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A

SCRIPTURAL

CONCORDANCE TO SUBJECTS

FOR READY

REFERENCE TO PROOF-TEXTS:

WITH AN INDEX.

BY J. B. FRISBIE.

Wherefore I will not be negligent to put you always in remembrance of these things though ye know them, and be established in the present truth.—2 Peter i, 12.

And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Peter iii, 15

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A SCRIPTURAL.  
CONCORDANCE TO SUBJECTS.

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*"Search the Scriptures." "Prove all things."  
"Preach the Word."*

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INTRODUCTORY.

THE Bible, and the Bible alone, is our only rule of faith, practice and discipline. We adopt the plain, literal interpretation taking God at his word, believing he means what he says, and says what he means. We understand the plain reading of the Bible the same as we would any other book; the figurative referring to literal facts, and will always harmonize with the literal. We know of no third way, called spiritual or mystical sense.

We make the Bible a subject book, instead of a text book. In tracing subjects through the Scriptures, we always find a harmony of teaching on every subject. Then we know we have the truth. We believe the Bible furnishes a key to unlock every mystery in itself, when thoroughly searched out. "God is his own interpreter, and he will make it plain."

Prophecy is the foretelling of future events,

or history before hand. The fulfillment of prophecy is when the events take place agreeing with history and well known facts in the past and present, which is the great foundation for faith in the future state.

Many things are not only proved by the Scriptures; but the Scriptures are proved true by many things; or many things prove the Scriptures true.

We prove what we believe by the Scriptures and what we believe proves the Scriptures true; for truth is when facts and statements agree.

The Bible states that God created the earth and man; and that man sinned, and the earth was cursed with thorns and thistles, and he dies. This agrees with well-known facts.

The Bible prophesies of the rise and fall of four universal kingdoms of earth. This is also now past history, undisputed even by infidels.

Many facts are now taking place, even in our time, of which the Bible speaks in the plainest terms, of which we cannot be mistaken; such as the darkening of the sun and moon, and falling of the stars, and the fall of the Turkish empire in 1840; the three angels' messages, the holding of the winds or wars, and the rise of Spiritualism; and the spread of present truth, in its taking root so effectually in preparing a people for translation, who keep the commandments of God and the faith of Jesus.

## CONCORDANCE.

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### DUTY TO SEARCH AND STUDY THE SCRIPTURES.

- Ps. xii, 6. The words of the Lord are pure words.  
xxv, 9. The meek will he guide in judgment.  
cxix, 105. Thy word is a lamp unto my feet.  
Prov. ii, 6. For the Lord giveth wisdom; out of  
xxx, 6. Add thou not unto his words, lest he  
Matt. xi, 25. O Father, thou hast revealed  
John v, 39. Search the Scriptures.  
Acts xvii, 11. Noble—search the Scriptures daily.  
1 Cor. i. 26. Not many wise men after the flesh,  
ii, 13. Comparing spiritual things with spiritual:  
2 Tim. ii, 15. Study to show thyself approved  
iii, 15. From a child hast known the holy Scrip.  
Jas. i, 5. If any man lack wisdom let him ask of

### THE WORD OF PROPHECY.

- Deut. xviii, 21, 22. How shall we know the  
word which the Lord hath not spoken? When  
a prophet speaketh in the name of the Lord,  
if the thing follow not, nor come to pass, that  
is the thing which the Lord hath not spoken.  
Dan. ii, 28. What shall be in the latter days.  
Matt. xxiv, 15. Whoso readeth let him underst.  
Luke xvi, 29. They have Moses and the proph.  
Jno. xiii, 19. I tell you before it come, that when  
it is come to pass ye may believe that I am he.

- Rom. x, 17. Faith cometh by hearing, and hearing by the word of God.
- 2 Tim. iii, 16. All scripture is given by inspira.
- Heb. xi, 1. Faith is substance of things hoped for,
- 2 Pet. i, 20, 21. Knowing this first, that no prophecy of the Scriptures is of any private interpretation.
- Rev. i, 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

#### WHY ALL DO NOT UNDERSTAND.

- Isa. xxix, 11, 12. The vision of all is become unto you as the words of a book that is sealed.
- Matt. xiii, 11. It is given unto you to know the  
15. Their eyes they have closed lest they should  
xv, 14. They be blind, leaders of the blind.
- xxiii, 13. Ye shut up the kingdom of heaven.
- Luke xi, 52. Ye have taken away the key of kn.
- Jno. iii, 19. Love darkness rather than light, bec.
- 1 Tim. iii, 16. Great is the mystery of godliness, preached unto the Gentiles, believed on in
- Eph. iii, 4, 6. Mystery—that Gentiles should be fellow-heirs, and of the same body. Col. i, 26-27.
- 1 Cor. xiv, 9. Except ye utter words **EASY** to be understood, ye shall speak into the air.
- 2 Pet. iii, 16. Some things **HARD** to be understood. But this is to the unlearned in the Scriptures, who wrest them to their own destruction.

## AN EXTRACT FROM HISTORY.

Origen, by an unhappy method, opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth. Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained literally, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted in the same allegorical manner in which the Platonists explained the history of the gods.—*Mosheim's Church History*, Vol. i, p. 87.

Wm. Tyndale, A. D. 1530, says, "The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories: for Origen, and the doctors of his time, drew all the Scriptures into allegory, insomuch as that twenty doctors expounded one text twenty different ways, as children make descant upon plain song, yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful and killeth the soul. No man dare abide the literal sense of the text, but under a protestation, if it should please the pope."—*Voice of the Church*, p. 140

"HOW READEST THOU?"—Luke x, 26.

"'Tis one thing now to read the Bible through,  
Another thing to read to learn and do:  
'Tis one thing now to read it with delight,  
And quite another thing to read it right.  
Some read it with design to learn to read,  
But to the subject pay but little heed;  
Some read it as their duty once a week,  
But no instruction from the Bible seek:  
Whilst others read it with but little care,

With no regard to how they read, or where:  
Some read it as a history, to know  
How people lived three thousand years ago.  
Some read to bring themselves into repute,  
By showing others how they can dispute:  
Whilst others read because their neighbors do,  
To see how long 'twill take to read it through.  
Some read it for the wonders that are there,  
How David killed a lion and a bear;  
Whilst others read, or rather in it look,  
Because, perhaps, they have no other book.  
Some read the blessed Book, they don't know why,  
It some how happens in their way to lie;  
Whilst others read it with uncommon care,  
But all to find some contradictions there.  
Some read as tho' it did not speak to them,  
But to the people at Jerusalem;  
One reads it as a book of mysteries,  
And won't believe the very thing he sees.  
One reads with father's specks upon his head,  
And sees the thing just as his father said,  
Another reads through Campbell or through Scott,  
And thinks it means exactly what they thought.  
Whilst others read the Book through H. Ballou,  
And if it cross his track it can't be true!  
Some read to prove a pre-adopted creed—  
Thus understand but little what they read;  
For every passage in the Book they bend,  
To make it suit that all-important end!  
Some people read, as I have often thought,  
To teach the book, instead of being taught;  
And some there are who read it out of spite—  
I fear there are but few who read it right.  
So many people in these latter days,  
Have read the Bible in so many ways,  
That few can tell which system is the best,  
For every party contradicts the rest!"



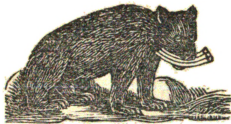
## THE CHART.

“But there is a God in heaven that revealeth secrets, and maketh known to the king *what shall be in the latter days.*”



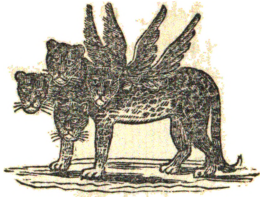
1. BABYLON. B. C. 677.

Dan. ii, 32. This image's head was of fine gold.  
 38. Thou art this head of gold. *Nebuchadnezzar.*  
 Dan. vii, 4. The first beast was like a lion, and



2. MEDIA AND PERSIA. B. C. 538.

Dan. ii, 32. His *breast* and his *arms* of silver.  
 39. And after thee shall arise another kingdom,  
 vii, 5. Another beast, a second, like to a bear.  
 viii, 20. The ram having *two horns* are the  
 kings of Media and Persia.  
 v, 28, 31. Darius the Mede took the kingdom.  
 x, 1. Cyrus king of Persia.



3. GRECIA. B. C. 331.

- Dan. ii, 32. His belly and sides were of brass.  
 39. Another third kingdom of brass.  
 vii, 6. Another like a leopard which had  
 viii, 21. The rough goat is the king of Grecia.  
 xi, 3. A mighty king shall stand up. *Alexander.*

FOUR HORNS.

- Dan. viii, 22. Four [horns] stood up for it.  
 xi, 4. His kingdom be divided, not to his poster,  
 | { 1. Egypt; 2. Syria; 3. Thrace; 4. Macedonia.



4. ROME. B. C. 158.

- Dan. ii, 33. His legs of iron.

40. The fourth kingdom shall be strong as iron.  
vii, 23. Fourth beast be the fourth kingdom,  
Luke ii, 1. Cæsar had all the world taxed.

## SEVEN HEADS.

Rev. xii, 3. A great red dragon, with seven heads.  
xiii, 1. A beast with seven heads and  
xvii, 10. These are seven kings, five are fallen,  
one is, the other is not yet come.

1 Kingly. 2 Consular. 3 Decemvirate. 4 Dictatorial.  
5 Triumvirate. 6 Imperial. 7 Papal.

The seventh (Patriciate) form of government was only to remain a short time, which was actually the case; for from its first rise to independent power, to its utter extinction, there passed only about forty-five years. The Papal dominion is called an eighth because it succeeded to the seventh. Yet it is not an eighth head of the beast, because the beast has only seven heads.—*Clarke*.

## THE TEN HORNS. A. D. 490.

Dan. ii, 41. The toes—the kingdom shall be divided.  
vii, 24. Ten horns out of this kingdom ten kings.

1. The Huns in Hungary, established A. D. 356.
2. The Ostrogoths, in Mysia, A. D. 377.
3. The Visigoths, in Pannonia, A. D. 378.
4. The Franks, in France, A. D. 407.
5. The Vandals, in Africa, A. D. 407.
6. The Sueves & Alans, in Gascoigne & Spain, 407.
7. The Burgundians, in Burgundy, A. D. 407.
8. The Heruli, in Italy, A. D. 476.

9. The Saxons and Angles, in Britain, A. D. 476.

10. The Lombards, on the Danube, in Germany,  
A. D. 483.

This list of kingdoms, as the first ten, is given on the authority of Marchiaval, a historian, and Dr. Hales and Bishop Newton.

LITTLE HORN WITH EYES AND MOUTH. A. D. 538.

Dan. vii, 8. There came up another little horn, before whom three of the first horns were plucked up.

24. He shall subdue three kings.

1. The Heruli, in Italy, A. D. 493.

2. The Vandals, in Africa, A. D. 534.

3. The Ostrogoths driven out of Rome, A. D. 538.

Dan. vii, 25. Thinks to change times and laws.

Q. What warrant have you for keeping the Sunday?

A. We have for it the authority of the Catholic church, and apostolical tradition.—*Catholic Christian Instructed*, p. 209.

Dan vii, 25. Saints shall be given into his hand until a *time* and *times* and dividing of time.

Rev. xii, 6. 1260 days.

14. Time, times and half a time.

Time, one year,           360 days.

Times, two years,       720 days.

Half a time, 6 months, 180 days.

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Day for a year,           1260 years.

The supremacy of the church was given to the pope in 533, by Justinian: took effect in 538.

THE EPISTLE OF JUSTINIAN TO JOHN, THE ROMAN  
PONTIFF, A. D. 533.

“ Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before your holiness, all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to subject and to unite to your holiness, all the priests of the whole East. As to matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay it before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things, (as had been said or resolved,) we are prompt to increase the honor and authority of your see.” — *Croley*, pp. 114, 115.

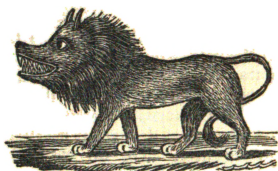
Dan. vii, 26. And they shall take away his domi.  
Rev. xiii, 3. His head was wounded to death.

5. Power to continue forty-two months, thirty days to the month. 1260 years.

10. He shall go into captivity.

“ On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and made the Pope and the Cardinal prisoners. Within a week Pius VI, was deposed; Rome was declared a Republic; the tree of liberty was planted; and the city and states were delivered up to a long

series of deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI, died in captivity. Pius VII, was dragged across the Alps to crown Napoleon, and held in duress, and was finally restored only on the fall of the French Empire. The Papal independence was abolished by France, and the son of Napoleon was declared king of Rome."—*Croley on the Apocalypse*; also *Their's French Revolution* Vol. IV, p. 246.



THE TWO-HORNED BEAST, JULY 4TH, A. D. 1776.

Rev. xiii, 11. I beheld another beast coming up out of the earth; he had two horns like a lamb

John beheld another government coming up immediately after the pope was taken a captive, the U. S. of America.

*Two horns.*—Republicanism—Protestantism.

*Dragon mouth.*—Slavery and Oppression.

12. Worship the first beast whose deadly wound

“To keep the Roman Sunday, a commandment of the church.—*Dubois' Cath. Catechism.*

13. He doeth great wonders, maketh fire come down. (American Franklin brought fire from the clouds. Greater wonders are yet to be performed on this scale.)

14. Miracles in the sight of the beast; xix, 20. Saying to them that dwell on the earth, that they should make an im. (This shows a Republican government, where the people vote.)
15. He had power to give life unto the *image* of the beast. As many as would not worship the image should be killed.
- Ps. cii, 20. To loose those appointed to death.
- Zeph. ii, 1-3. Before the *decree* bring forth.
- Rev. xii, 17. Dragon went to make war with the remnant that keep the commandments of God.
- Rev. xiv, 1-5. This is the company to be persecuted. The Father's name is written in their foreheads.—The Father's name is in the Sabbath. Ezek. xx, 20. Ex. xx, 8-11.
- Rev. xiii, 16. Free and bond. North and South. *Mark*.—Sunday keeping, enforced by law.
17. That no man might buy or sell, save he that hath the mark. To compel by this means the people to keep Sunday.
18. It is the number of a man, the man of sin—2 Thess. ii. 3. This was Paul's man of sin—the pope—the Roman Catholic church, the mother of confusion—amounts to six hundred, three score and six—the religious and political combinations in this nation.
- Matt. xiii, 30. Tares bound in bundles to burn.
- Isa. viii, 9, Associate yourselves, O ye people,
12. This people say, A confederacy. [Unite in a league.] [Let him that hath understanding count the number,]

## THE THREE ANGELS' MESSAGES.

## FIRST ANGEL.

Rev. xiv, 6, 7. This angel is a symbol of a corresponding message, preached by men to men on the earth. This we believe had its fulfillment in the great Advent move from 1840 to 1843.

Matt. xxiv, 14. This gospel of the kingdom shall be preached to all nations for a witness unto all nations, and then the end.

Rev. x, 6. Time is no longer, is the same message as the hour of his judgment is come. Mr. Wolfe of Asia, Mr. Irvin of England, and Wm. Miller of the U. S., had written and preached on time. This message has been preached in all the world for a witness to all nations, and the end is here.

Hab. ii, 2-4. The appointed time has been made plain upon tables.

Dan. xii, 4. And the little book of Daniel that was shut up was opened. Rev. x, 1-6. Paul's comment is that a little while after the appointed time is made plain, Christ will come and will not tarry but a little while. Heb. x, 37.

## SECOND ANGEL.

Rev. xiv, 8. Babylon is fallen, is fallen, that great city.

Gen. xi, 1-9. Babel, that is, confusion of language.

Rev. xvii, 5. Mystery, Babylon the great, the mother. If the Roman church is the mother,



- who are the daughters, if not Protestants?  
 Matt. xxiii, 35; Rev. xviii, 24. Babylon: all fallen churches, past and present.  
 Rev. xviii, 1-4. Babylon is to become the habitation of devils. Then God says, Come out of her, my people.  
 2 Tim. iii, 1-5. Having a form, from such turn  
 2 Cor. vi, 17. Come out from among them.  
 Rom. xi, 20-22. The Gentile church is become high minded, that is, proud, therefore fallen, as the Jews were.

## THIRD ANGEL.

- Rev. xiv, 9-12. The third angel follows them, saying with a loud voice, If any man worship the beast and his image, the same shall drink of the wine of the wrath of God without mixture.  
 Rev. xv, xix. This is the seven last plagues. To worship the beast is to keep Sunday, an institution of Papacy, after being enlightened. Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. Just before Christ comes on the white cloud with a sharp sickle to reap the harvest of the earth, which will be ripe for destruction at the end of the world.  
 Matt. xiii, 26. The harvest is the end of world.

Q. How prove you that the Church hath power to command feasts and holydays?

A. By the very act of changing the sabbath into Sunday which Protestants allow of. *Douay Cat. p. 58.*

THE COMMANDMENTS OF GOD TAUGHT IN THE  
NEW TESTAMENT.

- Matt. v, 17-19. Think not that I am come to  
destroy the law.  
xix, 17-19. Keep the commandments. Ten.  
xxii, 36, 40. On these two hang all the law.  
The ten.  
Rom. ii, 14, 15. Gentiles which have not law.  
21, 25. The law that says, Thou shalt not steal.  
iii, 9. Both Jews and Gentiles are under sin.  
19. All the world may become guilty before God.  
20. By the law is the knowledge of sin.  
31. Do we then make void the law through  
faith? God forbid: yea, we establish the law.  
The ten commandments.  
vii, 7. I had not known sin but by the law.  
What law? The law that says, Thou shalt  
not covet.  
12. The law is holy, commandment holy, just.  
14. For we know the law is spiritual, but I am  
22. I delight in the law of God after the inward  
25. With the mind I myself serve the law of God.  
viii, 7. Because the carnal mind is not subject to  
the law of God, neither indeed can be.  
1 Cor. vii, 19. The keeping of the command-  
ments of God.  
Eph. vi, 1, 2. Honor thy father and thy mother;  
Heb. viii, 10. I will put my laws into their mind,  
x, 16. I will put my laws into their hearts, and  
Jas. ii, 10. Whosoever shall keep the whole law,

11. That law which said, [margin,] Do not commit adultery, and do not kill. This whole law includes the Sabbath.
- 1 John ii, 3, 4. We know him if we keep his commandments.
- iii, 4. Whosoever committeth sin, transgresseth also the law; for sin is transgression of the law.
- v, 3. This is the love of God, that we keep his commandments.
- Rev. xii, 17. Remnant that keep commandments.
- xiv. 12. Keep the commandments of God.
- xxii, 14. Blessed are they that do his commandments, that they may have right to the tree of life.

## WHO IS OUR LAWGIVER.

- Isa. xxxiii, 22. The Lord is our lawgiver.
- Jas. iv, 12. There is one lawgiver.
- Deut. xviii, 15-18. Christ shall speak unto them all that I (God) shall command him.
- Acts iii, 22. Peter applies this prophecy to Christ.
- Jno. vii, 16. My doctrine is not mine, but his.
- viii, 28. I do nothing of myself, but as my Father.
- xii, 49. Father gave commandment what to say.
- xiii, 34. A new commandment I give unto you.
- xiv, 24. Words which ye hear not mine, but
- vi, 29. This is the work of God that ye believe on him.
- 1 Jno. iii, 23. This is his commandment that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment.

**Matt. xvii, 5.** This is my beloved Son, hear him.  
**Rev. xxii, 15.** Blessed are they that do his  
 (Father's) commandments. Then if we hear  
 Christ, we shall keep all his Father's command-  
 ments.—Sabbath included.

**SABBATH OF THE LORD TRACED THROUGH THE  
 BIBLE.**

- Gen. ii, 2, 3.** God blessed the seventh day.  
**iv, 3, 4.** At end of days Cain and Abel worship.  
**vii, 4, 10.** On the seventh day the waters of the  
**viii, 10, 12.** Marks the seven days in time recon.  
**xxvi, 5.** Abraham obeyed my laws.  
**xxix, 27, 28.** The mention of weeks in Genesis.  
**Ex. xvi, 23.** This is that which the Lord hath  
 said, To-morrow is the holy Sabbath unto the  
 Lord.  
**26.** On the seventh day is the Sabbath, in it no  
**28.** How long refuse ye to keep my commandm.  
**29.** See, for the Lord hath given you Sabbath.  
**xvi, 1; xix, 1, 11.** This was 18 days at least  
 before the law was written.  
**xx, 8-11.** The seventh day is the Sabbath of the  
 Lord. The Lord blessed the Sabbath day at  
 creation. **Gen. ii, 3.** This shows that the  
 Sabbath has existed from creation.  
**Neh. ix, 14.** Madest known to them Sabbath.  
**Isa. lvi, 1-6.** Blessed is the man that keepeth  
 the Sabbath.  
**lviii, 13.** If thou turn away thy foot from Sab.  
**Jer. xvii, 24, 25.** Hallowed the Sabbath, Jerusa-  
 lem would have remained for ever.

Eze. xx, 12, 20. Sabbath a sign for sanctified Isr'l.

Matt. xxiv, 20. Sabbath forty years after Christ was crucified.

Mark ii, 27. Sabbath made for man.

Luke iv, 16. Custom of Jesus to preach on Sab.

xxiii, 56. Rested the Sabbath day according to the commandment.

xxiv, 1. Now upon the first day of the week,

Matt. xxviii, 1. In the end of the Sabbath as it began to dawn towards the first day of week.

Acts xiii 27. Prophets read every Sabbath-day.

42-44. Gentiles besought same words next Sab.

xv, 21. Moses of old time—preach him every Sab.

xvi, 13. Down by river side on the Sabbath.

xvii, 2. Paul's manner was to preach on Sabbath.

xviii, 3, 4, 11. Paul reasoned every Sabbath at Corinth.

Rev. i, 10. John was in the Spirit on Lord's day.

Mark ii, 28. Son of man is Lord of the Sabbath-day. The Lord's day is the Sabbath-day.

#### WHAT WAS ABOLISHED ?

1st. *The ministration of the ten commandments*

2 Cor. iii, 7. But if the ministration of death [penalty of the law] written and engraven in stones, was glorious . . . which was to be done away.

8, 9. For if the ministration of condemnation [temporal death by stoning] be glorious, much more doth the ministration of the Spirit, when the Lord is that Spirit, [vs. 17,] be rather glorious.

2d. *The old Sinaitic Covenant.*

- Ex. xix, 5. If ye obey my voice and keep my  
 8. All that the Lord hath spoken we will do.  
 11, 16. This covenant was made three days before the conditions were given. Ex. xx.  
 Deut iv, 13. He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.  
 Heb. viii, 7. If the first covenant had been [kept] faultless, then no place would have been sought for the second.  
 8. For finding fault with them.  
 9. Because they continued not in my covenant. And I regarded them not, saith the Lord.  
 10. For this is the covenant that I will make, I will put my laws into their mind, and write them in their hearts. Heb. x, 16. The same. Now God found no fault with that old covenant; it was good enough if Israel had kept it. But because they broke it, God found fault with them, and regarded them not. So a new covenant was made with the same conditions, and placed in the heart.  
 3d. *The law of commandments, contained in ordinances.*  
 Eph. ii, 15. Having abolished the law of com.  
 Col. ii, 14. Blotting out the handwriting of ordi.  
 17. Which were a shadow of things to come; but the body is of Christ.  
 Rom. xiv, 1-6. This includes Paul's eating days.

Heb. ix, 10. Which stood only in meats and drinks, and divers washings, and carnal ordinances.

x, 1-10. For the law having a shadow of good things to come . . . Lo, I come, in the volume of the book it is written of me. [Christ.]

Luke xxiv, 44. All things must be fulfilled which were written in the law of Moses, and in the prophets, and Psalms, concerning me. The ten commandments were not written concerning Christ.

### THE FAITH OF JESUS.

Rev. xiv, 12. And the faith of Jesus. This we understand to be the doctrine and teachings of Jesus and his apostles.

#### 1. PREACH THE WORD.

Deut. xviii, 21, 22. How shall we know the word which the Lord hath spoken? Ans. When the thing come to pass.

Jer. ii, 1. Word of the Lord came to me, saying,

Acts xvi, 32. Spake the word of the Lord to all

Jno. xiii, 19. I tell you before it come, that when

it is come to pass, ye may believe that I am he.

Preaching prophecy constitutes the ground of faith.

#### 2. FAITH OR BELIEF.

Rom. x, 17. Faith cometh by hearing, hearing by

Heb. xi, 1. Faith is the substance of things

hoped for, the evidence of things not seen.

x, 34. Ye have in heaven an enduring substance.  
 Acts xxvi, 27. Believest thou the prophets?  
 Eph. i, 13. After that ye heard the word of truth,  
 the gospel of your salvation after ye believed.  
 Acts x, 43. To him gave all the prophets witness,  
 xvi, 31. Believe on the Lord Jesus Christ, and  
 Jno. xiv, 1. Believe in God, believe also in me.  
 Heb. xi, 6. He that cometh to God must believe.  
 Mark i, 14, 15. Repent and believe the gospel.  
 Acts viii, 12. When they believed Philip's preach-  
 ing the things concerning the kingdom of God,  
 and the name of Jesus Christ, they were bap-  
 tized both men and women.

### 3. THE LAW OF GOD, OR TEN COMMANDMENTS.

Rom. iii, 20. By the law is the knowledge of sin;  
 1 Jno. iii, 4. Sin is the transgression of the law.  
 Rom. vii, 9. Sin revived, and I died.  
 vi, 2. How shall we that are dead to sin, live  
 any longer therein.  
 2 Cor. vii, 10. Godly sorrow worketh repentance.  
 Ps. xix, 7. Law of the Lord is perfect converting  
 the soul.  
 Matt. xviii, 3. Except ye be converted and be-  
 come as little children, ye shall not enter the  
 kingdom. [After we are slain by the law,  
 dead to sin, and converted, and become as lit-  
 tle children, then is the time to be baptized,  
 for the remission of sins.]



## 4. BAPTISM, OR IMMERSION IN WATER.

Acts ii, 38. Repent and be baptized in the name of Jesus Christ, for the remission of sins.

viii, 12. Philip baptized both men and women.

38. Philip baptized the Ethiopian eunuch.

xvi, 33. The jailer and those in his house baptized.

Acts xxii, 16. Arise and be baptized, and wash away thy sins, calling upon the name of the Lord.

Rom. vi, 4. Buried with him in baptism.

17. Ye have obeyed from the heart that form of doctrine.

18. Then being made free from sin.

Gal. iii, 27. Baptized into Christ have put on Ch.

1 Cor. xii, 13. By one spirit are we all baptized.

Mark xvi, 15. He that believeth and is baptized shall be saved.

1 Pet. iii, 21. Baptism doth also now save us.

[Not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.]

What can answer a good conscience, but that which saves in our act of obedience?

## 5 WALK IN NEWNESS OF LIFE.

This includes every christian duty; such as watching, praying, fasting, praising God and giving thanks.

2 Pet. i, 4-11. Partakers of divine nature. Giving all diligence, add to your faith virtue, and

to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 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. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Phil. iv, 8; virtue; Col. i, 9, 10; 1 Tim. ii, 4; knowledge; Acts xxiv, 25; temperance; Gal. v, 23; 1 Cor. ix, 25; Jas. i, 2-4; v, 10-12; patience; Rom. v, 3-5; tribulation worketh patience; xii, 12; patient in tribulation; Heb. x, 36; xi, 1; Luke xii, 19; Rev. xiv. 12; 1 Tim. iv, 7, 8; godliness; Eph. vi, 3, 6; Rom. xii, 10; brotherly kindness; 1 Cor. xiii; charity.

These are some of the excellent graces that should always adorn the christian.

## SIGNS OF THE TIMES.

## I THE DARKENING OF THE SUN AND MOON.

The opening of the five seals marks the time from the Apostles to 1780.

Rev. vi, 12. When he had opened the sixth seal.

The darkening of the sun and moon marks the beginning of the signs of the last days. Matt. xxiv, 29; Mark xiii, 24; Luke xxi, 25.

From Robt. Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May, 1780, an uncommon darkness took place all over New England; and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning to midnight. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses." "The moon had fullled the day before."

"The night succeeding that day was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy." —*Portsmouth Journal May 20th, 1843. Extract from Stone's History of Beverly.*

Mr Tenny, of Exter, N. H., quoted by Mr. Gage to the Historical Society, says:—

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable dark-

ness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

On the 19th of May, 1780, a memorable darkness was spread over all the northern States. The obscurity was occasioned by a thick vapor or cloud, tinged with a yellow color, or faint red, and a thin coat of dust was deposited on white substances. In these instances, the obscurity was so great as to render candles or lamps necessary at noon day. The darkness in Canada was followed by squalls of wind, severe thunder—and, in one instance, by a meteor or fire ball. So ignorant were most people of this phenomenon, that many were exceedingly frightened.—*Noah Webster's Elements of Useful Knowledge, vol. i, p. 182, printed 1810, over forty years ago.*

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time the clouds were tinged with a yellowish or faint red for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*Noah Webster, LL. D.—New Haven Daily Herald.*

## 2. THE FALLING OF THE STARS.

Rev. vi, 13. And the stars of heaven shall fall as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Matt. xxiv, 29; Mark xiii, 25; Luke xxi, 25.

Henry Dana Ward, of New York, as published in the *Journal of Commerce*, says:

"Truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev vi, 13. This language of the prophet has always been received as

metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday. The immense size and distance of the planets and fixed stars forbid the idea of their falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body ; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth ; but these fell towards the earth.

“ And how did they fall ? Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses : “ Even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.”

Prof. Olmstead of Yale College, a distinguished meteorologist, speaking of the falling stars says :—

“ The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth’s surface, from the middle of the Atlantic on the East, to the Pacific on the West ; and from the northern coast of South America, to undefined regions among the British possessions on the North,”

“ Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13. 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.”

### 3. THE SHAKING OF THE POWERS OF EARTH.

Hag. ii, 6. 7. I will shake all nations. Heb. xii, 26.

Dan. viii, 9. I beheld till thrones were cast down.

Luke xxi, 25. Upon the earth distress of nations.


NATHAN BANGS, WILLIAM WILLIAMS, and others, issued a circular in 1848, in which they said, 'Recent events in agitated Europe, go to show that He, who is the 'Governor among the nations,' is about to rise and 'shake terribly the earth.' "

Says the *British Banner* of 1848: "A dread uncertainty hangs over the future of the nations of Europe. The shores of the Baltic, and the mountains of Sicily, have alike been swept by the mighty whirlwind! From the Atlantic to the Vistula, every throne has been shaken."

The celebrated Albert Barnes, of Philadelphia, has attempted to prove that this rocking and razing of thrones in Europe is a fulfillment of Dan. vii, 9. The thrones were cast down. If so, the ancient of days will soon sit in solemn judgment.

Was there ever a time during which the "kings of the earth" saw greater trouble than in the past memorable year? Between twenty-five and thirty of the kingdoms of Europe were swept with the tide of revolution, and shaken to their very center. And now the "nations are angry," and prepared for war upon a scale of grandeur hitherto unknown; and the hearts of men fail them, when they anticipate the result of the awful struggle.

"This Eastern war may be carried on for 30 years and yet come to no conclusion."—*N. Y. Tribune* in 1853.

 A MEMORABLE YEAR,—During 1855, there were seventy-three battles fought, or more than one a week, with an average loss of over a thousand men killed in each, excluding those who have fallen by disease or in skirmishes, those who died in the hospital or the ambulance, the wounded and disabled, the maimed, missing and prisoners. As the number left dead upon the field is usually only about one fourth the entire loss in a battle, the number swept out of

existence must have been about 300,000,—the bloodiest year since that in which the battle of Waterloo occurred.

Rev. vii, 1. Four angels holding the four winds.

Dan vii, 2. Winds blowing on the sea the commotion of wars.

Eze. xxxix, 2. I will turn thee back, and strike thee with six plagues. (Margin.) This is now being fulfilled in the holding the strife of wars in the world.

#### 4. THE SEALING TIME.

Rev. vii, 3. Till we have sealed the servants of our God in their foreheads.

Isa. viii, 16. Seal the law among my disciples.

17. I will look for him. (The Lord.) With this agrees the third angel's message.

Rev xiv, 9, 12, 14. Keep the commandments of Rom. vii, 25. So with the mind serve the law.

Heb, viii, 10. I will put my laws into their mind

Eze. xx, 12, 20; Gen. xvii, 11; Rom. iv, 11; Seal of the spirit. Eph. i, 13; iv, 30.

Rev. xiv, 1. Sabbath is the seal of the living God, with the Father's name in it.

ISRAEL.— Ex. xxviii, 29; Rom. ix, 6, 7; xi, 25; Gen. xxxii, 28; Gal. iii, 29; Jno. viii, 39.

FIRST FRUITS.—Rev. xiv, 4; Jas. i, 18; ii, 10; v, 8.

1 Cor. xv, 23. Jesus was the real first fruits. The 144,000 will be a kind of first fruits, not real.

Rev. vii, 9. Great multitude, harvest of the dead.

16. Immortal where they will hunger no more.

## 5 THE TRUMPETS.

The first four trumpets broke up the Roman Empire into ten kingdoms by the Barbarian wars. Rev. viii, 7-12.

ix, 1-12. Five months. 150 days.

Gen. viii, 3. Noah's flood, 150 days.

vii, 11. Second month, 17th day.

viii, 4. Seventh month, 17th day.

Just five months, thirty days to the month.

GIBBON.—It was on the 27th day of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia. Dec. and Fall, chap. lxvi, §4, ¶4. This is where the fifth angel began to sound. 150 years bring us to July 27th, 1449, when the king of Greece died.—J. Litch's Prophetic Exposition, vol. ii, p. 182.

Rev. ix, 13. Sixth trumpet begins. 1449.

End August 11th, 1840.

A prophetic year. 360 years.

A month. 30 years.

One day. 1 year.

One hour. 1-24 of a year— 15 days.

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391 yr's, 15 days.

That very day, August 11th, 1840, Ottoman supremacy ceased, and passed into the hands of Christian powers of Europe.

Letter dated Constantinople, Aug. 12, 1840.

A note delivered yesterday. The Sultan was told by the Christian powers that he need not



give himself any alarm about his affairs as they would attend to that. The Sultan's power was gone that very day.

Rev. x, 1-6. An angel with a loud voice over sea and land, as when a lion roareth, that time is no longer. What time can this be with the little book open, unless it is the prophetic time of Dan. viii, 14. The 2300 days which were sealed up, Dan. xii, 4. and opened the seventh month, tenth day, 1844. Hab. ii, 2-4. And was not this the appointed time to be made plain upon tables. Heb. x, 37. Paul applies this to the near, second coming of Christ.

## THE SECOND COMING OF CHRIST.

The prophecies pertaining to Christ's first coming were fulfilled literally. So we believe the signs will be literally fulfilled in his second coming.

Dan. xii, 10. But the wise shall understand.

"The idea of a spiritual coming of Christ; when an absolute coming is intended, has no foundation. A spiritual coming evidently supposes a spiritual absence, which is contrary to fact. Spiritually, the Lord Jesus has been with his saints from the beginning. He promised to be with his ministers to the end of the world. See Matt. xxviii, 20. In a similar manner is he with all his saints. John xiv. And since, in this sense, he is and has been with his people, and since in the prophecy an absolute coming to take the kingdom is predicted, it is in the highest degree absurd to talk of a spiritual coming. This all must see and admit."

## 1. WE KNOW THAT HE IS NEAR.

Matt. xxiv, 33. When ye see, know he is near.

1 Thess. v, 2-6. Yourselves know perfectly.

2 Tim. iii, 1. This know also, that in the last days

2 Pet. iii, 3, 4. **Knowing** in the last days scoffers



## 2. CHRIST'S COMING WILL BE LITERAL.

Acts i, 11. Shall so come in like manner as ye have seen him go into heaven.

1 Thess. iv, 16. Lord himself shall descend from John xiv, 3; Matt. xxiv, 30; Phil. iii, 20; Col. iii, 4; Heb. ix, 28; 1 Pet. v, 4; Rev. xiv, 14.

## 3. IT IS A PRACTICAL DOCTRINE.

1 Thess. iii, 13; v, 23; Titus ii, 12, 13; Jas. v, 7, 8; 1 Jno. iii, 2, 3. When he shall appear, he that hath this hope purifieth himself as he is pure.

## CREATION OF MAN.

- Gen. i, 26. And God said, Let us make man in our image, after our likeness.
- Gen. ii, 7. 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.
- Job xxxiii, 4. Spirit of God hath made me, and the breath of the Almighty hath given me life.
- Wis. of Sol. iii, 23. God created man to be immortal.

## MAN IN THE IMAGE OF GOD.

- Gen. i, 27. God created man in his own image.
- Gen. v, 1. God created man, in the *likeness* of God made he him.
- Gen. ix, 6. In the *image* of God made he man.
- 1 Cor. xi, 7. Man is the *image* and glory of God.
- Col. iii, 10. After the image of him that created.
- Jas. iii, 9. Men are made after the *similitude* of God.

## CHRIST IS THE IMAGE OF GOD.

- 2 Cor. iv, 4. Christ is the image of God.
- Phil. ii. 6-8. Christ in the form of God and likeness of men.
- Col. i. 15. Christ is the image of the invisible God.
- John xii, 45. He that seeth me seeth him that sent me.
- John xiv, 9. He that hath seen me hath seen the Father.
- Heb. i, 3. The Son, the *express image* of his per.

Col. ii, 9. In Christ dwelleth all the fullness of the godhead bodily.

Rev. iii, 14. Christ beginning of creation of God.

GOD A PERSON.

Gen. iii, 8. God walking in the garden in the

Ex. xxxiii, 23. Moses saw part of God.

Matt, v, 8. Blessed are the pure in heart, see God.

Heb. xii, 14. Holiness, without, no man see God

Matt. xviii, 10. Angels behold face of Father in

vi, 9. Our Father who art in heaven.

1 Pet. iii, 12. The eyes of the Lord are over the righteous, his ears are open to their prayers.

John iv, 24. God is a spirit, they that worship

Heb. i, 7. Who maketh his angels spirits.

1 Cor. xv, 44. Sown a natural body, raised a spiritual body.

MORTAL MAN IS MADE OF DUST.

Gen. ii, 7. Formed man out of the dust of the

Gen. iii, 19. Dust thou art, unto dust shalt thou

xviii, 27. Which am but dust and ashes.

2 Chron. xiv, 11. Let not mortal man prevail.

Job. iv, 17. Shall mortal man be more just than

Job x, 9. Thou bring me into dust again.

xxxiv, 15. Man shall turn again to dust.

Ps. ciii, 14. He remembereth that we are dust.

Eccl. iii, 20. All are of the dust, all turn to dust

xii. 7. The dust return to earth as it was.

THE BREATH OR SPIRIT OF LIFE.

Gen. ii, 7. Breathed into his nostrils the breath

- Gen. vii, 15, 22. All in whose nostrils was the breath or spirit of life. Mar.
- Job xxxiii, 4. Breath of the Almighty hath given me life.
- xxvii, 3. The spirit or breath, of God, (margin,) is in my nostrils.
- xii, 10. The breath of all mankind.
- Isa. ii, 22. Breath is in his nostrils.
- Dan. v, 23. In whose hand thy breath is.
- Isa. xlii, 5. He giveth breath unto the people.
- Acts xvii, 25. God giveth to all life and breath.
- Ps. civ, 29. God taketh away breath, they die.
- Eze. xxxvii, 9. Come from the four winds, O *breath*.
- Amos iv, 13. Createth the wind, (margin,) spirit.
- Jas. ii, 26. Body without the spirit, (breath, mar.)
- Job xvii, 1. My breath [margin, spirit] corrupt.
- Eccl. iii, 19. They have all one breath.
21. Spirit of man and spirit of beasts.
- xii, 7. The spirit (or breath) shall return unto God who gave it.
- Isa. lvii, 16. Spirit fail that I have made.
- Rev. xiii, 15. Give life (margin, breath,) to the
- Luke viii, 55. Her spirit came again.
- 1 Sam. xxx, 12. His spirit came again.
- Acts vii, 59. Lord Jesus receive my spirit.
- Num. xvi, 22. God of the spirits of all flesh.
- Heb. xii, 9. Father of spirits and live.
- Jno. xix, 30. Jesus gave up the ghost.
- Job xi, 20. Giving up the ghost, (margin, puff of breath.)

Zech. vi, 5. The four spirits or winds. Mar.  
Deathless spirit is not in the Bible.

MAN BECAME A LIVING SOUL.

- Gen. ii, 7. Man became a living soul.  
i. 30. Every beast and fowl hath living soul. Mar.  
Rev. xvi, 3. Every living soul died in the sea.  
Gen. xii, 5. The souls that they had gotten.  
xlv, 26. Souls out of the loins of Jacob.  
Num. xxxi, 28. Beaves and sheep have souls.  
Lev. xvii, 10. Soul that eateth blood will cut off.  
Josh. xi, 11. Smote all the souls with the edge of  
1 Kings xvii, 17, 21. Breath went out, soul came  
Num. xxiii, 10. Let my soul (margin,) die the  
death of the righteous.  
Job vii, 15. My soul chooseth strangling and  
xii, 10. Soul (margin, life) of every living thing.  
Ps. xxxiii 19. To deliver their soul from death  
lxxviii, 50. He spared not their soul from death.  
lxxxix, 48. Shall he deliver his soul from grave.  
Isa. xlvi, 14. Deliver themselves (margin) souls  
from flame.  
liii, 12. Poured out his soul unto death.  
lvii, 16. Souls fail which I have made.  
xxxviii, 17. Soul deliver from pit of corruption.  
Jer. ii, 34. Blood of the souls of poor innocents.  
xxxviii, 16. Lord made us this soul.  
Isa. xlvi, 1. 2. Cattle have souls. Margin.  
Jer. li, 14. Lord sworn by himself. Margin, soul.  
Eze. xiii, 19. Slay the souls that should not die.  
xviii, 4, 20. Soul that sinneth it shall die.  
Matt. x, 28. Destroy both soul and body in hell.

- xvi, 26. Lose his own soul.  
 Luke ix, 25. Lose himself, or be a cast away.  
 Acts ii, 41. Added about three thousand souls.  
 iii, 23. Every soul which will not hear that prop.  
 vii, 14. Three score and fifteen souls.  
 xxvii, 37. In ship two hundred, seventy-six souls.  
 1 Pet. iii, 20. Eight souls saved by water.  
 Jas. v, 20. Save a soul from death.  
 Immortal soul is not in the Bible.

## DEATH OF ADAM.

- Gen. ii, 16, 17. In the day thou eatest dying,  
 thou shalt die. Mar.  
 Gen. iii, 17. Because thou hast eaten of the tree.  
 19. Dust thou art, unto dust thou shalt return.  
 22. Not eat of the tree of life lest live forever.  
 v, 5. Adam lived 930 years, and he died.  
 2 Esdras iii, 7. Thou appointed death in him and  
 his generation.  
 Wis. of Sol. ii, 24. Through envy of the Devil  
 came death.

*Paul's Comment.*

- Rom. v, 12. Sin brought death into the world.  
 1 Cor. xv, 21. For since by man came death.  
 45-47. 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 afterwards that which is spiritu-  
 al. The first man is of the earth earthy;  
 the second is the Lord from heaven.

*Thou shalt surely die is used literally.* Gen. xx, 7; Num. xxvi, 65; Judges xiii, 22.

### INTERMEDIATE STATE.

#### THE DEAD ARE DEAD.

- Gen. v, 5. Adam lived 930 years, and he died.  
 8. Seth lived 912 years, and he died.  
 11, Enos lived 905 years, and he died.  
 14. Cainan lived 910 years, and he died.  
 17. Mahalaleel lived 895 years, and he died.  
 20. Jared lived 962 years, and he died.  
 22-24. Enoch walked with God 300 years, and God took him.  
 27. Methuselah lived 969 years, and he died.  
 31. Lamech lived 777 years, and he died.  
 ix, 29. Noah lived 950 years, and he died.  
 Zech. i, 5. Father and pophets, do they live forever.

#### THE DEAD SLEEP.

- Deut. xxxi, 16. Moses sleep with fathers.  
 1 Kings ii, 10. David slept with his fathers.  
 1 Kings xi, 43. Solomon slept with his fathers.  
 1 Kings xv, 24. Asa slept with his fathers.  
 1 Kings xxii, 50. Jehoshaphat slept with his fathers.  
 2 Kings ii, 11. Elijah went up into heaven.  
 2 Kings xv, 7. Azariah slept with his fathers.  
 37. Jotham slept with his fathers.  
 2 Kings xvi, 20. Ahaz slept with his fathers.  
 2 Kings xxi, 18. Mannasseh slept with his fathers.  
 2 Kings xxiv, 6. Jehoiakim slept with his fathers.  
 Job vii, 21. I sleep in the dust—I shall not be.



- Ps. xiii, 3. I sleep the sleep of death.  
 Dan. xii, 2. Sleep in the dust of the earth.  
 Matt. xxvii, 52. Bodies of the saints that slept.  
 John xi, 11, 14. Lazarus sleepeth, but I go.  
 Acts vii, 60. Stephen fell asleep.  
 1 Thess. iv, 13. I would not have you ignorant concerning them which are asleep. Dead in Christ shall rise.

THE DEAD KNOW NOT ANYTHING.

- 2 Sam. xiv, 14. We must die and are as water spilt on the ground.  
 Job iii, 11. Why died I not from the womb?  
 13. I should have slept; then had I been at rest.  
 16. I had not been, as infants which.  
 x, 19. I should be as though I had not been.  
 21. I go to the land of darkness, shadow of death  
 22. A land of darkness as darkness itself. Death.  
 xiv. 10. But man dieth and wasteth away.  
 11. As the waters fail, and drieth up.  
 12. So man lieth down till heavens be no more.  
 21. His sons come to honor, he knoweth it not.  
 Ps. vi, 5. In death there is no remembrance of  
 lxxxviii, 10, 11. Shall the dead praise thee.  
 12. Righteousness in the land of forgetfulness.  
 Ps. cxv, 17. Dead praise not the Lord, neither any that go down into silence.  
 cxlvi, 4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish  
 Eccl. ix, 5, 6. The dead know not anything.  
 Isa. xxxviii, 17-19. Death cannot celebrate thee.

Jer. xxxi, 15. Rachel's children were not.  
 16. They shall come again from land of enemy.  
 Acts ii, 29. David is both dead and buried.  
 34. David is not ascended into the heavens.  
 1 Cor. xv, 18. They also which are fallen asleep.  
 32. If the dead rise not let us eat and drink.  
 John iii, 13. No man hath ascended to heaven.  
 Souls go to heaven, is not in the Bible.

THE REWARD IS NOT AT DEATH.

Matt. vii, 22. Many will not know till the day of judgment their doom.  
 Matt. xvi, 27. When Christ comes then reward every man.  
 Luke xiv, 14. Recompensed at the resurrection.  
 1 Cor. iii, 13, 14; 2 Tim. iv, 1, 6-8; 1 Pet. v, 4; Rev. xi, 15-18. Seventh trumpet. Rewards of prophets and the saints.  
 Rev. xxii, 12. Christ comes to reward every man.\*

INFERENTIAL TEXTS BROUGHT AS OBJECTIONS.

*Breath or Soul.*—1 Kings xvii, 17, 21. Breath goes out, and soul comes in again.

*Spirit or Breath.*—Eccl. iii, 19. They all have one breath or spirit.

21. Spirit of beast goeth downward.

xii, 7. The spirit returns to God who gave it.

Acts xvii, 25. God giveth to all life and breath.

*Soul or life.*—Isa. x, 18. Consumes soul—body.

Matt. x, 28. Not able to kill the soul, or life; but

He is able to destroy both soul and body in hell.

39. Findeth his life (*psuche*) shall lose it.

Jno. xii, 25. He that loveth his life shall lose it.

He that hateth his life in this world shall keep it unto life eternal. This life man cannot kill.

*Moses and Elias.*—Matt. xvii, 3. Elijah came from heaven in the same body which he had upon earth, for he was translated, and did not see death. 2 Kings ii, 11. And the body of Moses was probably raised again, as a pledge of the resurrection.—*Dr. A. Clarke's Com.* Jude 9 must refer to Moses' resurrection.

*Rich man and Lazarus.*—Luke xvi, 19–31. Some urge this as an objection, by drawing an inference from it that immortal souls go to heaven or hell at death; while the thing to be proved is entirely wanting.

*Sadducees and Christ.*—Luke xx, 27–38. Question on the resurrection; that the dead are raised; not a God of the dead, but a God of the living; for all live unto him. Mark xii, 23.

Rom. iv, 17. God who quickeneth the dead, and calleth those things which be not as though they were. Live unto him in the resurrection.

*Thief.*—Luke xxiii, 42, 43. Lord, remember me when thou comest into thy kingdom. To-day, [Gr. *semeron*, this day,] shalt thou be with me in paradise. Zech. ix, 12. To-day will. This day when Christ comes into his kingdom.

2 Tim. iv, 1. Christ's coming and kingdom future. Jno. xx, 17. Three days after, Jesus not ascended.

*Inner man.*—Rom. vii, 22. The inward man. 2 Cor. iv, 16. Our outward man perish.

Eph. iii, 16, 17. Inner man is Christ in your hearts by faith. Chap. iv, 23, 24; Col. iii, 9, 10; Rom. vi, 6; 1 Pet. iii, 4. Outer man—body of sin—Inner man, Christ. Col. i, 27.

*The two houses.*—2 Cor. v, 1. For we know if this earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.

4. Mortality might be swallowed up of life.

6–8. Home in the body, absent from the Lord.

i, 1. Paul and Timothy unto the church of God.

Col. i, 18. Christ is head of the body, the church.

1 Cor. iii, 9. Ye are God's building.

2 Cor. vi, 16. Ye are the temple of living God.

Heb. iii, 6. Christ over his house, whose house are we.

2 Cor. v, 8. Willing rather to be absent from the body, (the church by translation,) and to be present with the Lord. If the church should be dissolved, separated, we have a building in heaven, when mortality is swallowed up of life at the resurrection. 1 Cor. xv, 23.

*Paul's Strait.*—Phil. 1, 20–23. For I am in a strait betwixt two, (life and death,) and to depart and be with Christ, by translation, which is far better.

2 Tim. iv, 6–8. If this departing was death, he did not expect to be with Christ till his appearing. Col. iii, 4.

*Souls under the Altar.*—Rev. vi, 9. Souls under the altar are dead.

xx, 4, 5. These souls live again, was dead soul.  
 Gen. iv, 10. Blood of Abel cried from the ground.  
 Heb. xii, 24. Blood of sprinkling speaketh better  
 Rev. xxii, 9. I am thy fellow-servant, and the fel-  
 low-servant of the prophets, and the fellow-ser-  
 vant of them that keep the sayings of this  
 book. Worship God.

### THE PURCHASE OF CHRIST.

Man was then dead, both soul and body, and  
 must have ever remained so without a ransom.

Jno. iii, 16. God so loved the world that he gave  
 his only begotten Son. 1 Jno. iv, 9.

Eph. v, 2. Christ also hath loved us, and hath  
 given himself for us. 2 Cor. v, 14; 1 Jno. iii, 16.

Ps. xlix, 7. None can by any means redeem his  
 brother, nor give to God a ransom for him.

8. For the redemption of their soul (life) is pre-  
 cious, and it ceaseth forever.

9. That he should still live forever and not see  
 corruption.

15. For God will redeem my soul (life) from the  
 power of the grave.

1 Pet. i, 18, 19. Redeemed with the precious  
 blood of Christ, as a lamb without blemish or  
 spot.

Isa. liii, 10. Thou shalt make his soul an offering.

12, He hath poured out his soul unto death.

Matt. 26, 38. My soul is sorrowful, even to death.

Acts ii, 31. Christ's soul was not left in hell.

Hosea xiii, 14. I will ransom them from the grave

- Matt. xx, 28.** Son gave his life ransom for many.  
**1 Tim. ii, 6.** Who gave himself a ransom for all.  
**Jno. v, 28.** All in the graves shall hear his voice.  
**29.** And shall come forth unto the resurrection.  
**xi, 25.** I am the resurrection and the life.  
**1 Cor. xv, 21.** By man (Adam) came death. By man, (Christ,) came also the resurrection.  
**Eph. i, 14.** Redemption of purchased possession  
**2 Pet. ii.** Some deny the Lord that bought them.  
**1 Cor. vi, 20.** For ye are bought with a price.  
**Gal. iv, 4.** When the fullness of time was come God sent forth his son, born of a woman. This promise was made some four thousand years before to Adam and Eve. **Gen. iii, 15.** This is set forth by types.

#### SACRIFICES, TYPES AND ANTITYPE.

- ABEL.**—**Gen. iv, 4.** Lord had respect unto Abel and his sacrifice.  
**Heb. xi, 4.** By faith Abel offered unto God a more excellent sacrifice.  
**xii, 24.** Blood of sprinkling, better things than that of Abel.  
**NOAH.**—**Gen. viii, 20.** Noah offered offerings.  
**21.** Lord smelled a sweet savor.  
**Eph. v, 2.** Christ an offering for a sweet smelling savor.  
**ABRAHAM.**—**Gen. xxii, 2.** Offered Isaac an offeri.  
**16.** Because thou hast not withheld thy only son.  
**18.** In thy seed shall all nations be blest, because thou hast obeyed my voice.

- Heb. xi, 17. By faith Abraham offered Isaac.
- Jas. ii, 21. Abraham offered Isaac upon the altar.
- MOSES.—Ex. xii, 27. It is the sacrifice of the Lord's passover.
- 1 Cor. v, 7. Christ our passover sacrifice for us.
- Heb. xi, 28. Through faith he kept the passover.
- AARON.—Lev. ix, 7. Go unto the altar and offer thy burnt offering.
- xvi, 6. Aaron shall offer the sin offering.
- Heb. vii, 27. High priests offer sacrifices for sins. Christ did once offer up himself.
- Heb. x, 12. Christ offered one sacrifice for sins.
- xiii, 11. For the bodies of those beasts whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp.
12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
15. By him let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name.
- 1 Pet. ii, 5. Offer up spiritual sacrifices acceptable to God.
- Jno. iv, 24. Worship God in spirit and in truth.

OBEDIENCE THE CONDITION OF SALVATION.

- 2 Sam. xv, 22. To obey is better than sacrifice.
- Jno. x, 15. I lay down my life for the sheep.
18. This commandment I received of my Father.
27. My sheep hear my voice and follow me.

- Acts iv, 12. By none other name be saved.  
 Rom. ii, 4. Goodness of God leadeth to repentance.  
 7. By patient continuance in well doing.  
 v, 19. By obedience of one many made righteous.  
 vi, 17. Ye have obeyed from the heart that form  
 xvi, 5. For obedience to the faith among all na.  
 26. Known to all nations for obedience of faith  
 2 Cor. v, 18. God who hath reconciled us to Jesus.  
 20. Be ye reconciled to God.  
 Phil. ii, 8. Christ obedient to death of the cross.  
 12. Ye have always obeyed—work out salvation.  
 1 Tim. vi, 13. Fight the good fight of faith, lay  
 hold on eternal life.  
 16. God only hath immortality. \*  
 Heb. v, 8. Though he were a Son, yet learned he  
 obedience by the things which he suffered.  
 9. He became the Author of eternal salvation, to  
 all them that obey him.  
 1 Pet. i, 18, 19. Redeemed with blood of Christ.  
 22. Have purified your souls in obeying the truth.

### THE WORLDLY SANCTUARY

- Heb. ix. 1-5. The first covenant had also ordinances of divine service, and a worldly sanctuary.  
 For a full description of it read Ex. xxv, to xl.

#### THE FIRST VEIL, OR DOOR, AND FURNITURE.

1. Golden candlesticks with seven lamps. Ex. xxv.
2. The table and the shewbread.
3. The altar of incense. Ex. xl, 5.



## THE SECOND VAIL AND FURNITURE.

This is called the Holiest of all.

1. The golden censer to burn incense.
2. The ark of the covenant, in it the tables.
3. Over it the cherubim of glory shadowing
4. The mercy seat; the lid of the ark.

Heb. viii, 5. Moses was admonished of God when he was about to make the tabernacle, that he should make it according to the pattern.

*The ministry in the first.*

Heb. ix, 6. The priests went always into the first tabernacle, accomplishing the service of God.

Ex. xxx, 7, 8. Aaron burnt incense morning, eve.

Luke i, 10. Whole multitude were praying with.

*The Ministry in the Second.*

Heb. ix, 7. But into the second went the High Priest alone once every year, not without blood.

*This Change was to make an Atonement.*

Lev. xvi, 29. The seventh month, on the tenth day.

30. Priest make atonement for you to cleanse.

xvii, 11. It is the blood that maketh atonement.

xvi, 16. He shall make an atonement for the Holy Place, because of the uncleanness of Israel,

Lev. xxiii, 27-32. Soul not afflicted cut off.

Heb. ix, 23. It was therefore necessary that the patterns of things in the heavens should be purified with these. (Blood of goats and calves.)

This atonement was accomplished by sprinkling.

*This was the day of judgment.*

Heb. ix, 27. But after this the judgment.

Ex. xxviii, 29, 30. The breast-plate of judgment.

SCAPE-GOAT.—Lev. xvi, 21, 22. The goat shall bear all the iniquities of Israel unto a land not inhabited.

Heb. viii, 3, 4. For every High Priest is ordained to offer gifts and sacrifices . . . according to the law. Who serve unto the *example* and *shadow* of heavenly things.

## HEAVENLY SANCTUARY.

Jer. xvii, 12. A glorious high throne from the beginning is the place of our sanctuary.

Ps. xi, 4. Lord in holy temple, throne in heaven.

Ps. cii, 19. Lord looked down from the height of his sanctuary, from heaven did the Lord.

Isa. xxxvii, 16. God dwelleth between the cheru-

Acts xvii, 24. Dwelleth not in temples made with

Rev, xvi, 17. Voice out the temple of heaven, from the throne.

## FIRST DOOR OPEN IN HEAVEN, AND FURNITURE

Rev. iv, 1. A door was open in heaven.

2. A throne was set in heaven.

5. Seven lamps burning before the throne.

i, 13. In the midst of the seven candlesticks the Son of man.

viii, 3. The golden altar before the throne, and a golden censer with much incense to offer with the prayers of all saints.

## CHRIST'S MINISTRATION IN HEAVEN.

- Heb. viii, 1. This is the sum, We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.
2. A minister of the Sanctuary, and of the true tabernacle which the Lord pitched, not man.
4. For if Christ were on earth he should not be a Priest. Chap. iv, 14; vi, 19, 20.
- ix, 11. But Christ a High Priest in a tabernacle not made with hands.
12. Neither by the blood of goats.

## SECOND DOOR OPENED IN HEAVEN, FURNITURE SEEN.

- Rev. xv, 5. The temple of the tabernacle of the testimony in heaven was opened.
- xi, 19. The temple of God was opened in heaven, and there was seen in his temple the ark of his testament. This was the second door where the ark was, the lid is the mercy seat.
- Heb. iv, 16. This was the throne of grace.
- Rev. iii, 7, 8. Open and shut door was presented to Adventists since 1844.
- Isa. xxii, 22. He shall open and none shall shut.
- Luke xiii, 25. Master hath risen up and shut to the door.
- Heb. iii, 6. Christ a Son over his own house.
- Matt. xxv, 10. The door shut was the one which was seen open in Rev. iv, 1. The first door.

**CHRIST'S CHANGE FROM THE HOLY TO THE  
MOST HOLY.**

Dan. vii, 13, 14. They brought him near before.  
Dan. viii, 14. Unto 2300 days then shall the  
Sanctuary be cleansed.

16. Make this man understand the vision.

17. At the time of the end shall be the vision.

19. At the time appointed the end shall be.

27. I was astonished at the vision, but none understood it.

x, 1. The time appointed was long, and he understood the thing.

This must be explained in chap. ix.

ix, 23. Understand the matter, consider vision.

24. Seventy weeks are determined or cut off.

25. Know therefore, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince.

Ezra vii, 7. In the seventh year of Artaxerxes.

11, 26. Now this is the copy of the letter, &c.

This is the original copy of the letter, as Prof. Whiting says:

“The letter was copied by Ezra, not in the Hebrew in which he wrote, but in Chaldaic, the language then used at Babylon. Then proceeds in Hebrew.”

Ez. viii, 35. They offered burnt offerings the seventh month, tenth day. B. c. 457. Lev. xxiii, 27.

36. And they delivered the king's commission.

Here is when the commandment went forth.

ix, 9. Repair the desolation, and give us a wall.

## THE 70 WEEKS AND 2300 DAYS.

We understand that the ixth of Dan. is the key to the viiith, and that the 70 weeks and 2300 days commence together, and if we can find the time of the commencement of one, it will be also of the other. It is by the canon of Ptolemy that the prophetic period of 70 weeks is fixed. This canon places the 7th of Artaxerxes in the year B. C. 457; and the accuracy of the canon is demonstrated by the concurrent agreement of more than 20 eclipses. It is ascertained to a certainty that this decree went forth, or was delivered in the Autumn of 457, 7th month, 10th day. . Ezra viii, 35, 36; Lev. xxiii, 27. On the day of atonement and sin-offerings. The 69 of the 70 weeks from the going forth of the decree, B. C. 457, would end in the Autumn of A. D. 27, where, according to Usher, Christ was baptized, and began to preach, saying, "The time is fulfilled." Mark i, 10, 14, 15. The time fulfilled must have been the 69 weeks, or 483 years, a day for a year. Num. xiv, 34; Eze. iv, 6. Three years and a half from the Autumn of A. D. 27, brings us to the middle of the 70th week, in the Spring of A. D. 31, April 3d, the only passover full moon that fell on a Friday, for several years before or after. Christ was crucified the day before the Sabbath. Mark xv, 42. That is our Friday. That day was the passover. Jno. xviii, 28; xix, 14. Also agreeing with the type. This may be further seen by the Saviour's attending but four passovers. At the last he was crucified. Jno. ii, 13; v, 1; vi, 4; xiii, 1. The four could not cover more than three and a half years. The remaining three and a half years would end in the Autumn of A. D. 34, to the confirming of the covenant. Heb. ii. 3. Then the 490 years of the the 2300, terminated in the Autumn of A. D. 34. There remain 1810, which added to A. D. 34, bring us to the seventh month, tenth day, Autumn of A. D. 1844, when the Sanctuary was to be cleansed.

## ATONEMENT.

Thus we have the time when our great High Priest passed from the Holy to the Most Holy Place, to cleanse the Sanctuary, or to make the general atonement, for all the saints, dead and living.

Heb. ix, 12. Christ entered the Holy Place with his own blood. Eph. i, 20. Heavenly places.

23. Heavenly things purified with better sacrifices.

24. There are *holy places*, (plural,) *figures* of the true. In heaven Jesus must serve in both apartments to fulfil the type. Atonement is to sprinkle blood in a temple by a priest.

Lev. xvi, 15. Sprinkle blood upon the mercy-seat.

19. Upon the altar.

xvi, 30. Make an atonement for you to cleanse.

xvii, 11. It is the blood that maketh an atonement for the soul.

Matt. xxvi, 28. My blood of the new covenant, which is shed for many for the remission of sins. Rom. iii, 24-26. Atonement for sins past.

Eph. i, 7. We have redemption through his blood.

Col. i, 20. Making peace, (margin,) through the blood of his cross, to reconcile all things unto

Heb. xii, 24. Jesus the mediator to blood of

1 Pet. i, 2. Sprinkling of the blood of Jesus.

1 Jno. i, 7. Blood of Jesus cleanseth from all sin.

Rev. i, 5. Washed in his own blood.

v, 9. Redeemed us with his blood.

vii, 14. Washed their robes in his blood.

- Lev. vi, 30. Blood is brought into the tabernacle.  
 viii. 15. Make reconciliation upon the altar.  
 2 Chron xxix, 24. Reconciled with blood on altar,  
 to make an atonement for all Israel.  
 Lev. xvi, 20. Made an end of reconciling the  
 Heb. ii, 17. A faithful High Priest to God to  
 make reconciliation for the sins of the people.  
 FORGIVENESS.—Eph. iv. 32; Col. iii, 13; Mark xi,  
 25, 26. God for Christ's sake forgives.

## GOD JUDGETH HIS PEOPLE.

- Heb. x, 30. The Lord shall judge his people.  
 Jas. v, 8. Coming of the Lord draweth nigh.  
 9. The Judge standeth before the door.  
 1 Pet. iv, 7. End of all things is at hand, be ye  
 17. Judgment must begin at the house of God.  
 Rev. xxiv, 6. The hour of his judgment is come.

## DECREE.

- Rev. xxii, 11. He that is unjust, let him be unjust  
 still, and he that is holy, let him be holy still.  
 12. Behold I come quickly, and my reward is  
 xiv, 10. Wrath without mixture of mercy.  
 vi, 17. The great day of his wrath is come, and

## SCAPE GOAT.

- Lev. xvi, 8. Scape goat. *Heb.* Azazel, margin.  
 Type of the angel who revolted—the Devil.  
 Rev. xx. Satan bound will be the antitype. As  
 the scape-goat bore the iniquities of Israel, and  
 was borne into a land not inhabited, so will the  
 Devil be left in this desolate earth 1000 years  
 uninhabited, to his own sad reflections.

## THE GREAT DAY OF THE LORD.

### EVENTS TO TAKE PLACE IN THAT DAY.

There is but one such day. It commences a little before the 1000 years of judgment on the wicked, and continues beyond it a little season.

Isa. xiii, 9. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Isa. ii, 12; Eze. xiii, 5; Joel iii, 14; Obadiah 15; Acts ii, 20.

1 Thess. v, 2, 3. Connected with coming of Lord.

2 Pet. iii, 4, 10. Coming of Christ connected with.

### ALL THE LIVING WICKED WILL BE DESTROYED AT THE BEGINNING OF THIS DAY.

Isa. vi, 9-13. And the land be utterly desolate.

xxiv, 3. The land shall be utterly emptied.

Jer. iv, 20-29. The whole land shall be desolate

xxv, 26-33. The slain of the Lord shall be at that day, from one end of the earth even unto the other.

Zeph. i, 18. Speedy riddance of all them that dwell in the land.

Matt. xxiv, 37-39. Flood came and took them all away. So shall also the coming of the Son of man be.

Rev. xvi. Seven last plagues before Christ comes.

xix, 15. Sharp sword—with it smites the nations.

21. And the remnant were slain with the sword.

Ps. ii, 9. If the nations are dashed to pieces, and the remnant slain, no wicked left.



## RESURRECTION OF THE DEAD.

## RESURRECTION OF CHRIST.

- Luke xxiv, 34. The Lord is risen indeed.  
 39. Behold my hands; it is I myself.  
 Acts i, 3. Showed himself alive by many infalli.  
 x, 40, 41. Witnesses chosen before of God to us.  
 1 Cor. xv, 6. Seen of above 500 brethren at once.  
 20. Now is Christ risen from the dead.  
 Rev. i, 18. I am he that liveth and was dead.

## RESURRECTION ILLUSTRATED.

- Jno. xi, 25. I am the resurrection and the life.  
 43. He cried, Lazarus, come forth.  
 44. And he that was dead came forth.  
 Matt. xxvii, 52. Many bodies of the saints arose.  
 53. And came out of their graves after his resur.  
 Phil. iii, 21. Who shall change our vile body.  
 Gen. l, 25. Ye shall carry up Joseph's bones.  
 Job xix, 26. Yet in my flesh shall I see God.  
 Eze. xxxvii, 1-14. Bones, sinnews, flesh & breath.

## THE FIRST RESURRECTION.

- Gen. xxii, 9. Abraham laid Isaac on the altar.  
 Heb. xi, 19. God able to raise him from dead.  
 Ex. iii, 6. I am the God of thy father, the God  
 of Abraham.  
 Luke xx, 37. The dead are raised—Moses showed  
 at the bush.  
 Job xiv, 14. If a man die, shall he live again?  
 Ps. xvii, 15. When I awake with thy likeness.  
 Prov. xiv, 32. Righteous hath hope in death.

- Isa. xxv, 8. Swallow up death in victory.  
 Jer. xxxi, 16. Come again from the land of enemy.  
 1 Cor. xv, 35. How are the dead raised up?  
 37. Not that body that shall be.  
 38. And to every seed his own body.  
 39. All flesh is not the same flesh.  
 44. It is sown a natural body, it is raised a spiritual body.  
 1 Thess. iv, 16. Dead in Christ rise first.  
 Rev. xx, 6. Blessed and holy is he that hath part in the first resurrection.

RESURRECTION BY THE POWER OF GOD THROUGH  
 JESUS CHRIST.

- 1 Pet. i, 3. Lively hope by resurrection of Jesus.  
 Matt. xxii, 29. Ye do err, not knowing the power of God.  
 Jno. vi, 40. I will raise him up at the last day.  
 Acts xxvi, 8. God should raise the dead.  
 1 Cor. vi, 14. God will raise us up by his own power.  
 2 Cor. iv, 14. God shall raise up us also by Jesus.  
 Eph. i, 19. Exceeding greatness of his power.  
 20. When he raised him up from the dead.

CHRIST'S SECOND COMING.

- Matt. xxiv, 30. They shall see the Son of man coming.  
 Jno. xiv, 3. I will come again and receive you.  
 Acts i, 11. Shall so come in like manner.  
 1 Thess. iv, 16. The Lord himself shall descend,  
 Heb. ix, 28. He shall appear the second time.

**IMMORTALITY OR ETERNAL LIFE BY THE SPIRIT  
OF GOD THROUGH JESUS CHRIST OUR LIFE,  
TO BE GIVEN TO THE SAINTS AT  
THEIR RESURRECTION.**

- 1** Tim. i, 17. The only time immortal is in our Bible. The word immortality occurs 5 times.
- 2** Tim. i, 10. Christ brought it to light through Rom. ii, 7. It is to be sought for by well-doing.
- 1** Cor. xv, 53, 54. And be put on at resurrection.
- 1** Tim. vi, 16. God only hath immortality.
- Jno.** v, 26. Father hath life in himself. Hath given to the Son to have life in himself.
- 21.** Son quickeneth whom he will.
- vi,** 40. I will raise him up at the last day.
- 57.** I live by the Father.
- xi,** 25. I am the resurrection and the life.
- Acts** iii, 15. They killed the Author of life. **Mar.**
- Rom.** vi, 23. The gift of God is eternal life.
- viii,** 11. Spirit of God quicken your mortal bodies.
- 1** Cor. xv, 45. The last Adam quickening spirit.
- 1** **Jno.** v, 11. God hath given to us eternal life. And this life is in his Son.
- Col.** iii, 4. When Christ who is our life shall appear, then shall ye appear with him in glory.
- 2** Cor. v, 4. Mortality swallowed up of life.
- 1** Cor. xv, 53. When this mortal puts on immor.
- 57.** Victory through our Lord Jesus Christ.
- Luke** xx, 36. Neither can they die any more.
- Rev.** xxi, 4. There shall be no more death.
- Jno.** x, 28. I give unto them eternal life, and they shall never perish.

Gen. iii, 22. Lest he take of the tree of life and  
 Rev. ii, 7. I give to eat of the tree of life.  
 xxii, 14. May have right to the tree of life.  
 2. Leaves for the healing of the nations.  
 Isa. xxxiii, 24. Shall not say, I am sick.

SAINTS GO TO HEAVEN.

Jno. xiii, 36. Thou shalt follow me afterwards.  
 xiv, 1-4. Come again and receive you to myself.  
 1 Thess. iv, 16, 17. Caught up to meet the Lord.  
 Heb. x, 34. Ye have in heaven enduring substance.  
 xi, 10. Abraham looked for a city of foundations.  
 Gal. iv, 26. Jerusalem which is above is free.  
 1 Pet. i, 4. To an inheritance reserved in heaven.  
 Rev. iv, 2. A throne was set in heaven.  
 6. Before the throne there was a sea of glass.  
 xv, 2. Saints stand on the sea of glass.  
 8. No man was able to enter into the temple till  
 the plagues of the seven angels were fulfilled.  
 vii, 15. Therefore are they before the throne of  
 God, and serve him day and night in temple.  
 16. Neither hunger nor thirst any more.  
 xviii, 20. Rejoice over her, thou heavens, holy  
 apostles and prophets.  
 xix, 1. I heard a voice of much people in heaven.  
 xxii, 14. Blessed are they that do his command-  
 ments, and may enter in through gates to city.  
 Jer. xxv, 30. The Lord shall roar from on high,  
 and utter his voice from his holy habitation.  
 Joel iii, 16. The Lord shall roar out of Zion, and  
 utter his voice from Jerusalem.  
 Heb. xii, 22. Ye are come unto mount Zion, un-

to the city of the living God, heavenly Jerusa.  
 Rex. xiv, 1. Lo, a Lamb stood on Mt. Zion, and  
 with him 144000.

Rev. xvi, 17. There came a voice out of the tem-  
 ple of heaven, from the throne, saying, It is  
 done.

**SAINTS REIGN IN JUDGMENT WITH CHRIST ONE  
 THOUSAND YEARS.**

Acts xvii, 31. God hath appointed a day in the  
 which he will judge the world by Jesus Christ.

1 Cor. vi, 2. The saints shall judge the world.

2 Pet. iii, 7. Day of judgment and perdition.

8. That one day of judgment is 1000 years.

Rev. xx, 4. I saw thrones and they that sat upon  
 them, and judgment was given unto them,  
 and they lived and reigned with Christ 1000  
 years. Rom. xiv, 10; 2 Cor. v, 10.

**SECOND RESURRECTION.**

In the little season after the 1000 years, but  
 still in the day of the Lord, the wicked dead  
 will be raised.

Dan. xii, 2. Some to shame and contempt.

Jno. v, 29. Resurrection to damnation.

Acts xxiv, 15. Shall be a resurrection of unjust.

Rev. xx, 5. Rest of the dead lived not again un-  
 til the 1000 were finished.

12. I saw the dead, small and great, stand before  
 God, and the books were opened.

## EXECUTION OF THE JUDGMENT.

Ps. clix, 5-9. Let the saints be joyful in glory, to execute vengeance upon the heathen, to execute upon them the judgment written.

Isa. lxvi, 19. I will send those that escape.

Eze. xxxvi, 36. Heathen that are left shall know.

Jno. v, 27. Authority to execute judgment.

Jude 14, 15. To execute judgment upon all.

Rev, ii, 26, 27. To him will I give power over

## END OF THE WICKED.

Gen. ii, 17. Dying thou shalt die. Heb. Margin.

God never threatened any greater punishment than literal death, either present or future.

The first death we inherit from Adam. Rom.

v, 12; 1 Cor. xv, 21. The second death wil.

be for our own sins. Rom. vi. 23; Rev. xx, 14.

Num. xxiv, 17-23. Who shall live when God

Deut. xxiv, 16. Man put to death for his own sin.

xxx, 19. I have set before you life and death.

1 Sam. ii, 9. The wicked silent in darkness.

2 Sam. xxii, 41, I might (Heb. tsomath) annihilate them.

2 Chron. xxv, 4. Every man shall die for own sin.

Job vii, 9. Goeth to grave, to come up no more.

Job xx, 7. Perish forever like his own dung.

xxi, 26. They shall lie down in the dust.

30. Wicked reserved to the day of destruction.

xxxvi, 6. He preserveth not the life of wicked.

Ps. xi, 6. Upon the wicked rain fire and brimstone.

xxxvii, 10. A little while and wicked shall not be.

20. The wicked shall consume into smoke.
34. When the wicked are cut off thou shalt see it.
38. Transgressors shall be destroyed together.
- Ps. lii, 5. God shall destroy thee forever out of  
lix, 13. Consume them that they may not be.
- xcii, 7. Wicked will be destroyed forever.
- ci, 8. I will early (Heb. tsomath) annihilate all  
the wicked.
- civ, 35. Let the sinners be consumed out of earth.  
Let the wicked be no more.
- cxlv, 20. All the wicked will God destroy.
- Prov. x, 25. As the whirlwind passeth, so the  
wicked no more.
30. The wicked shall not inhabit the earth.
- xi, 31. Wicked recompensed in the earth.
- xii, 7. Wicked are overthrown and are not.
- xiv, 12. There is a way which seemeth right unto a  
man, but the end thereof are the ways of death.
- xv, 10. He that hateth reproof shall die.
- Isa. i, 28. They that forsake the Lord, shall be  
consumed.
- Isa. x, 18. Consume both soul and body with fire.  
25. Indignation shall cease in their destruction.
- Isa. xxvi, 11. The fire shall devour them.
14. They are dead, they shall not live, shall not  
rise.
- Isa. xxxiii, 11. Your breath as fire shall devour  
you.
12. As thorns cut up shall be burned in the fire.
14. Who shall dwell with devouring fire, &c?  
No one.

Isa. xxxiv, 12. All her princes shall be nothing.

Isa. xli, 11. All that are incensed against thee,  
*shall be as nothing.*

12. Shall be as nothing and a *thing of naught.*

Isa. xlvi, 14. They shall be as stubble, fire shall  
burn them. Shall not deliver their souls (mar.)  
from the flame.

Isa. lvii, 16. I will not contend forever, neither

Isa. lxvi, 24. Look upon the carcasses, their  
worm shall not die.

Jer. x, 24. Correct me lest thou bring me to  
nothing.

Jer. xvii, 18. Destroy them with *double* destruc.

Jer. xxi, 8. I set before you way of life and death.

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

26. Commit iniquity, and dieth in them; for his  
iniquity he shall die. (second death.)

Eze. xxviii, 18. I will bring thee to ashes.

19. Never shalt thou be any more.

Amos viii, 14. They shall fall and never rise.

Obad. 16. All the heathen shall be as though  
they had not been.

Nah. i, 10. They shall be devoured as stubble.

Mal. iv, 1-3. All the wicked burnt up to ashes.

Zeph. i, 2. 3. I will consume man and beast.

Matt. iii, 12. Burn up the chaff with unquench.

Matt. vii, 13. Broad is the way that leadeth to

Matt. x, 28. Destroy both soul and body in hell.

xiii, 40. Tares are gathered and burned in fire.

xxv, 41. Depart ye cursed into everlasting fire.

46. These shall go into everlasting punishment



- 2 Thess. i, 9. Punished with everlasting destruc.  
 Mark iii, 29. Eternal condemnation to death.  
 ix, 43. Better enter into life maimed,  
 than go into hell, place of destruc. Matt. x, 28.  
 Fire shall not be quenched. Matt. iii, 12.  
 44. Worm dieth not—never. Isa. lxvi, 24.  
 Jer. vii, 20; Matt. v, 29, 30; xviii, 8, 9.  
 Jno. iii, 15. Believeth in him, should not perish.  
 36. Believth not shall not see life.  
 Acts iii, 23. Every soul which will not hear Christ  
 shall be destroyed from among the people.  
 Acts viii, 20. Thy money perish with thee.  
 xiii, 41. Ye despisers and wonder and perish.  
 46. Judge yourselves unworthy of everlasting life.  
 Rom. i, 32. Commit such things worthy of death.  
 ii, 12. Sinneth without law, perish without law.  
 vi, 21. End of those things is death.  
 23. For the wages of sin is death.  
 viii, 13. If ye live after the flesh ye shall die.  
 ix, 22. Vessels of wrath fitted to destruction.  
 xiv, 15. Destroy not him for whom Christ died.  
 1 Cor. i, 18. Preaching to them, perish foolish.  
 iii, 17. Defile temple of God, him God destroy.  
 viii, 11. Weak brother perish for whom Christ  
 2 Cor. ii, 16. Savour of death unto death.  
 Gal. vi, 8. Soweth to the flesh shall of the flesh.  
 reap corruption, contrasted with life everlast.  
 Phil. iii, 19. Whose end is destruction, whose  
 Heb. vi, 8. Whose end is to be burned.  
 x, 27. Which shall devour the adversaries.  
 Jas, i, 15. Sin when finished bringeth forth death

- v, 20. Save a soul from death and hide a multi.  
 2 Pet. ii, 6. Turning them into ashes, making them an example to those that after should live ungodly.
9. Reserve the unjust unto the day of judgment.  
 12 As natural brute beasts made to be destroyed utterly perish in their own corruption.  
 2 Pet. iii, 7. Earth reserved unto fire, day of judgment, and perdition of ungodly men.
- Jude 7. Exam. suf. the vengeance of eternal fire.  
 Gen. xix, 24. Lord rained fire, brimstone from Josephus War B. iv, c. viii, s. 4. Burnt by lightning. Ashes was the result of this eternal fire.  
 Rev. xiv, 11. Smoke of their torment ascendeth up forever and ever. And they have no rest.  
 xviii, 8. Utterly (entirely) burned with fire.
21. Shall be found no more at all.  
 xix, 3. Her smoke rose up forever and ever.  
 xx, 5. Rest of the dead live again.  
 9. Fire from heaven devoured them.  
 14. This is the *second death*.

#### EARTH RENEWED BY FIRE.

- Ps. civ, 30. Thou renewest the face of the earth.  
 Eccl. i, 4. But the earth abideth forever.  
 Micah i, 4. Mountains shall be molten as by fire.  
 Nah. i, 5. Hills melt, earth is burned at his  
 Mal. iv, 1. The day cometh that shall burn  
 Rev. xx, 11. After the 1000 years the old earth, heaven and sea fled away.  
 2 Pet. iii, 10. The day of the Lord will come, in

the which (day) the heavens will pass away, earth also and the works that are therein shall be burned up.

13. We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.

Isa. lxy, 17; lxvi, 22. I create new heavens, earth.

Rev. xxi, 1. I saw a new heaven and earth.

5. Behold I make all things new.

Ps. xxxvii, 29. Righteous inherit the land forever.

Prov. xi, 31. Righteous shall be recompensed in the earth.

Isa. lx, 21. Thy people all righteous they shall inherit the land forever.

Matt. v, 5. The meek shall inherit the earth.

Rev. v, 10. And we shall reign upon the earth.

The saints do not inherit the kingdom on the earth until after the earth is renewed at the end of the day of the Lord.

#### THE KINGDOM OF GOD.

Gospel is glad tidings of the kingdom. Matt. iv, 23; ix, 35; xxiv, 14.

Mark i, 14. Gospel of the kingdom.

Luke viii, 1. Glad tidings of the kingdom.

Preaching the kingdom is preaching the gos.

Col. i, 23. Continue in faith, hope of the gospel.

Heb. vi, 11, 12. Hope unto the end through faith inherit the promises. Hope of the promise.

Acts xxvi, 6-8. Hope of the resurrection.

Acts xxiii, 6. Hope of eternal life. Titus i, 2.

*The promise to Abraham.*

Gal. iii, 8. God preached the gospel to Abraham.  
 Gen. xiii, 14-17. All the land to thee and thy  
 seed forever.

xvii, 8. Land of Canaan for an everlasting possess.

xxvi, 3. Oath I swear unto Abraham, Isaac.

xxviii, 13, 14. The land will I give thee.

Ps. cv, 8-11. Covenant with Abraham; oath  
 unto Isaac; confirmed to Jacob.

Rom. iv, 11. Made him heir of the world.

Gal. iii, 16. Promise of one which is Christ.

*Died without inheriting the promise.*

Acts vii, 5. He gave him none inheritance in it.

Heb. xi, 8-10, 13. Abraham, and all died in  
 faith, not receiving the promise.

*To be fulfilled in the New Earh.*

Acts xxvi, 6-8. Now I stand and am judged for the  
 hope of the promise to the fathers, Resurrec-  
 Eze. xxxvii, 1-14. Whole house of Israel out of  
 their graves.

Rom. ix, 6-8. For they are not all Israel.

xi, 25. So all Israel shall be saved as it is

Matt. viii, 11. Abraham, Isaac and Jacob in the  
 kingdom of heaven.

1 Cor. xv, 50. Flesh and blood cannot inherit

Matt. xxv, 31-34. Come inherit the kingdom.

46. Same time wicked are finally punished.

Rev. xx, 5. The wicked dead live not again un-  
 til the thousand years are finished.

14 Then they die the second death.

*The fulfillment of prophecy.*

Dan. ii, and vii. Prophecy of four universal kingdoms of earth, Babylon, Medo-Persia, Grecia, and Rome. Then a fifth universal kingdom is prophesied of to be set up in the days of these kings.

Dan. ii, 35. Stone—a great mountain filling the 44. God of heaven set up a kingdom which shall never be destroyed.

vii, 27. The kingdoms under the whole heavens shall be given to the saints of the most High. Whose kingdom is an everlasting kingdom.

2 Pet. i, 11. So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Both the promise and the prophecies locate the kingdom on this earth. In the last days of these kingdoms when the gold, the silver, the brass and the iron shall be broken to pieces together finally will be at the end of the 1000 years in the second death.

**JESUS WILL BE KING ON DAVID'S THRONE IN THE  
NEW JERUSALEM.**

As David's throne was in the Old Jerusalem, so

Christ's throne will be in the New Jerusalem  
2 Sam. vii, 5. In Jerusalem David reigned over all Israel and Judah.

vii, 16. David's kingdom and throne established  
Ps. cxxxii, 11. The Lord hath sworn unto David  
Of the fruit of thy body will I set upon thy throne

- Isa. ix, 6, 7. The Son shall sit upon the throne of David, his kingdom, to order and establish.
- xvi, 5. Throne established. He shall sit upon it in the tabernacle of David judging.
- Amos ix, 11. I will raise up tabernacle of David.
- Acts xv, 16. Build again the tabernacle of David.
- Luke i, 31-33. Jesus will be great, the Lord God shall give unto him the throne of his father David, of his kingdom there shall be no end.
- Acts ii, 30. God would raise up Christ to sit on David's throne.
31. David spake of the resurrection of Christ.
- Rev. iii, 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
- xxii, 1-3. Throne of the Lamb shall be in city.
- Heb. xi, 10. Abraham looked for a city which.
- Gal. iv, 26. Jerusalem above is free, which is the
- Rev. xxi, 2, 10. New Jerusalem coming down from God out of heaven prepared as a bride.

THE GOVERNMENT AND EMPLOYMENT OF THOSE IN  
THE KINGDOM.

There can be no doubt that the order and arrangement in the New-Earth kingdom will be everything desirable.

Isa. i, 26. I will restore thy judges as at the first.

xxxii, 1. A king shall reign, princes shall rule in judgment.

Luke xxii, 29, 30. I appoint unto you a kingdom, that ye may eat and drink at my table.

Rev. v, 10. Hast made us unto our God kings and priests; and we shall reign on the earth.

Luke xix, 12-19. Have thou authority over ten cities. Be thou also over five cities.

Matt. xix, 23. In the regeneration, (New Earth,) when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging.

Isa. lxxv, 17-25. They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.

Amos ix, 13-15. The plowman shall overtake the reaper. They shall build the waste cities, and inhabit them, they shall plant vineyards and drink the wine thereof.

Eat and drink in the kingdom. Matt. xxvi, 29. Luke xiv, 15; Jno. xxi, 12; Acts x, 41.

Isa. ii, 1-5. Lord's house established in the top of the mountains. All nations shall flow unto it. Chap. lx, 10-21; Rev. xxi, 23-26.

xxxv. Highway shall be there. The redeemed shall walk there to Zion.

lxvi, 20-23. They shall bring all your brethren to my holy mountain Jerusalem, in the New Earth, all flesh shall come to worship from one Sabbath to another.

Ps. xxii, 26-28. Meek shall eat and be satisfied. Praise the Lord and live forever!

Isa. xi, 9; Hab. ii. 14; Rev. v, 13.

## SPIRITUALISM.

Mediums pretend to tell of past and future events by the aid of the spirits of the dead. Such persons are known in the Bible as *necromancers*, whom God abominates. We condemn Spiritualism upon its own profession and works.

God communicates in a very different way. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i, 21. There is a diversity of gifts, but the same spirit; [1 Cor. xii, 4;] while Spiritualism has gifts with diversities of spirits.

We will let the Bible show the origin, work and doom of Spiritualism, and its author.

## 1. THE ORIGIN OF THE DEVIL AND HIS ANGELS.

Ps. ciii, 20. God's angels are under commandme.

1 Jno. iii, 4. Sin is the transgression of the law.

2 Pet. ii, 4. God spared not the angels that sin.

Jude 6. The angels which kept not their first es.

Job iv, 18. His angels he charged with folly.

xv, 15. The heavens are not clean in his sight.

Rev. xii, 7. And there was war in heaven, between Michael and the Devil.

9. Satan was cast out into the earth, and his angels. The great red dragon is a symbol of Pagan Rome. And he is called Satan, because he was the master spirit in its rulers. And he claimed the kingdoms of Rome, and offered them to the Son of God when he was on earth. Matt. iv, 8, 9. And Christ says



his kingdom was not divided. Matt. xii, 26. By this Christ acknowledges the kingdom of this world at that time to be in the hands of the Devil, ruled by the Cæsars.

Again the Devil is figured forth by the king of Babylon

Isa. xiv, 12. How art thou fallen from heaven, O Lucifer?

13. I will ascend above the stars of God. [An'ls.]

14. I will be like the Most High.

15. Thou shalt be brought down to hell. Exultation was the sin of Lucifer—son of the morning. It is not very probable that the king of Babylon fell from heaven, when he was never there. Under the king of Tyrus we have another figure of the fallen angels or cherubim.

Eze. xxviii, 13. Thou hast been in Eden, the garden of God.

14. Thou art the anointed cherub. [Angel.]

15. Thou wast perfect in the day that thou wast created, till iniquity was found in thee.

16. Thou hast sinned; I will cast thee out of the mount of God. No doubt that this king was led by Satan, and used as a figure of his fall; for a cherub is an angel.

Luke x, 18. Jesus beheld Satan as lightning fall from heaven. He could not have seen him fall if he never was there.

Jno. viii, 44. Jesus says he abode not in the truth. Then he must have been an angel of

truth. The Lord created the Devil a holy angel, and he sinned by exaltation, pride and jealousy. The Lord created man very good, he sinned and he fell. We judge from the figure of the dragon that the Devil drew from heaven the third part of the angels with him. Hence we read of the Devil and his angels. And these dark, fallen spirits are now carrying on the work of Spiritualism.

## 2. PERSONAL DEVILS, AND THEIR TITLES.

We believe that devils have real, personal forms as we have. That Lucifer was the high archangel in heaven, next to the Son of God in honor, and he is the head of the train of fallen angels with him. He could talk; [Gen. iii, 1.] and walk; [Job ii, 2; 1 Pet. v, 8;] and stand; [Zech. iii, 1;] and converse; [Matt. iv, 1-10;] contended with Michael; [Jude 9;] transformed himself into an angel of light. 2 Cor. xi, 14. The Devil and his angels are called the old serpent, the Devil, and Satan. Rev. xii. 9. Evil angels. Ps. lxxviii, 49. Evil spirits; Judg. ix, 23; 1 Sam. xvi, 14; Luke vii, 21; Acts xix, 12, 15. An unclean devil. Luke iv, 33. Unclean spirits. Zech. xiii, 2; Matt. xii, 43; Luke ix, 42; Mark i, 23, 26; Acts viii, 7. Foul spirits. Luke ix, 25; Rev. xviii, 2. Seven devils cast out of Mary Magdalene. Mark xvi, 9. Seven spirits would enter in. Luke xi, 26. Whenever the spirits of devils influence any one, they can

properly be called the devil, as was the case with Judas. Jno. xiii, 27; and Peter. Mark viii, 33.

### 3. THE WORKS OF THE DEVIL.

His first work on earth was to become a subtle liar, to deceive and murder our first parents in the garden of Eden.

Gen. iii, 4, 13. Ye shall not surely die, serpent beguiled me.

Wis. of Sol. ii, 24. Through envy of the Devil came death.

Jno. viii, 44. He was a liar and murderer from the beginning.

Rev. xii, 9. Satan which deceiveth whole world.

1 Tim. ii, 14; 2 Cor xi, 3. Adam was not deceived, but the serpent beguiled Eve.

*It has been the great work of Satan to lead the world into idolatry, to worship him.*

Lev. xvi, 7. Shall not offer sacrifice unto devils

Deut. xxxii, 17. They sacrifice unto devils and not to God.

2 Chron. xi, 15. Ordained priests for the devils.

Ps. cvi, 37. Sacrificed their sons and daughters unto devils.

1 Cor. x, 20. Gentiles sacrifice to devils, not God.

Rev. ix, 20. Worship devils and idols of gold.

Matt. iv, 9. Fall down and worship me; said the Devil to Christ.

*The Devil deceives by becoming a familiar spirit; by pretending to be the spirit of the dead, when it is the Devil; by teaching the people that there is no Devil.*

Lev. xx, 6, 27; Deut. xviii, 11; 2 Kings xxi, 6; xxiii, 24; 2 Chron. xxxiii, 6; Isa. xix, 3; xxix, 4.

Eze. xxi, 21. King of Babylon used divination.

Dan. ii, 2.

Lev. xix, 31. Regard not them that have familiar spirits.

1 Sam. xxviii, 7-20. I saw gods ascending out of the earth.

1 Chron. x, 13. Saul died for his transgression.

14. And inquired not of the Lord, he slew him.

Inquiring of familiar spirits is not inquiring of the Lord. They worked in the days of Moses in Egypt.

Ex. vii, 11. Pharaoh called the wise men the

2 Tim. iii, 8. As Jannes and Jambres withstood

*Spirits have power.*

Luke iv, 2. Jesus was tempted forty days of the

Heb. iv, 15. He was tempted in all points like as

Jno. xiii, 2. Devil put it into the heart of Judas

Acts v, 3. Satan filled thine heart to lie.

Matt. xiii, 39. Devil sows tares. Luke viii, 12

taketh away the word out of the heart. 2 Cor.

xi, 3. Corrupteth mind. 1 Thess. iii, 5. Tempts.

2 Cor. ii, 11. Takes advantage of our ignorance.

1 Tim. iii, 7. Sets snares. Acts x, 38. Oppresses

Matt. xv, 22. Grievously vexeth. 2 Cor. xii, 7. Buffets. 1 Thess. ii, 18. Hinders. Gal. iii, 1. Bewitcheth. Eph. ii, 2. He is the Prince and power of the air. 2 Pet. ii, 1. Denying the purchase of Christ. Matt. xvii, 15, 18. Makes lunatics. Mark v, 9, 15. My name is legion for we are many. Here was a crazy medium; spirits speaking through him, We are many. It is a matter of doubt that any medium is clothed in their right mind. Mark ix, 22; Luke iv, 35; ix, 42. The spirits show physical strength, by throwing them down, casting them into the water, and possess people and make them sick, and may heal them.

SPIRITUALISM ONE OF THE PERILS OF THE  
LAST DAYS.

*When?* 2 Tim. iii, 18. This know in the last days iv, 4. Shall be turned into fables.

1 Tim. iv, 1-3. Latter times seducing spirits, and doctrines of Devils, &c.

Matt. xxiv, 24. If possible they shall deceive the very elect.

*Why?* 2 Thess. ii, 10. Because they received not the love of the truth.

*Try.* 1 John iv, 1. Try the spirits whether they are of God.

Isa. viii. 20. To the law and the testimony.

*Resist.* 2 Thess. ii, 10. We may keep rid of them by loving the truth.

Eph, vi, 11. By putting on the whole armor, and to stand against the Devil.

2 Tim. ii, 25, 26. Some need instructing to get  
 Jas. iv, 7. Resist the Devil and he will flee from  
 1 Pet v, 8, 9. Whom resist steadfast in the faith.  
 Isa. lix, 19, 20. When the enemy shall come in  
 like a flood, the Spirit of the Lord will lift  
 up a standard against him.

#### THE BINDING OF SATAN.

Location of the bottomless pit.

Rev. xiii, 1. A beast rose up out of the sea.

Rev. xvii, 7, 8. Same beast ascends out of pit.

15. The sea or waters are peoples and nations.

xii, 9. Devil was cast into the earth.

xx, 3. Devil cast into the bottomless pit, and  
 bound in the earth for a thousand years.

Then at the end of the 1000 years he is loosed  
 a little season.

Luke xi, 22. Bind the strong man (the Devil,)

Bottomless—without foundation or bottom. That  
 is the case with the poor sin-cursed earth. It  
 is "like a ball swinging in the air." Job xxxviii,  
 6. This is where he is bound.

#### THE DOOM OF THE DEVIL.

Isa. xxvii, 1. Shall slay the dragon in the sea.

Mal. iv, i. All the proud and wicked include  
 the Devil:

3. He is to be burned to ashes.

Eze. xxviii, 18. I will bring thee to ashes.

19. And never shalt thou be any more.

Matt. viii, 29. Tormented before the time.

- Mark i, 24. Art thou come to destroy us ?  
 Heb.ii,14. Destroy him that hath power of death.  
 Matt. xxv, 4. Everlasting fire prepared for the  
 Devil and his angels.  
 Rev. xx, 10. The Devil shall be tormented day  
 and night for ever and ever.  
 Isa. xxxiv, 10. The smoke shall go up forever.  
 Job xxvi, 10. Until day and night come to end.  
 Isa. xxx, 26. Light of moon as light of sun.  
 Ex. xxi, 6 ; Deut. xv, 17. His master shall bore  
 his ear through with an awl; and he shall  
 serve him forever.  
 Jonah ii, 6. Jonah was in the fish forever.

Forever and ever lasts as long as the thing it  
 is applied to lasts, and no longer. If it is ap-  
 plied to God it has no end. The Devil will  
 be tormented, and then destroyed; for God will  
 have a clean universe.

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### Remarks.

Having felt the necessity of something of this kind for  
 a long time, to use in connection with lecturing, so as to fur-  
 nish those who hear with the many quotations used, that  
 they may be readily referred to, learned and repeated, that  
 those who are interested may be established in the Pres-  
 ent Truth, and be ready at all times to give the proof to  
 every one that asketh them, a reason of our hope with  
 meekness and fear, we have been induced for these  
 reasons, together with the request of friends, to embody  
 the principal texts of reference in this form.

We do not pretend to give the argument in this little  
 work; these are given in our oral lectures, and in the  
 books published at the *Review* Office, Battle Creek, Mich.

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