephesh* (soul) occurs in the Old Testament Scripture it is said in 326 places to be subject to death

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...The soul is said in 203 places to be in danger of death, and in 123 places to be delivered from death, implying its liability to death.”

“In the 106 places where the Greek word *psuche* (soul) occurs in the New Testament Scriptures, it is said in 45 places to be subject to death...The soul is said in 29 places to be in danger of death, and in 16 places to be delivered from death, implying its liability to death.”—*Waller’s Concordance on the Soul.*

“And it came to pass, as her soul (*nephesh*) was in departing, (for she died)” (Gen. 35:18).

“It shall even be 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...” (Isa. 29:8; Exod. 12:16; see margin).

“Men do not despise a thief, if he steal to satisfy his soul when he is hungry;” (Prov. 6:30; cp. Lev. 17:10-12).

“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. 31:28).

“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. 22:11).

“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. 11:11; 10:32; Jer.4:10; Job36:14; see margin).

“Also in thy skirts is found *the blood of the souls* of the poor innocents” (Jer. 2:34; Ezek. 13:18-19; 22:25-27).

“So that my soul chooseth strangling, and death rather than my life.” (Job 7:15; Psa 105:18, see margin).

“And Samson said, Let me (in the margin. Heb. *my soul*) die with the Philistines” (Jud 16:30).

“And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people” (Act 3:23).

“Thou hast in love to my *soul* (that is, to me) delivered it from the pit of corruption...” (Isa. 38:17).

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” (Ezek. 18:4, 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; comp. also Revised Version which gives “life” in both verses):or what shall a man give in exchange for his soul (*psuche*)?”Matt 16:25,26

“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 12:19-20).

“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. 10:28

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] every thing that is in the earth shall die.” (Gen. 6:17).

“For as the body without the spirit (*pneuma*, in the margin, *breath*) is dead, so faith without works is dead also.” (Jas. 2:26).

“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit (*pneuma*).” (Acts 7:59).

“And Hannah answered and said, No, my lord, I am a woman of a sorrowful *spirit* (*ruach*)” (1Sam. 1:15).

“Who knoweth the spirit (*ruach*) of man that goeth upward, and the spirit (*ruach*) of the beast that goeth downward to the earth?” (Eccles. 3:21).

“And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, *neither was there SPIRIT* (*ruach*) *in them any more*, because of the children of Israel (Jos.5:1)

“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 3:8).

“And God made a wind to pass over the earth, and the waters asswaged;” (Gen. 8:1).

“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. 8:8).

“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits\* of just men made perfect (Heb. 12:23).

“Are they not all ministering spirits†, sent forth to minister for them who shall be heirs of salvation?” (Heb 1:14).

“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.” (1John 4:1-2).

“But when they saw him walking upon the sea, they supposed it had been a spirit (in the original, *phantasma*) and cried out” Mark 6:49

**XXV.—The doctrine of the immortality of the soul** not being in the Bible, the question is, where has it come from? It has been borrowed by Christendom from pagan teaching. We direct attention to the following quotations:

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. 123).

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).

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, that the souls, as soon as they leave the body, are received up into heaven,

*take care that you do not look upon these*. But I and all those Christians, that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem when it is built again, and adorned, and enlarged, as Ezekiel, and Esaias, and the rest of the prophets declare (Dialogue with *I Trypho the Jew*, section 80).

An extract from a canon which was passed under Leo X, by the Lateran council, 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 councils, 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 dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertions shall be shunned and punished heretics” (*Caranza*, p. 412, 1681).

Martin Luther ironically responded to the decree of the Lateran Council 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 Ins 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, Wittemberg, 1562).

“And ye in putting them in heaven, hell and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection. What God doth with them; that shall we know when we come to them. The true faith putteth the resurrection which we be warned to look for every houre. The heathen philosophers denying that did put that the soules did ever lyve. And the pope joyneth the spirituall doctrine of Christ and the fleshly doctrine of philosophers together things so contrary that they can not agree,

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\*That is, to perfected men at the coming of Christ, who shall judge the quick and the dead at his appearing (2 Tim. 4:1). “Just men” and those whose names are written in the “book of life” them shall be made perfect; for Paul declares, “that they (the fathers and the prophets) without us should not be made perfect” (Heb. 11:40). 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 tomorrow, and the third day I shall be *perfected*” (Luke 13:32).

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“The Son who is consecrated (in the margin, perfected) for evermore” (Heb. 7:28). “And being made *perfect*, he became the author of eternal salvation unto all them that obey him” (Heb. 5:9).

† 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 18:2-3. They are called spirits because they are of spiritual nature.

no more than the Spirite and the flesh do in a Christen man. And because the fleshly mynded pope consenteth unto the heathen doctrine, therefore lie corrupeth the Scripture to stablish it.” —William Tyndall, the translator of the Scriptures into English, who 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).

The authentic Christian doctrine has three special characteristics:

- (a) It is a doctrine, not of Immortality, but of Resurrection.
- (b) It regards this Resurrection as an act and gift of God, not an inherent right of the human soul as such.
- (c) It is not so much a doctrine of rewards and punishments, as the proclamation of the inherent joy of love and the inherent misery of selfishness.

*Nature, Man and God*, by Wm. Temple.

Another consideration of the highest importance is that the natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures, and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably contested, philosophical opinion And surely there is nothing, as to which we ought to be more on our guard, than the entrance into the precinct of Christian doctrine, either without authority or by an abuse of authority, of philosophical speculations disguised as truths of Divine Revelation. They bring with them a grave restraint on mental liberty; but what is worse is, that their basis is a pretension essentially false, and productive by rational retribution of other falsehoods. Under these two heads, we may perhaps find that we have ample warrant for declining to accept the tenet of natural immortality as a truth of Divine Revelation.—*Studies Subsidiary to the Works of Bishop Butler*, by W. E. Gladstone.

Careful attention to the origin of the doctrine of the necessary immortality or indestructibility of each human soul, as stated for instance by Augustine and Aquinas, will probably convince us that it was no part of the original Christian message, or of early catholic doctrine. It was rather a speculation of Platonism taking possession of the Church, —*The Epistle to the Romans*, by Charles Gore.

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. 1:10).

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) (John 6:40: John 11:25).

For the wages of sin is death; but the gift of God is ETERNAL LIFE through *Jesus Christ our Lord* (Rom. 6:23).

And this is *the promise that he hath promised us*, EVEN ETERNAL LIFE (1 John 2:25).

Paul, an Apostle of Jesus Christ, by the will of God, according to THE PROMISE OF LIFE, *which is in Christ Jesus* (2 Tim. 1:1).

IN HOPE OF ETERNAL LIFE, which God, that cannot lie, *promised* before the world began (Titus 1:2).

That being justified by his grace, we should be made heirs *according* to THE HOPE OF ETERNAL LIFE (Titus 3:7).

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. 8:24-25).

*He that soweth to the Spirit* shall of the Spirit reap LIFE EVERLASTING (Gal. 6:8).

God so loved the world that he gave his only begotten son, that *whosoever believeth on him* should not perish, but have EVERLASTING LIFE (John 3:16).

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 hath\* life; and he that hath not the Son of God hath not life (1 John 5:11-12).

Blessed are they that do his commandments, that they may have right *to the tree of life*. (Rev. 22:14).

"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." (John 3:36).

"He that hateth his life in this world SHALL KEEP IT UNTO LIFE ETERNAL." (John 12:25).

"He shall receive ... in the world to come ETERNAL LIFE." (Mark 10:30).

"To them who by patient continuance in well doing *seek for glory* and honour and immortality,(God will render: verse 6) eternal life:" (Rom. 2:7).

"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 20:35-36).

"And I give unto them (*my sheep*) eternal life; and THEY SHALL NEVER PERISH, neither shall any man pluck them out of my hand." (John 10:28).

"As thou hast given him power over all flesh, *that he should give* ETERNAL LIFE to as many as thou hast given him." (John 17:2).

"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 1:12).

"And the world passeth away, and the lust thereof: BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER." (1John 2:17).

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. 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.*" (2Cor 5:1-4).

"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?" (1Cor. 15:54-55).

"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. 21:4).

"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 2:11,7).

SECOND.—The immortality of the Bible, unlike the inherent immortality of popular belief, is to be manifested *in connection with, and as a 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. 12:2).

"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." (John 5:29).

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

"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." (John 6:39,40,44)

"Martha saith unto him, I know that he shall rise again IN THE RESURRECTION at the last day." (John 11:24)

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\*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. 4:17, 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 showed strength with his arm... he HATH put down the mighty from their seats, and exalted them of low degree; he HATH filled the hungry with good things, and the rich he hath sent empty away" (Luke 1:51-53). So far were these things from being accomplished during his sojourn in the flesh in Judea, that

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when "he was oppressed, and he was afflicted, he opened not his mouth" (Isa. 53:7). Not until he shall appear a *second time*, as the Lion of Judah, will these things written of him have their fulfillment (Psa.2:8-9). 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 Farther, The Prince of Peace" (Isa.9:6). 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 they will receive the gift, and "die no more" (Luke 20:36).

“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:” (1Thess. 4:16).

“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.” (Isa. 26:19).

“There shall be a *resurrection of the dead*, both of the just and unjust.” (Acts 24:15).

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.” (1Co 15:42-44).

“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 judgement) ... 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.*” (1Cor. 15:51-53).

“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 is also vain.” (1Cor. 15:13-14).

“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*,” (Job 19:25-27).

“What advantageth it me (Paul), *if the dead rise not?*.” (1Co 15:32 av)

“I (Paul) have suffered the loss of all things, ... if by any means *I might attain* unto THE RESURRECTION OF THE DEAD.” (Phil. 3:8, 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 20:37-38).

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. 11:31).

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

“The earth which he hath established for ever.” (Psa. 78:69; Eccles 1:4).

“For evildoers *shall be cut off*: but those that wait upon the LORD, THEY SHALL INHERIT THE EARTH.” (Psa. 37:9).

“But the meek shall INHERIT THE EARTH; and shall delight themselves in the abundance of peace.” (Psa. 37:11).

“For such as be blessed of him SHALL INHERIT THE EARTH; and they that be cursed of him shall be cut off.” (Psa. 37:22).

“The righteous SHALL INHERIT THE LAND, and dwell therein *for ever*.” (Psa. 37:29).

“Wait on the LORD, and keep his way, and he shall exalt thee TO INHERIT THE LAND: when the wicked are cut off, thou shalt see it.” (Psa. 37:34).

“The righteous *shall never be removed*: but the wicked *shall not inhabit* THE EARTH.” Prv. 10:30.

“For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, *but through the righteousness of faith.*” (Rom. 4:13).

“By faith Abraham, when he was called to go out into A PLACE (the land of Canaan-Acts 7:4) *which he should after receive for an inheritance*, obeyed; ...” (Heb. 11:8).

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and WE SHALL REIGN ON THE EARTH.” (Rev. 5:9,10).

“And the kingdom, and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, *shall be given to the people of the saints* of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Dan. 7:27).

XXVII.—**The Earth the destined Inheritance of the Righteous.** —It follows that THE EARTH and not “heaven above the skies”, is the inheritance of the saints, and the scene of God’s work with the human race.

“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; *he hath established it, he created it not in vain*, HE FORMED IT TO BE INHABITED” (Isa 45:18)

“The heaven, even the heavens, are the LORD’S: but THE EARTH HATH HE GIVEN *to the children of men.*” (Psa. 115:16).

“AND NO MAN HATH ASCENDED UP TO HEAVEN.” (John 3:13).

“Men and brethren, let me freely speak unto



you of the patriarch David, that *he is both dead and buried, and his sepulchre is with us unto this day...* FOR DAVID IS NOT ASCENDED INTO THE HEAVENS: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand," (Acts 2:29,34).

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, *Whither I go, YE CANNOT COME; SO NOW I SAY TO YOU.*" (John 13:33).

"In my Father's house\* are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again, and receive you unto myself;* that where I am, there ye may be also." (John 14:2-3).

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 wouldest hide me in the *grave (sheol)*, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" (Job 14:13).

"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. 32:27, compare with Ezek.31:14-17).

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\*This passage is generally quoted in opposition to the doctrine affirmed in Propositions 26 and 27; but the comparison of textual terms below will show that it is but a parabolic expression of the truth, in perfect harmony with all we are seeking to maintain.

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

And if I go and prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also— (John 14:2-3).

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

And Moses was faithful in all his house.

But Christ as a son over his own house: whose house are we (Heb.3:4-6).

The house of God, which is the church of the living God the pillar and ground of the truth (1 Tim.3:15).

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

"The wicked shall be turned into hell (*sheol, grave*), and all the nations that forget God." (Ps 9:17).

"Let me not be ashamed, ... and let them be silent in the grave (*sheol*)." (Psa. 31:17).

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psa. 16:10).

"The sorrows of death compassed me, and the pains of hell (*sheol, grave*; see Peter's application of this to the resurrection of Christ—Acts 2:27; 30-32) gat hold upon me: I found trouble and sorrow." (Ps 116:3).

"Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell (margin, *the grave*) cried I, and thou heardest my voice." (Jonah 2:1-3).

"For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell (*sheol (see margin) grave*)" (Psa. 86:13).

"And thou, Capernaum, which art exalted unto heaven (*hades, grave*), shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." (Matt 11:23).

"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. 16:18).

"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 2:31).

"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. 1:18).

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Ye also, as lively stones, are built up a spiritual house (1 Pet. 2:5)

The household of God... built upon the foundation of the apostle and prophets, Jesus Christ himself being the chief corner stone.

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

In whom ye also are builded together for an habitation of God through the Spirit (Eph. 2:20-22).

Him that overcometh will I make a pillar in the temple of my God (Rev. 3:12).

“O death, where is thy sting? O grave (*hades*), where is thy victory?” (1Cor. 15:55; see Hosea 13:14).

“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. 20: 13-14).

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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 9:43).

“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. 10:28).

“For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to

generation it shall lie waste; none *shall pass* through it for ever and ever”. (Isa. 34:8-10; see Jer. 7:17-20; 17:27; 2Chron. 34:25).

“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. 3:12).

“The sinners in Zion are afraid; tearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” (Isa. 33:14).

“For our God is a consuming fire.” (Heb. 12:29).

“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. 4:1-3).

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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 Scripture? 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 (Psa. 37:20).

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\*Parkhurst says, “*Gehenna* is used by the Septuagint for the Hebrew word *Gaienna* (Josh. 18:16). 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 fiery stove in which they burned their children to Molech”. (2Kings 23:10; 2Chron. 28:3).—Greek Lexicon.

In this *Gehenna* Sennacherib's army was destroyed (2Kings 19:35). 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

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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. 19:5-7; 7:30-34). In this valley of Hinnom (*i.e.* *Gehenna*) judgment came upon the armies of Assyria for oppressing Israel (see Isaiah 30:31-33; 10:5, 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. 25:32-41), and finally on those nations who come up against Jerusalem (Zech. 12:2-3; Joel 3:2, 12).

† Parkhurst remarks on this verse, “Our Lord seems to allude to *the worms* which *continually* preyed on the dead carcasses 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.

“For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be AS THOUGH THEY HAD NOT BEEN.” (Obad. 1:15-16).

“For yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and it *shall not be*.” (Psa. 37:10).

“Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it...But *the transgressors shall be destroyed together*: the end of the wicked shall be cut off.” Psa. 37:34,38

“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.” (2Th 1:9-10).

“The LORD preserveth all them that love him: BUT ALL THE WICKED WILL HE DESTROY.” (Psa. 145:20).

“Let the sinners be CONSUMED OUT OF THE EARTH, and let the wicked be no more.” (Psa. 104:35).

“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. And who [is] sufficient for these things?” (2Cor. 2:15-16).

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

“And these shall go away into *everlasting punishment\**: but the righteous into life eternal.” (Matt 25:46).

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\*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 everlasting. (Matt. 25:46). The Hebrew word “*olahm*” corresponds to the greek words “*aion*”, “*age*”, and “*aionos*”, *pertaining to the age*, Parkhurst says, “It (*aion*) denotes duration or continuance of time with *great variety*.” —*Greek Lexicon*. Liddell and Scott render the word *aion* thus: “*A space or period of time, especially a life time: also one s time of life, age, generation, definite period, a long space of time, eternity*” etc. 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. 16:26).

The King *eternal*: the only wise God (1Tim. 1:17).

But thou. Lord art most high *evermore* (Psa. 92:8).

But the Lord shall endure *for ever* (Psa. 9:7).

2.—LIMITED DURATION:—

For their anointing shall surely *be an everlasting*

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 exempted from responsibility, and will pass away in death, as though they had never existed. THEY WILL NEVER SEE THE LIGHT OF THE 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 hast thou visited and DESTROYED them, *and made all their memory to perish*.” (Isa. 26:13-14).

“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. 51:39).

“The man that wandereth out *of the way of understanding* SHALL REMAIN IN THE CONGREGATION OF THE DEAD.” (Prov. 21:16; Jer. 51:57).

“By one man sin entered into the world, and *death* by sin; and so *death passed* upon ALL MEN, for that all have sinned.” (Rom. 5:12).

“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. 4:17-18).

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Priesthood throughout their generation (Ex.40:15; Num.25:13).

“The priesthood *being changed*” (Heb. 7:12).

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 (2Kings 17:37).

And his master shall bore his ear through with an aul; and he shall serve him *for ever* (Ex. 21:6).

Then said Daniel unto the king, O king, *live for ever* (Dan. 6:21).

For perhaps he (Onesimus) therefore departed for a season, that thou shouldst receive him *for ever* (Phil. 15).

3.—WITH BEGINNING, BUT WITHOUT END:—

And every one that hath forsaken houses...shall inherit *everlasting life* (Matt. 19:29).

And this is the promise that he hath promised us, *even eternal life* (1 John 2:25).

I am he that liveth, and was dead, and behold, I am alive *for evermore*. Amen (Rev.1:18).

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 Matt13:39; 24:3; 28:20; Heb. 9:26; 1Cor.10:11.

“But if our gospel be hid, IT IS HID *to them that are lost*.” (2Cor. 4:3).

“Man that is in honour, and UNDERSTANDETH NOT, *is like the beasts THAT PERISH*.” (Psa. 49:20).

“There shall be a resurrection of the dead, both of the just and unjust (at Christ’s coming).” (Acts 24:15).

“The Lord Jesus Christ, who shall judge the quick and the dead AT HIS APPEARING *and his kingdom*.” (2Tim. 4:1).

“For we must *all appear before the judgment seat of Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” (2Cor. 5:10).

“We shall all *stand before the judgment seat of Christ*. ... So then every one of us SHALL GIVE *account of himself* to God.” (Rom. 14:10-12).

### 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 judgments 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 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 12:36-37).

“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 (*to receive*) of damnation.” (John 5:28-29).

“For he that soweth to his flesh shall of the flesh REAP (after judgement) *corruption*; but

he that soweth to the Spirit shall of the Spirit REAP (after judgemet) *life everlasting*.” (Gal. 6:8).

“Little children, abide in him; that, when he shall appear, we may have confidence, and *not be ashamed* before him AT HIS COMING.” (1John 2:28).

“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 24:48-51).

“Of him also shall the Son of man be ashamed, WHEN HE COMETH in the glory of his Father with the holy angels.” (Mark 8:38).

“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 16:27).

“...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 (aeonian) fire, ... And these shall go away into everlasting punishment: but the righteous into (shall have) life eternal.” (Matt 25:31-46).

“And it came to pass, that when HE was returned, having received THE KINGDOM, then he commanded these servants to be called unto him, to whom he had given the money, *that he might know how much every man had gained by trading*.” (Luke 19:15).

“... There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves *thrust out*. ...” (Luke 13:25-30).

It is appointed unto men once to die, but after this (that is, when the death state ends in resurrection) the judgement. (Heb. 9:27; Rev.22:11-12). Who SHALL *give account* to him that is ready to judge both the quick and the dead (1Pet. 4:5; 1:17; 1Cor 3:13; Rev.11:18; John 12:48).

“Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.” (1Cor. 4:5).

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 headpouring 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 16:15-16).

“Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water* and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5).

“Then Peter said unto them, Repent, and *be baptized* every one of you in the name of Jesus Christ ... Then they that gladly received his word *were baptized*.” (Acts 2:38-41).

“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 8:12).

“And he commanded the chariot to stand still: and they went down both *into the water*, both Philip and the eunuch; and HE BAPTIZED HIM.” (Acts 8:38).

Paul (after his conversion) arose, and WAS BAPTIZED.” (Acts 9:18).

Lydia was BAPTIZED, and her household. (Acts 16:15).

“The keeper of the prison (at Philippi) awaking out of his sleep, and seeing the ... was baptized, ... *believing in God with all his house*.” (Acts 16:27,33, 34).

“*When they* (twelve men at Ephesus) *heard this*, they were baptized in the name of the Lord Jesus.” (Acts 19:5).

“The like figure whereunto even BAPTISM DOTH ALSO NOW SAVE us (not the putting away of the filth of the flesh, but the answer

of a good conscience toward God,) by the resurrection of Jesus Christ:” (1Pet 3:21).

“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. 6:3-5).

“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. 3:27-29).

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 which go in thereat...*” (Matt 7:13).

“...Strait is the gate, and narrow is the way, which leadeth unto life, and FEW THERE BE THAT FIND IT”. Matt 7:13-14

“Many are called, but FEW ARE CHOSEN.” (Matt 22:14).

“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 2:5).

“For ye see your calling, brethren, how that *not many wise men after the flesh*, not many mighty, not many noble, are called” (1Cor. 1:26-27).

“For the WISDOM OF THIS WORLD is foolishness with God. For it is written, He taketh the wise in their own craftiness.” (1Cor. 3:19).

“God hath chosen *the foolish things* of the world to confound the wise; and God hath

this subject.

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.” See also Liddell and Scott under *Bapto*.

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\* *Baptizo* is used in the sense of immersion, but never in the sense of sprinkling or pouring. The word baptize 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

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:" (1Cor. 1:27-28).

"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;" (John 17:9,20).

"As concerning THIS SECT, we know that *every where it is spoken against*." (Acts 28:22).

**XXXIV—Popular Error and Divine Truth in Contrast**—The true test to apply in the determination of religions truth is the one given by Isaiah (8:20): "TO THE LAW AND TO THE TESTIMONY; if they speak not according to this word, *it is because there is NO LIGHT in*

#### 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 glory, 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.

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

*Dr. Watts.*

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

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

"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 6:22).

"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;" (1Pet. 4:14-16).

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14).

*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 tabularized contrast of popular tradition with the word of God is here presented:

#### THE WORD OF GOD

And *no man hath ascended up to heaven* (John 3:13).

For David *is not ascended* into the heavens (Acts 2:34).

As for me, I will behold thy face in righteousness: I shall be satisfied, *when I awake, with thy likeness* (Psa.17:15).

For the living know that they shall die: but the dead *know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred and their envy, *is now perished*; neither have they any more a portion for ever in anything that is done under the sun (Ecc. 9:5,6).

His breath goeth forth, he returneth to his earth; *in that very day HIS THOUGHTS PERISH* (Psa. 146:4).

The *dead praise not* the Lord, neither any that go down into silence (Psa. 115:17).

For *in death there* is no remembrance of thee: *in the grave*, who shall give thee thanks? (Psa. 6:5).

God will redeem my soul *from the power of THE GRAVE* (Psa. 49:15).

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 (John 6:39; 11:24; 1Thess. 4:13-16).

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. 12:13; Job. 19:25).

“Beyond the bounds of time and space,  
The saints' secure abode”

*Dr. Watts*

“A never dying soul to save,  
And fit for the sky”

*Chas. Wesley*

“Up to the courts where angles dwell  
It mounts triumphant there;  
Or devils plunge it *down to hell*,  
In infinite despair”.

*Dr. Watts*

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

IN VAIN DO THEY WORSHIP ME, TEACHING FOR  
DOCTRINES THE COMMANDMENTS OF MEN  
(Matt. 15:9).

**XXXV—Departure from the truth foretold** —  
The thoughtful mind, on which the testimony cited in the foregoing thirty-four sections may have made an impression, will enquire, How comes the religious world, with the Bible circulated so freely, and honoured so universally, to be so astray? Without attempting in this limited 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 lusts, 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.” (2Pet. 3:3-4).

“Blessed are the meek: for they shall inherit the earth.” (Matt 5:5).

“And hast made us unto our God kings and priests: and we shall *reign on the earth*.” (Rev. 5:10).

“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. 7:27).

“The soul that sinneth, it shall die.” (Ezek. 8:4,20).

“He casteth the wicked *down to the ground*.” (Psa. 147:6).

“That the wicked is *reserved to the day of destruction*? they shall be *brought forth* to the *day of wrath*.” (Job. 21:30).

“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. 68:2).

“But the wicked *shall perish*, and the enemies of the LORD shall be as the *fat of lambs*: they shall consume; *into smoke shall they consume away*.” (Psa. 37:20).

IF ANY MAN SPEAK, LET HIM SPEAK AS THE  
ORACLES OF GOD (1. Pet. 4:11).

“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.” (2Tim. 4:3-4).

“When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8).

“Now the Spirit speaketh expressly, that in the *latter times some shall depart from the faith, (tes pistos)* 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.” (1Tim.4:1-3).

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves

shall men arise, speaking perverse things, to draw away disciples after them.” (Acts. 20:29-30).

“And for this cause God shall send them *strong delusion*, that they should believe a lie:” (2Thess. 2:11).

“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:” (2Thess. 2:7-8).

“And upon her forehead (the forehead of the woman representing Papal Rome— see Rev. 17:18) 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. 17:5).

“For, behold, the darkness shall cover the earth, and gross darkness the people.” (Isa. 60:2).

“As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe 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 24:37-39).

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**XXXV—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 the divine intervention:

“Gentiles shall come UNTO THEE from the ends of the earth, and shall say, Surely *our fathers have inherited* lies, vanity, and things wherein

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\*The 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*” (Acts15:14). 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. 24:14). Chrysostom, writing in the fourth century, has the following remark on this passage: “Attend

there is no profit. Shall a man make gods unto himself, and they are no gods? 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. 16:19-21).

“For *when thy judgments are in the earth*, THE INHABITANTS OF THE WORLD WILL LEARN RIGHTEOUSNESS.” (Isa. 26:9).

“And in this mountain shall the LORD of hosts make unto all people a feast of fat... And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.” (Isa. 25:6-7).

“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.” (Zec. 8:23,22; Mic. 5:2; Isa. 2:3).

“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.” (Zec 14:16).

“For the earth *shall be filled* with the knowledge of the glory of the LORD, as the waters cover the sea.” (Hab. 2:14).

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.

“PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.” (1Thess. 5:21).

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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.”