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A
DECLARATION

OF THE

Truth Revealed in the Bible

AS DISTINGUISHABLE FROM THE

Theology of Christendom

SET FORTH

IN A SERIES OF PROPOSITIONS, ARRANGED FOR
THE PURPOSE OF EXHIBITING THE FAITH PRO-
MULGATED BY THE APOSTLES IN THE FIRST
CENTURY

Revised Edition

BIRMINGHAM 11

"THE CHRISTADELPHIAN," 21 HENDON ROAD, SPARKHILL

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A DECLARATION

OF THE

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

THE BIBLE

(1) The Bible is a revelation of God's purpose given through chosen men who were guided by His Spirit. It is therefore an infallible and authoritative expression of His will for man.

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

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God (2 Sam. 23 : 1-3).

Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets : yet would they not give ear : therefore gavest thou them into the hand of the people of the lands (Neh. 9 : 30).

For David himself said by the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool (Mark 12 : 36).

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3 : 16, 17).

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him (Deut. 18 : 18, 19).

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 Spirit (2 Peter 1 : 21).

See also Ezek. 1 : 3 ; Micah 1 : 1 ; Zeph. 1 : 1 ; Jer. 1 : 1-9.

GOD

(2) The Bible reveals God to be the Creator and Sustainer of all things. He dwells in the heavens in unapproachable light. He is all powerful, all wise, a God of love, mercy, holiness, righteousness and truth. God is a unity.

In the beginning God created the heaven and the earth (Gen. 1 : 1).

The blessed and only potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto (1 Tim. 6 : 15).

And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent (John 17 : 3).

He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide : neither will he keep his anger for ever. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him (Psa. 103 : 8-11).

Hear, O Israel, the Lord our God is one Lord (Deut. 6 : 4).

But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him (1 Cor. 8 : 6).

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

See also Isa. 45 : 12 ; Psa. 11 : 4 ; Psa. 33 ; 104 : 30 ; Mark 12 : 29 ; Eph. 4 : 6.

THE SPIRIT OF GOD

(3) The Spirit of God is His power by which He sustains creation, is everywhere present, and reveals and fulfils His will.

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 thoughts afar off. Thou compassed my path and my lying down, and art acquainted with all my

ways. For there is not a word on my tongue, but lo, 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 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 26 : 13).

Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets (Neh. 9 : 30).

See also Psa. 104 : 30 ; Micah 3 : 8.

(4) The Holy Spirit is the same power of God directed to fulfil any special purpose, as in His redeeming work. Thus by the Holy Spirit God's revelation was made through the prophets: by the Holy Spirit Jesus was begotten and enabled to do his mighty works and speak the Father's words: by it the apostles were guided into all truth and were able to attest their message by wonderful works. Special gifts of the Holy Spirit were granted in the early church, and by the Holy Spirit God dwelt among the believers.

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 Spirit (2 Peter 1 : 21).

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing that shall be born of thee shall be called the Son of God (Luke 1 : 35).

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit (John 1 : 32, 33).

God anointed Jesus of Nazareth with the Holy Spirit and with power ; who went about doing good, and healing all that were

oppressed of the devil, for God was with him (Acts 10 : 38).

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears (Luke 4 : 18-21).

The Comforter, which is the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14 : 26).

John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence . . . Ye shall receive power after the Holy Spirit is come upon you (Acts 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 Spirit ; and when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power (Acts 8 : 17-19).

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues ; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (1 Cor. 12 : 4-11).

Know ye not that your body is the temple of the Holy Spirit, which is in you, which

ye have of God, and ye are not your own ?
(1 Cor. 6 : 19).

JESUS CHRIST

(5) Jesus Christ, the only begotten Son of God, was born of the virgin Mary. He was raised up a last Adam, born of our nature, tempted as we are, yet without sin, to remove by his obedience, death and resurrection, all the evils resulting from the disobedience of the first Adam.

But while he thought on these things, behold, 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. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins (Matt. 1 : 20, 21).

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1 : 35).

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law (Gal. 4 : 4).

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and 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).

For verily he took not on him the nature of angels ; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted (Heb. 2 : 16-18).

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive . . . And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such

are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly (1 Cor. 15 : 21, 22, 45, 49).

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

(6) Death which sin brought into the world could only be conquered by the conquest of sin itself. This, man himself could not achieve. The death of Jesus was an act of loving obedience to God by which we may have forgiveness of our sins and be reconciled to God, the sinless life of Jesus making him conqueror over sin, an effective offering for sin, and ensuring his triumph over death by resurrection. God revealed His love in providing him as a saviour.

For 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).

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world (John 1 : 29).

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).

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5 : 8).

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph. 1 : 7).

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son : in whom we have redemption through his blood, even the forgiveness of sins (Col. 1 : 13, 14).

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 (2 Cor. 5 : 21).

But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed . . . He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities (Isa. 53 : 5 and 11).

(7) Jesus was raised from death on the third day, bringing life and immortality to light. Exalted to his Father's right hand he is alive for evermore, and pleads the cause of his people as their High Priest and Mediator.

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).

Him God raised up the third day, and showed him openly (Acts 10 : 40).

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom. 1 : 3, 4).

Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him (Rom. 6 : 9).

Which he wrought in Christ, when he 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).

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Heb. 3 : 1).

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7 : 25).

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

(8) At the time appointed God is to send His Son to the earth again in power and great glory, to judge the living and the dead, and to establish

upon earth a universal and abiding Kingdom.

And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1 : 9-11).

And he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3 : 20, 21).

For the Son of man shall come in the glory of his Father with his angels ; and then shall he reward every man according to his works (Matt. 16 : 27).

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air : and so shall we ever be with the Lord (1 Thess. 4 : 15-17).

For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ (Phil. 3 : 21).

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom (2 Tim. 4 : 1).

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).

For he must reign, till he hath put all enemies under his feet (1 Cor. 15 : 25).

MAN

(9) A creature of dust, man is mortal: that is, subject to death or dissolution of being, in consequence of the disobedience of Adam which brought death as the penalty of sin. In the death

state a man is a body deprived of life, and is as utterly unconscious as if he had never existed. His dead body corruption will presently destroy.

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 (Gen. 2 : 7).

In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return (Gen. 3 : 19).

For he knoweth our frame ; he remembereth that we are dust (Psa. 103 : 14).

Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned (Rom. 5 : 12).

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

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

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).

For the living know that they shall die : but the dead know not anything, neither have they any more a reward ; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any thing that is done under the sun . . . 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 (Eccl. 9 : 5, 6 and 10).

For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day : the father to the children shall make known thy truth (Isa. 38 : 18, 19).

(10) "Soul" in the Bible means, primarily, creature; but it is also used of the various aspects in which a living creature—man or beast—can be contemplated, such as person, body, life, breath, mind. It never expresses the idea of immortality.

And God said, Let the waters bring forth abundantly the moving creature that hath life, (margin—soul) and fowl that may fly above the earth in the open firmament of heaven . . . And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind (Gen. 1 : 20, 24).

It shall even be as when an hungry man dreameth, and, behold, he eateth ; but he awaketh, and his soul is empty : or as when a thirsty man dreameth, and, behold, he drinketh ; but he awaketh, and, behold he is faint, and his soul hath appetite : so shall the multitude of all nations be, that fight against mount Zion (Isa. 29 : 8).

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you ; no manner of work shall be done in them, save that which every man (margin—soul) must eat (Exod. 12 : 16).

Men do not despise a thief, if he steal to satisfy his soul when he is hungry (Prov. 6 : 30).

Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back (Isa. 38 : 17).

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).

And Samson said, Let me (margin—my soul) die with the Philistines. And he bowed himself with all his might ; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life (Judges 16 : 30).

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 . . . The soul that sinneth, it shall die (Ezek. 18 : 4, 20).

Yea, a sword shall pierce through thy own soul also (Luke 2 : 35).

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

Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God (Rome 13 : 1).

And the second angel poured out his vial upon the sea ; and it became as the blood of

a dead man : and every living soul died in the sea (Rev. 16 : 3).

And be renewed in the spirit of your mind (Eph. 4 : 23).

(11) "Spirit" in the Scriptures, as applied to man, is no more expressive of the notion of an immortal soul than is "soul", but signifies breath, life, energy, disposition, mind, conscience, as attributes of man while alive.

And it came to pass in the morning that his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream ; but there was none that could interpret them unto Pharaoh (Gen. 41 : 8).

And they told him all the words of Joseph, which he had said unto them : and when he saw the wagons which Joseph had sent to carry them, the spirit of Jacob their father revived (Gen. 45 : 27).

And Moses spake so unto the children of Israel : but they hearkened not unto Moses for anguish of spirit, and for cruel bondage (Exod. 6 : 9).

And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit : I have drunk neither wine nor strong drink, but have poured out my soul before the Lord (1 Sam. 1 : 15).

And when the queen of Sheba had seen the wisdom of Solomon . . . and the attendance of his ministers, and their apparel ; his cup bearers also, and their apparel ; and his ascent by which he went up into the house of the Lord : there was no more spirit in her (2 Chron. 9 : 4).

I remembered God, and was troubled : I complained, and my spirit was overwhelmed . . . I call to remembrance my song in the night : I commune with mine own heart : and my spirit made diligent search (Psa. 77 : 3 and 6).

A merry heart maketh a cheerful countenance : but by sorrow of the heart the spirit is broken (Prov. 15 : 13).

Blessed are the poor in spirit : for theirs is the kingdom of heaven (Matt. 5 : 3).

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me (John 13 : 21).

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry (Acts 17 : 16).

Not slothful in business ; fervent in spirit ; serving the Lord (Rom. 12 : 11).

(12) Immortality is not inherent in man, but is the gift of God, made available through the work of Jesus Christ His Son, to all who truly believe and follow his example.

For 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).

And I give unto them 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).

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

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel (2 Tim. 1 : 10).

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).

And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life (Mark 10 : 29, 30).

(13) Immortality is not possessed now but will be bestowed at the resurrection and judgment at the advent of the Lord Jesus.

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 I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me (Job 19 : 25-27).

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 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. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day . . . No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day (John 6 : 39, 40 and 44).

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God : and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 4 : 13-18).

But 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 (1 Cor. 15 : 13, 14).

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (1 Cor. 15 : 50-54).

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage : neither can they die any more : for they are equal unto the angels, and are the children of God, being the children of the resurrection (Luke 20 : 35, 36).

(14) The earth is the destined sphere of the activity of God's people, when made immortal.

For evildoers shall be cut off : but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth ; and shall delight themselves in the abundance of peace . . . For such as be blessed of him shall inherit the earth : and they that be cursed of him shall be cut off (Psa. 37 : 9-11 and 22).

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).

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

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).

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).

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 the potter shall they be broken to shivers : even as I received of my Father (Rev. 2 : 26, 27).

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).

(15) It follows also of necessity that the once popular theory of hell as a place of eternal torments, is untrue. The original, unspoilt meaning of "hell" was an unseen or covered place. "Hell" in the Bible often means the grave. (In the Old Testament, the original Hebrew word SHEOL occurs 65 times, being translated 31 times "hell", 31 times "the grave" and three times "pit". In the New Testament the original Greek

word HADES occurs 11 times, being translated 10 times "hell" and once "the grave".)

Let me not be ashamed, O Lord ; for I have called upon thee : let the wicked be ashamed, and let them be silent in the grave (Psa. 31 : 17).

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

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 ; and out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas ; and the floods compassed me about : all thy billows and thy waves passed over me (Jonah 2 : 1-3).

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us ; seeing that his life is bound up in the lad's life ; it shall come to pass, when he seeth that the lad is not with us, that he will die : and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave (Gen. 44 : 29-31).

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

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 (Eccl. 9 : 10).

I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years . . . For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth (Isa. 38 : 10 and 18).

I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues : O grave, I will be thy destruction : repentance shall be hid from mine eyes (Hosea 13 : 14).

And thou, Capernaum, which art exalted unto heaven, 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).

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life : thou shalt make me full of joy with thy countenance. 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. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (Acts 2 : 27-31).

I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death (Rev. 1 : 18).

O death, where is thy sting ? O grave, where is thy victory ? (1 Cor. 15 : 55).

(16) Sometimes in the New Testament the original word for hell is GEHENNA, a term associated with the valley of Hinnom, a place near Jerusalem once the scene of idolatrous burnings and consequently so abhorred by the Jews of later Bible times that it was used as a place for the destruction of refuse and the dead bodies of animals and criminals, fires being continually kept burning for this purpose. It is therefore fittingly used to describe the future judgment.

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, into the fire that never shall be quenched (Mark 9 : 43).

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire (Matt. 5 : 22).

And fear not them which kill the body, but are not able to kill the soul ; but rather fear him which is able to destroy both soul and body in hell (Matt. 10 : 28).

(17) The true Bible doctrine of reward and punishment is that at his return in power and glory Jesus Christ will judge all those who are made responsible to him by knowledge of God's will ; these will include some living at the time, and

those whom he will raise from the dead, both righteous and unrighteous. He will invest the righteous with immortality in his kingdom, but will commit the wicked to destruction

And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Dan. 12 : 1, 2).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And that is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (John 3 : 16-19).

Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil unto the resurrection of damnation (John 5 : 28, 29).

He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day (John 12 : 48).

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken : the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth (Matt. 24 : 44-51).

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick

and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts 10 : 42, 43).

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust (Acts 24 : 15).

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 (2 Cor. 5 : 10).

The Lord Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1 : 8, 9).

I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom (2 Tim. 4 : 1).

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth (Rev. 11 : 18).

See also Matt. 25 : 31, 46 ; Luke 13 : 24-30 ; Rom. 2 : 1-16.

(18) Without the knowledge of the saving gospel men have no hope of life; but neither are they responsible to judgment; their death will be an endless sleep.

For 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).

Wherefore remember, that ye being in time past Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2 : 11, 12).

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 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).

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope (1 Thess. 4 : 13).

He that hath the Son hath life ; and he that hath not the Son of God hath not life (1 John 5 : 12).

Man that is in honour, and understandeth not, is like the beasts that perish (Psa. 49 : 20).

O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name. 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).

They shall . . . 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).

THE DEVIL

(19) Since Jesus was manifested expressly for the purpose of destroying the Devil and his works (1 John 3:8; Heb. 2 : 14) the Lord's mission is imperfectly understood when the nature of the Bible Devil is not comprehended. The Devil is not a supernatural person but a personification of sin in its various manifestations—individual, social and political.

Jesus answered them, Have not I chosen you twelve, and one of you is a devil ? (John 6 : 70).

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it (John 8 : 44).

God anointed Jesus of Nazareth with the Holy Spirit and with power : who went about doing good and healing all that were oppressed of the devil ; for God was with him (Acts 10 : 38).

Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5 : 8).

Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and

ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life (Rev. 2 : 10).

The following parallels illustrate Scripture usage of the word "devil" :

Sin bringeth forth death (Jas. 1 : 15)

parallel with

The devil hath the power of death (Heb. 2 : 14).

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

parallel with

That through death he might destroy the devil (Heb. 2 : 14)

Why hast thou conceived this in thine heart ? (Acts 5 : 4)

parallel with

Why hath Satan filled thine heart ? (Acts 5 : 3).

According to the course of this world (Eph. 2 : 2)

parallel with

According to the prince of the power of the air (Eph. 2 : 2).

The desires of the flesh and of the mind (Eph. 2 : 3)

parallel with

The spirit that now worketh in the children of disobedience (Eph. 2 : 2).

Every man tempted is drawn away of his own lust, and enticed (Jas. 1 : 14)

parallel with

Taken captive by the devil at his will (2 Tim. 2 : 26).

The children of disobedience (Eph. 2 : 2)

parallel with

The children of the devil (1 John 3 : 10).

Put off the old man, which is corrupt according to the deceitful lusts (Eph. 4 : 22)

parallel with

Stand against the wiles of the devil (Eph. 6 : 11).

Loved this present world (2 Tim. 4 : 10)

parallel with

The god of this world hath blinded their minds (2 Cor. 4 : 4).

Deliver us from this present evil world (Gal. 1 : 4)

parallel with

Deliver us from the evil one (Revised Version) (Matt. 6 : 13).

The children of this world (Luke 20 : 34)

parallel with

The children of the wicked one (Matt. 13 : 38).

Overcome the world (1 John 5 : 5)

parallel with

Overcome the wicked one (1 John 2 : 14)

Keep himself unspotted from the world (Jas. 1 : 27)

parallel with

Keep them from the evil one (*Revised Version*) (John 17 : 15).

The lamb shall overcome them (the ten kings) (Rev. 17 : 14).

parallel with

He laid hold on the dragon, that old serpent, which is the Devil, and Satan (Rev. 20 : 2).

(20) The Bible term Satan means simply "adversary" and is used of human beings.

'And the princes of the Philistines were wroth with him ; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us (1 Sam. 29 : 4).

And the Lord stirred up an adversary unto Solomon, Hadad the Edomite : he was of the king's seed in Edom . . . And God stirred him up another adversary, Rezon the son of Eliadah . . . And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did : and he abhorred Israel, and reigned over Syria (1 Kings 11 : 14, 23, 25).

For my love they are my adversaries : but I give myself unto prayer . . . Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul . . . Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle (Psa. 109 : 4, 20 and 29).

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).

Later it came to mean much the same as Devil, *i.e.* a personification of the influence of sin or evil, individual or political.

And ought not this woman, being a daughter of Abraham, whom Satan hath

bound, lo, these eighteen years, be loosed from this bond on the sabbath day ? (Luke 13 : 16).

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve (Luke 22 : 3). And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat (Luke 22 : 31).

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts 26 : 18).

And the God of peace shall bruise Satan under your feet shortly (Rom. 16 : 20).

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer ; and come together again, that Satan tempt you not for your incontinency (1 Cor. 7 : 5).

Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life . . . 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 : 10, 13).

Sometimes the personification of the Devil or Satan is on a dramatic scale.

Job 1 and 2 ; Matt. 4 ; Luke 4 ; Luke 10 : 18 ; Jude 9.

THE PURPOSE AND PROMISES OF GOD

(21) God has unfolded His purpose in the past by promises made at certain stages in human history. Peter calls them "exceeding great and precious promises" by which we might become partakers of the divine nature.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Peter 1 : 3, 4).

(a) The first promise was made when Adam had transgressed God's law in Eden, and

revealed that one would be born in whom sin would be overcome and through whom all the evil that resulted from sin would be abolished.

And I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel (Gen. 3 : 15).

(b) An important unfolding of God's purpose arose when He called Abram to leave Ur of the Chaldees and to go to Palestine. It was revealed to Abram that his descendants should be God's people, that Abram and his seed should have the land for an eternal inheritance, and that all nations should be blessed in him. This great promise is called the Gospel in the New Testament, for it involves Abraham's greatest seed, Jesus Christ, the resurrection from the dead of Abraham and all in his faithful line, and the eternal blessing of the world when Jesus establishes the Kingdom of Heaven upon earth.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed (Gen. 12 : 1-3).

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).

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 . . . 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 : 8, 16, 29).

Your father Abraham rejoiced to see my day : and he saw it, and was glad (John 8 : 56).

And Jesus answering said unto them, The children of this world marry, and are given in marriage : but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed 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 : 34-38).

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).

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed (Acts 3 : 25).

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2 : 1-4).

Say to them that are of a fearful heart, Be strong, fear not : behold, your God will come with vengeance, even God with a recompence ; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert . . . And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35 : 4-10).

Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off : and he shall speak peace unto the heathen : and his dominion shall be from sea even to sea, and from the river even to the ends of the earth (Zech. 9 : 9, 10).

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).

See also Heb. 11 : 8-16.

(c) The promises were renewed to Isaac and Jacob, who are henceforth associated with Abraham in Scriptures of promise.

And the Lord appeared unto him, and said, Go not down into Egypt ; dwell in the land which I shall tell thee of : sojourn in this land, and I will be with thee, and will bless thee : for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father : and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries ; and in thy seed shall all nations of the earth be blessed . . . And the man waxed great, and went forward, and grew until he became very great : for he had possession of flocks, and possession of herds, and great store of servants, and the Philistines envied him (Gen. 26 : 3-4, 13, 14).

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).

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 : 28).

(d) The promises received a partial fulfilment in Israel's occupation of Palestine (Neh. 9 : 7, 8), but their ultimate, perfect and lasting fulfilment, especially in their personal application to Abraham and all his faithful line, is associated with Christ and his Kingdom.

And he gave him none inheritance in it (the land), no, not so much as to set his foot on : yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child (Acts 7 : 5).

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth . . . And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect (Heb. 11 : 13, 39, 40).

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 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 swore to our father Abraham (Luke 1 : 68-73).

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).

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 ; and that the Gentiles might glorify God for his mercy ; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust (Rom. 15 : 8-12).

(e) When Abraham's descendants had become fully established as God's Kingdom in the land of Palestine and David ruled over them, God revealed His purpose concerning the future of mankind. A descendant of David who would also be the Son of God should reign on David's restored and glorified throne for ever.

The heir to David's throne is Jesus Christ.

(The significance of the first verse of the New Testament should be noted in connection with God's promises to Abraham and David.)

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, and with the stripes of the children of men : but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever (2 Sam. 7 : 12-16).

The Lord hath sworn in truth unto David ; he will not turn from it ; Of the fruit of thy body will I set upon thy throne (Psa. 132 : 11).

And the angel said unto her, Fear not, Mary : for thou has found favour with God. 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).

God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne (Acts 2 : 30).

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God . . . 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 (2 Sam. 23 : 1-3, 5).

For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isa. 9 : 6, 7).

See also Isaiah 11 : 1-10

(f) The unique character of the Kingdom of God was further revealed through the ministry of the prophets.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 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 : 1-4).

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth ; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation (Isa. 25 : 6-9).

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert . . . And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the way-faring men, though fools, shall not err therein . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35 : 5, 6, 8, 10).

For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted . . . Violence shall no more be heard in thy

land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise . . . Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified (Isa. 60:12, 18, 21).

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. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying. 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. 65:17-20).

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 into 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).

Thus speaketh the Lord of hosts, saying, 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 (Zech. 6 : 12, 13).

And the Lord shall be king over all the earth : in that day shall there be one Lord, and his name one . . . 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 . . . In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD ; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts : and all they that sacrifice shall come and take of them, and see the therein : and in that

day there shall be no more the Canaanite in the house of the Lord of hosts (Zech. 14 : 9, 16, 20, 21).

Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap : and he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years (Mal. 3 : 1-4).

And he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (Acts 3 : 20, 21).

THE KINGDOM OF ISRAEL

(22) "Salvation is of the Jews", Jesus said. The Kingdom to be established is so far rooted in God's dealings with the Jews in the past that it is described as the Kingdom of Israel restored, enlarged and perfected.

(a) The kingdom of Israel, as divinely constituted at Sinai and established in the land of Palestine was the kingdom of God.

And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel (1 Chron. 28 : 5).

Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered ; and all Israel obeyed him (1 Chron. 29 : 23).

And now ye think to withstand the kingdom of the Lord in the hand of the sons of David (2 Chron. 13 : 8).

(b) It was divinely overturned on account of the iniquity of its rulers and people.

For he rent Israel from the house of David ; and they made Jeroboam the son of Nebat king : and Jeroboam drave

Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day (2 Kings 17 : 21-23).

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 (Hosea 3 : 4).

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).

I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doing, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me . . . Therefore thus saith the Lord God of hosts, the God of Israel; Behold I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered (Jer. 35 : 15 and 17).

(c) It is to be re-established in glory.

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).

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side (Isa. 60 : 4).

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again (Zech. 2 : 12).

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 . . . And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's (Obadiah 17, 20, 21).

But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. 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 : 1-8).

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power (Acts 1 : 6, 7).

(23) The establishment of the Kingdom of God will thus involve the re-gathering of the Jews to the land of

Palestine which will be restored to its former fertility, and made wondrously beautiful.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isa. 11 : 11, 12).

For the Lord shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody (Isa. 51 : 3).

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).

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 . . . Behold, the days come, said 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 : 10, 27, 28).

And all the nations shall call you blessed : for ye shall be a delightsome land, said the Lord of hosts (Mal. 3 : 12).

Therefore say unto the house of Israel, Thus saith the Lord God ; 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. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. 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 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 (Ezek. 37 : 34-36).

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).

Thus saith the Lord of hosts ; 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).

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

(24) Jerusalem, rebuilt and glorified, will become the metropolis of God's Kingdom which will embrace all nations.

Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King (Psa. 48 : 2)

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. 25 : 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).

The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel (Isa. 60 : 14).

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).

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the

Lord from Jerusalem . . . 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 : 2, 7, 8).

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 heaven ; for it is God's throne ; nor by the earth ; for it is his footstool : neither by Jerusalem : for it is the city of the great King (Matt. 5 : 34, 35).

(25) The Kingdom of God will be a visible, irresistible and everlasting dominion to be established on earth in the place of all existing kingdoms for the purpose of subjecting, blessing and perfecting the world.

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 for other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (Dan. 2 : 44).

I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed . . . 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 : 13, 14, 27).

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 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 (Psa. 2 : 8, 9).

And the seventh angel sounded : and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever (Rev. 11 : 15).

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. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And 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 (Rev. 19 : 11-16).

(26) Christ and his saints will reign a thousand years, until all that is evil, including finally death itself, is abolished.

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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as

the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them . . . And I saw the dead, small and great, stand before God, and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell 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 : 1-9, 12-15).

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. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all (1 Cor. 15 : 24-28).

(27) The Gospel preached by Jesus and the apostles concerns the Kingdom of God.

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

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God (Mark 1 : 14).

And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God (Luke 8 : 1).

But 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).

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God (Acts 19 : 8).

And now, behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more (Acts 20 : 25).

Preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28 : 31).

God by the Gospel invites men to participate in this Kingdom and share with Christ in the glory.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25 : 34).

Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom (Luke 12 : 32).

That ye would walk worthy of God, who hath called you unto his kingdom and glory (1 Thess. 2 : 12).

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).

Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter 1 : 10, 11).

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).

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 . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing (2 Tim. 4 : 1 and 8).

(28) The Way to God's Kingdom and eternal life is by accepting God's gracious invitation, believing His word, and obeying His will. This involves ;

(a) Belief in His Son as Saviour and Lord.

For God so loved the world, that he gave his only begotten Son, that whoso-

ever believeth in him should not perish, but have everlasting life . . . 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 : 16, 36).

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day (John 6 : 40).

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed . . . But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name (John 20 : 29, 31).

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house (Acts 16 : 31).

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (Rom. 10 : 9).

- (b) Repentance from past sin, error or indifference.

From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand (Matt. 4 : 17).

The time is fulfilled, and the kingdom of God is at hand : repent ye ; and believe the gospel (Mark 1 : 15).

There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things ? I tell you, Nay : but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, Nay : but, except ye repent ye shall all likewise perish (Luke 13 : 1-5).

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts 3 : 19).

And the times of this ignorance God winked at ; but now commandeth all men every where to repent (Acts 17 : 30).

The Lord is not slack concerning his promise, as some men count slackness ; but is longsuffering to us-ward, not willing

that any should perish, but that all should come to repentance (2 Peter 3 : 9).

- (c) Baptism for the remission of sins.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit : teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world (Matt. 28 : 19, 20).

He that believeth and is baptized shall be saved ; but he that believeth not shall be damned (Mark 16 : 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 for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts 2 : 38).

But 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. Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done . . . And as they went on their way, they came upon a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 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. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing (Acts 8 : 12, 13, 36-39).

And immediately there fell from his eyes as it had been scales : and he received sight forthwith, and arose, and was baptized (Acts 9 : 18).

For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we ? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days (Acts 10 : 46-48).

And when she was baptized, and her household, she besought us, saying, If

ye have judged me to be faithful to the Lord, come into my house, and abide there . . . And he took them the same hour of the night, and washed their stripes and was baptized, he and all his, straightway (Acts 16 : 15, 35).

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ (1 Peter 3 : 21).

(d) This baptism as an act of faith unites the believer with Jesus Christ, the Saviour. Through a symbolic burial by immersion in water he is identified with Christ's death and resurrection. Baptism marks the end of the old undedicated life. It indicates, with the forgiveness of past sins, the rising to a new life in Christ, with the privilege of being a son or daughter of God : and confers heirship to eternal life in the Lord's Kingdom at his advent.

What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we, that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him (Rom. 6 : 1-8).

And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6 : 11).

That he might sanctify and cleanse it with the washing of water by the word (Eph. 5 : 26).

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God (John 3 : 5).

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 3 : 26-29).

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit (Titus 3 : 5).

(e) Union with Christ involves a life devoted to God's service in love to Him and to one's neighbour, characterized by the regular, thoughtful reading of God's Word, prayer to God through Jesus for forgiveness, strength and guidance ; the first-day remembrance of the Lord's saving death and resurrection in the breaking of bread with those of like precious faith ; the letting of the light of the Gospel shine in word and deed ; the patient waiting for the Lord's advent ; the forsaking of sin, the separation from all that is evil in the world, and the doing of good to all, especially to the household of faith.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matt. 22 : 37-40).

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1 : 6-9).

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3 : 14-17).

Pray without ceasing (1 Thess. 5 : 17).

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him,

Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation : but deliver us from evil (Luke 11 : 1-4).

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray : for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning : lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch (Mark 13 : 32-37).

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body. And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God (Mark 14 : 22-25).

And he took bread, and gave thanks, and brake it, and gave unto them, saying This is my body, which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you (Luke 22 : 19, 20).

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord,

unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup (1 Cor. 11 : 23-28).

Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching (Heb. 10 : 25).

Preach the word ; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine (2 Tim. 4 : 2).

Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy (Matt. 5 : 6, 7).

And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come (1 Thess. 1 : 10).

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever (1 John 2 : 15-17).

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12 : 1, 2).

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith (Gal. 6 : 10).

Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things (Phil. 4 : 6-8).

Read also Psa. 119 ; Col. 3 ; Eph. 4 : 17-32 and very many other Scriptures.

AN APPENDIX

The Call to Separation

Some are at first disturbed to find that the true teaching of Scripture is very different from popular religious belief, and wonder how so many can be wrong. The answer is that soon after the death of the apostles men turned from the Bible to pagan philosophy, and the apostles' forecasts of apostasy were fulfilled. The proof is fourfold.

(1) The contrast between the Scripture truth as set out in the preceding pages and popular views which may be briefly indicated, as follows :

	<i>Bible Teaching</i>	<i>Popular Christianity</i>
i	God	God is a trinity
ii	Jesus	He is God the Son
iii	Man	Possesses an immortal soul
iv	Reward	In heaven at death
v	God's Kingdom	The place of reward in heaven
	To be established on earth at second advent	

(2) The witness of Scripture, which foretold departure from the truth and calls men who believe to be separate.

There shall come in the last days scoffers, walking after their own lust, and saying, Where is the promise of his coming ? For since the fathers fell asleep, all things continue as they were from the beginning of the creation (2 Peter 3 : 3, 4).

The time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables (2 Tim. 4 : 3, 4).

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 (2 Thess. 2 : 11).

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

As the days of Noah were, so also shall the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came and took them all away ; so shall also the coming of the Son of Man be (Matt. 24 : 27-39).

Our fathers have inherited lies, vanity, and things wherein there is no profit. Therefore, behold, I will this once cause them to know, I will cause them to know

mine hand and my might ; and they shall know that my name is the Lord (Jer. 16 : 19-21).

(3) The Scriptures reveal that it is God's purpose at the present time to take out a people for His Name, and not to convert the world. Relatively few respond today. When Jesus Christ reigns on earth all will then know and seek God.

Enter ye in at the strait gate ; for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat (Matt. 7 : 13).

Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it (Matt. 7 : 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 ? (Jas. 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 (1 Cor. 1 : 26, 27).

For the wisdom of this world is foolishness with God (1 Cor. 3 : 19).

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

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).

(4) The evidence of ecclesiastical history which traces the changes in doctrine from truth to error. Many scholars, independently studying the Scriptures, have declared that popular views are not in harmony with the teaching of the Bible. Many citations might be given but a few only are appended to show that the doctrine of the immortality of the soul had its source in philosophy and not in the Bible.

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

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. (*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 really catholic doctrine. It was rather a speculation of Platonism taking possession of the Church (*The Epistle to the Romans*, by Charles Gore).

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 his faith is, such may be his gospel, such his disciples, and such his Church, that the mouth may have meat suitable for it, and the dish a cover worthy of it" (*Luther's Works*, vol. ii., folio 107, Wittenburg, 1562).

"And ye in putting them in heaven, hell and purgatory, destroy the arguments 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 looke 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, no more than the Spirit and the flesh do in a Christian man. And because the fleshly mynded pope consenteth unto the heathen doctrine, therefore he corrupteth the Scripture to stablish it" (William Tyndale, 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).

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