

**THE COMPLETE BASF
CHRISTADELPHIAN
STATEMENT OF FAITH**

**WITH ALL BIBLE QUOTES
PRINTED IN FULL**

**CONSISTING OF
POSITIVE TRUTHS TO BE BELIEVED**

DOCTRINES TO BE REJECTED

**AND THE LEADING FEATURES OF
THE COMMANDMENTS OF CHRIST**

**ALSO INCLUDING A BRIEF HISTORY
OF HOW THE BASF DEVELOPED**

The Complete BASF - With Quotes

The purpose of this work is to illustrate the soundness of the BASF as a scriptural statement of the “One Faith” (Eph 4v5). By printing out in full all the supporting scriptures, it can be seen that the BASF consists of brief Clauses supported by a large body of the Spirit Word. This demonstrates that the BASF has solid Scriptural backing for the principles that it teaches, and is therefore authoritative to the extent to which it cites and describes Bible Teaching.

The first article entitled: “Tracing the History of the Birmingham Amended Statement of Faith” shows the historical and doctrinal context of the Statement and why it became a needful test of fellowship. The Bible quotations printed out in full make it easier to search “the scriptures” to see “whether those” clauses and commandments are “so” (Acts 17:11).

In short, we hope this work will help promote, as conveniently as possible, the careful consideration of the BASF, emphasizing its importance as a test and guide in issues concerning doctrine, conduct and fellowship. This was the intention when it was first issued by the Birmingham Christadelphian Ecclesia in 1886. The Truth has not changed, and so the BASF is just as relevant today as it was then.

Christopher Maddocks

Tracing the History of the Birmingham Amended Statement of Faith

The BASF from its inception was designed to be a statement of the “One Faith” taught in the Bible. The brief propositions were all supported by numerous quotations: for brevity these were not printed in full but just the references were given. In actual fact, the Statement consists mainly of scripture with very brief explanations.

So why “Birmingham”? Birmingham became a centre of operations for the Christadelphian Faith in the very early days of its establishment in the UK. John Thomas after a speaking tour around the country in 1862 advised Robert Roberts to settle in Birmingham as he recounts in his autobiography:

“Before leaving us, Dr. Thomas advised me to go to Birmingham if I could arrange it. He said there was a wide field for the truth there. There was not only a large population, but circumstances specially favouring religious independence. The people were mostly radical in politics, and were not priest-ridden as in other parts. An interest had been aroused in the truth by his lectures, but there was no one to follow it up. If I went, he thought something might come of it. The place was central for the whole country, and it would be a good radiating point of operations”.

“My Ways and My Days” by Robert Roberts Page 119

So this he did in 1863 and by 1864 he had begun to publish a magazine he entitled “THE AMBASSADOR OF THE COMING AGE” (which he renamed “THE CHRISTADELPHIAN” in 1870). Dr Thomas’s advice did indeed prove to be good, and the faith flourished and grew. In the earliest days of the formation of the Birmingham Ecclesia, it was felt necessary to formally adopt a statement that defined the “One Faith” upon which the Ecclesia was built. In 1868 there is a little advertisement in the magazine detailing such a statement having been published.

Neatly got-up, glazed cover (gold-lettered), 34 pages, price fourpence,

RECORD OF THE BIRMINGHAM CHRISTADELPHIAN ECCLESIA

Containing, amongst other things, **a verified Statement of the One Faith, on which they are built;** together with a scripturally-sustained Specification of the current fables of the Religious World, of which they require a rejection on the part of all seeking their fellowship.

The Ambassador of The Coming Age, 1868 page 355

In 1873 there is mention of a tract being published that was an explicit statement of first principles.

...presenting an **explicit statement of first principles**, ... *the Record of the Birmingham Ecclesia*

The Christadelphian, 1873 page 480.

We see then the beginnings of the Birmingham Statement of Faith, and note that from its earliest times they were referring to “The One Faith” and First Principles”. The statement was designed to express what beliefs they thought to be essential for salvation. The Statement was widely approved of and began to be adopted by other Christadelphian Ecclesias, for example the following Intelligence from the Aberdeen Ecclesia in 1873:

The **statement of the one faith**, contained in the Record of the Birmingham Christadelphian Ecclesia (which we, as a church, accepted as **expressing Divinely revealed truth and our faith**), was transmitted by us to the brethren in Dundee...

...With the view of making our position definite and easily appreciable, we have this day formally expressed our adoption of the Birmingham Ecclesial Record’s **“Statement of the One Faith,” as embodying our faith and hope, and as the standard by which we shall henceforth test the claims of all to fellowship with us in the truth.**—In name of the brethren, *J. Steel, Secretary*

The Christadelphian 1873 page 564–565.

This extract also highlights that the statement was seen as not only expressing the “One Faith” but also a Basis of Fellowship. The following from the Intelligence of the Walkerton Ecclesia in Canada 1876 illustrates that its reach was far and wide: We see below what is how referred to as “doctrines to be rejected.

“CANADA Walkerton.—... we unanimously adopted **the basis or statement of the One Faith**, drawn up and adopted by the Birmingham ecclesia in 1871, together with the statement of fables set forth in the Record of that year, to be rejected.”

The Christadelphian, 1876 page 143

This was a necessary inclusion when the inevitable deviations from the One Faith occurred. Another reference found to the Statement is found in the Intelligence of the Swansea Ecclesia in 1876

Swansea.—The brethren here have adopted and printed **the statement of the one faith** appearing in the *Record of the Birmingham Ecclesia* of 1874–5

The Christadelphian, 1876 page 192

By 1877 Robert Roberts was again advertising the statement as available in booklet form as follows:

Statement of Faith.—The Scripture-verified statement of faith appearing in **the Record of the Birmingham Ecclesia** has been printed separately for general circulation, under the title of “A statement of the things concerning the Kingdom of God and the name of Jesus Christ, set forth in a series of thirty-four Scripture-attested propositions, in which are exhibited the positive and negative aspects of **the one faith, forming the basis of fellowship among Christadelphians**, as distinguished from all other professing Christians.” The statement will be useful to put into the hands of both enquirers and strangers. It is stitched in coloured cover, and makes a little book like the Bible Companion —price 2d.

The Christadelphian, 1877 page 595.

Here again we see reference to the fact that they saw this statement as “forming the basis of fellowship among Christadelphians”. Further evidence of this is illustrated in the the Intelligence of 1883 from the Spottsville Ecclesia in the United States:

UNITED STATES Spottsville (Ky)

... The question of the nature of Jesus, which created so much trouble in England in “1873,” created some little stir, but was not regarded as a matter of much importance, the brethren for the most part, however, inclining to the free life theory. Since “1879,” the two subjects have again been brought before the ecclesia, causing some of us to resolve to unite ourselves on a surer basis of fellowship.

With a view to this end, on the eighth of October, 1882, an agreement was presented to the brethren, setting forth that we, the undersigned, agree that the (published) **statement of the “one faith” upon which the Birmingham ecclesia is founded**, is true and Scriptural, and that the fables specified therein should be rejected, that the above **should constitute the basis of fellowship among believers of the truth**, and that we hereby withdraw from fellowship with all who will not endorse the above by signing this agreement.

The Christadelphian 1883 page 96

Although Robert Roberts was more successful in establishing a larger and more cohesive fellowship there arose a group who taught or tolerated partial inspiration of the scripture, he reached the point of despair in 1885 with the prevalence of false doctrine infecting the fellowship, making the application of the doctrine of fellowship impossible. As he wrote in 1885:

“The question is how are we to proceed to **get rid** of them in our midst?... what we propose to do is to take a line of action that will make no mistake... We propose to rally to the right doctrine, and then to **step aside** from all who refuse to do this..”

He continues:

“The community as a community has become **corrupt**. We propose to **cease our connection** with it on this account. We will **go out** in the name of allegiance to the bible as God's wholly-inspired and infallible word. This is a Scriptural line of action. To 'come out from among them' [2 Cor.6:16-18; Isa 52:11] is a matter of **command** when a community, as such, has become **hopelessly corrupt**. We have **done it before** when we came out of the sects which claim to be Christ's people. **It is the only course** that can **extricate us** from the false position in which we have been placed by the the reception of a false and destructive doctrine by so many in our midst.

On 12th June 1885 the following resolutions were passed:

THE MEETING FOR ACTION

Resolution no.6

That being the greater number (both of the executive and general body) of those heretofore constituting the organisation known as the Birmingham Ecclesia, we hereby use the power residing in the majority, of dissolving the said organisation...

Resolution No.8

That we now and hereby re-incorporate ourselves as the Birmingham Christadelphian Ecclesia.

And as Robert Roberts notes in the following year:

Our New Constitution at Birmingham

“Over twelve months ago, advantage was taken of special circumstances, to suspend the constitution under which we had been working for twelve years, with a view to the introduction of improvements when a sufficient time had elapsed for their consideration” ...

“Our Foundation.—That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and his purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation.

- 1.—That we are a Christadelphian ecclesia.
- 2.—That we accept and profess the doctrines and precepts of Christ, **as taught in the apostolic writings, and defined (positively and negatively) in the annexed Statement of Faith and Epitome of the Commandments of Christ.**
- 3.—That we recognise as brethren, and welcome to our fellowship, **all who have been immersed (by whomsoever) after their acceptance of the same doctrines and precepts.**

The Christadelphian 1886, page 362-365.

And CC Walker confirms this account in his biography of Robert Roberts:

“...The greater number, both of the executive and the general body, declared for a wholly inspired and infallible Bible: and so declaring, dissolved the ecclesia, and re-incorporated themselves as The Birmingham Christadelphian Ecclesia, placing at the head of their **“Statement of Faith”** forming their **“Basis of Fellowship”** the following:

THE FOUNDATION

That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purpose at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation (2Tim 3:16; 1Cor 2:13; Heb 1:1; 2Pet 1:21; 1Cor 14:37; Neh 9:30; John 10:35).

The minority formed a separate meeting, and the division [i.e. Suffolk St - CAM] endures to this day. Unity of mind of the subject was and is alleged by the minority, but one looks in vain for any such statement as the foregoing in their Basis of Fellowship. As for the ex-Congregationalist minister, he returned to his clerical associations, and afterwards even drifted into Spiritualism.

1917 His Days and His Ways CCW page 249-250.

The copy below is from an edition of the BASF printed in the days of CCW.

A STATEMENT OF THE FAITH FORMING OUR BASIS OF FELLOWSHIP

THE FOUNDATION.—That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation (2 Tim. 3 : 16 ; 1 Cor. 2 : 13 ; Heb. 1 : 1 ; 2 Pet. 1 : 21 ; 1 Cor. 14 : 37 ; Neh. 9 : 30 ; John 10 : 35).

The BASF was adopted by Ecclesias not just in the UK but also in America and Australia as a good statement of the “One Faith” which Christadelphians believe.

In 1893 JJ Andrews promulgated his new belief that resurrectional responsibility only applied to baptised believers. To make plain that this is false doctrine, Clause 24 of the statement of faith was amplified, as explained below:

Although it must be acknowledged that the BASF was not the statement used

K. K.—There is no “amended” **Birmingham Statement of the faith in the proper sense of the term, The existing one is the same as that of 1886 to which you refer.** The only difference is in the wording of Prop. 24., which is briefly amplified by defining “the responsible” in this bracketed description—(namely, those who know the revealed will of God, and have been called upon to submit to it). You will perceive, therefore, that the report that “brother Walker had issued an amended statement” is without foundation. As a matter of fact, he is not even responsible for the few words introduced. They first appeared in brother F. G. Jannaway’s booklet, *“Why I am a Christadelphian,”* **having been suggested in revision of proof by brother Roberts.** They were afterwards incorporated in the Statement by the Birmingham ecclesia.

It can be seen from this explanation that the meaning of the clause was not changed, but simply amplified so that it could not be misunderstood or misrepresented. But from this time on it was known as the Birmingham Amended Statement of Faith. As re-affirmed again by CCW In 1931:

The “Amended” Statement of Faith

K. In the proper sense of the term there is no “amended” Statement of the Faith in connection with the Temperance Hall Ecclesia, Birmingham. **The existing Statement is the same as that of 1886**, which was drawn up after the Inspiration Division, and which contains the opening statement on Inspiration under the heading “The Foundation” The only difference is in the wording of Prop. 24., which is briefly amplified by defining “the responsible” in this bracketed description—(“namely, those who know the revealed will of God, and have been called upon to submit to it”). This particular amplification was first suggested by the late brother Roberts himself, during the Resurrectional Responsibility controversy. It was after his death incorporated in the Statement as a result of that controversy. The addition of the words “or as police constables” to clause 35 of “Doctrines to be Rejected” is a minor matter.

The Christadelphian 1931, page 358.

by every single Ecclesia in the Central fellowship it was very widely adopted and seen as the bench mark for all other statements. As CC Walker records in the following extract:

‘The Christadelphian’ on the Nature of Man and the Sacrifice of Jesus Christ

During the last eighteen months we have drawn attention to what we believe to be the true teaching of the Bible on these subjects (The Christadelphian, 1937, p. 552; 1938, pp. 127, 173). **These doctrines have been maintained since the revival of the Truth nearly 100 years ago, and are set forth in the Birmingham Amended Statement of Faith, which is in use in the majority of ecclesia’s** in the following clauses:—(He then Quotes Clauses 4-10)

So as CCW points out “**The Birmingham Amended Statement of Faith**”, was used “**in the majority of ecclesia’s**”. There are countless items of Intelligence stating that Ecclesiases had adopted the Statement. Not just in the UK but from all over Australia and America. Even John Carter Acknowledged as late as 1947 that the “**The Birmingham Amended Statement of Faith**,” ... “**is recognized as the accepted standard in the Central fellowship as a definition of the doctrines to be believed**”. (Christadelphian 1947 page 68).

Intelligence such as the following from Wigan in 1948 were common:

WIGAN. — ... Due to recent developments we have resolved, “That this ecclesia re-affirm our whole-hearted acceptance and belief of the **Birmingham Amended Statement of Faith**, and we will accept in fellowship only those who unreservedly subscribe to this resolution”.—J. Winstanley.

The Christadelphian 1948 page 425.

This is just one of many occasions that could be quoted to illustrate that the Birmingham Statement was used as a basis of Fellowship, as it had been right from the beginning. A summary of its development can be found in The Christadelphian of 1955:

The Record of the Birmingham Christadelphian Ecclesia for 1868 which contains a **Statement of the One Faith**. This was evidently modified and slightly expanded between 1871 and 1875, The Record of 1875 containing the newer edition. In 1877 this enlarged Statement was published jointly by the London (Islington) ecclesia and bro. Roberts. We have a copy of the London (Islington) ecclesia's Statement which differs from this, and which presumably that ecclesia used before having the joint issue in 1877. After the division of 1884, bro. Roberts revised the Statement, and in 1886 the revised form became **The Statement of the Birmingham Christadelphian Ecclesia**.

The Christadelphian 1955 page 425.

Suffolk Street Ecclesias, for example the following from 1940:
They also resolved that:

“... the following resolution was adopted:

“That those brethren and sisters who desire the association of our fellowship shall **accept, adopt and profess the principles of the One Faith** and the commandments of Christ as defined in the **Birmingham Central Statement of Faith** (ie the BASF)”

...the Suffolk St brethren must accept unreservedly what we impose on ourselves and for any reunion there must be “a unanimous vote of the brethren and sisters comprising an Ecclesia in the Suffolk St Fellowship. A majority vote will prove unacceptable”

The Christadelphian 1940 page 131

From this it emerged that a major issue of concern was the prevalence in Suffolk St of the belief that resurrectional responsibility only applied to baptised believers. So the Suffolk St response was to Clause 24, “that many of their brethren could not accept...” so that attempt failed.

Eventually reunion was achieved in the UK by abandoning the requirement of a “unanimous vote,” which had previously hindered the process. Instead, a system of majority vote was implemented, which meant that ecclesiastical bodies wanting to be in fellowship could participate with reunion when 49% of the ecclesia could not accept the BASF in its entirety! We have personal knowledge of some who reject the BASF, but claim entitlement to Fellowship on the basis that it was agreed the minority would be accepted. Part of the way in which this situation was dealt with, was by publishing a “Explained Final Statement” and in Australia the “Carter Cooper Addendum”, and eventually “The Unity Document” which in 50 pages presented a form of words that both sides could accept.

Full details of the process can be supplied, but in essence, the BASF was undermined in the process of reunion, which effectively meant that it was no longer the basis of ecclesiastical fellowship: fellowship could be extended to those who cannot accept it in its entirety.

This being so, the current situation in the Central Christadelphian Fellowship is that generally speaking, the Bible principles described in the BASF are no longer adhered to. In various quarters, it is no longer seen as a statement of the “One Faith”, or used as a “basis of fellowship.” Rather it is seen as a humanly contrived doctrine which has no basis or authority. In short, the document is no longer a statement of the Christadelphian faith: members are welcomed who deny some of its clauses.

One member in the UK - prominent because of his preaching work- stated recently that he did not have a copy of the BASF and that it is not used anymore. He said much of it was untranslatable into other languages - so clearly the majority of Central members today won’t have read a copy. The same member said what is now being used instead, are the courses developed by the Christadelphian Bible Mission - but regrettably we find that they also contradict the BASF in various particulars.

This same member many years ago actually tried to deny that the BASF had ever been used as a “Basis of Fellowship”. In this article, we have demonstrated that this is incorrect: the Bible doctrines it states have been embraced by Christadelphians for many years, forming the basis of their fellowship. There is a vital need to maintain sound doctrine, and adhere to the faith held by those in the past.

Christopher Maddocks

“Be not downcast at the prevalence of trouble. Remember the words of Christ: ‘Behold, I have told you before.’” This he said both concerning trouble in general and trouble in particular — in particular as concerning the troubles that were to mark the close of the Apostolic and Gentile ages; and in general as concerning the inevitable experience of his friends in the present evil world. And his object in telling it before-hand was that his friends might have consolation in the trouble. He plainly says; ‘Let not your heart be troubled, neither let it be afraid’; ‘In me ye shall have peace;’ ‘in your patience possess ye your souls’”

Robert Roberts, The Christadelphian 1885 page 103.

A STATEMENT OF THE FAITH

FORMING

OUR BASIS OF FELLOWSHIP

THE FOUNDATION.—That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation:-

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

1 Corinthians 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy teacheth; comparing spiritual things with spiritual.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.

1 Corinthians 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

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

John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken ...

TRUTH TO BE RECEIVED:

I.—That the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own underived energy, created heaven and earth, and all that in them is.—

Isaiah 40:

13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

Isaiah 43:

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

Isaiah 44:

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

Isaiah 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Isaiah 46:

9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Job 38, 39 and 40 (For brevity full text not included)

Deuteronomy 6:

1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God is one LORD:

Mark 12:

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

1 Corinthians 8:

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

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

Ephesians 4:6 One God and Father of all, who is above all, and through all, and in you all.

1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

Nehemiah 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Psalm 124:8 Our help is in the name of the LORD, who made heaven and earth.

Psalm 146:6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

Psalm 148:5 Let them praise the name of the LORD: for he commanded, and they were created.

Isaiah 40:

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

Jeremiah 10:

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Jeremiah 27:5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Jeremiah 32:

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

Jeremiah 51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

1 Chronicles 29:

11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

Psalm 62:11 God hath spoken once; twice have I heard this; that power belongeth unto God.

Psalm 145:3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

Isaiah 26:4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:

Isaiah 40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

Job 9:4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

Job 36:5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

Psalm 92:5 O LORD, how great are thy works! and thy thoughts are very deep.

Psalm 104:24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Psalm 147:

4 He telleth the number of the stars; he calleth them all by their names.

5 Great is our Lord, and of great power: his understanding is infinite.

Isaiah 28:29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

Romans 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

2 Chronicles 16:9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Job 28:24 For he looketh to the ends of the earth, and seeth under the whole heaven;

Job 34:21 For his eyes are upon the ways of man, and he seeth all his goings.

Psalm 33:

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

Psalm 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

Psalm 94:9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

Psalm 139:

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Proverbs 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

Jeremiah 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Jeremiah 32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

Amos 9:

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

Acts 17:

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Psalm 123:1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

1 Kings 8:

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from

their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

Matthew 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

1 Timothy 6:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

II.—That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same spirit, without measure, at his baptism.—

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Acts 2:

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Matthew 1:

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden

him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Luke 1:

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

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

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

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

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

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Matthew 3:

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

John 8:

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John 14:

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him

not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

III.—That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man.—

1 Corinthians 15:

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

Romans 5:

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

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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

2 Corinthians 5:

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

IV.—That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, “very good” in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience.—

Genesis 2:7 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.

Genesis 18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Job 4:19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

Job 33:6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

1 Corinthians 15:

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthly: the second man is the Lord from heaven.

48 As is the earthly, such are they also that are earthly: and as is the heavenly,

such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

V.—That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.—

Genesis 3:

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

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

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

Genesis 3:

22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

2 Corinthians 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Romans 7:24 O wretched man that I am! who shall deliver me from the body of this death?

2 Corinthians 5:

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Romans 7:

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Galatians 5:

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Romans 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Romans 7:21 I find then a law, that, when I would do good, evil is present with me.

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

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

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Psalm 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Job 14: 4 Who can bring a clean thing out of an unclean? not one.

VI.—That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals.—

Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

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

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

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

2 Timothy 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Romans 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

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

VII.—That He inaugurated this plan by making promises to Adam, Abraham, and David, and afterwards elaborated it in greater detail through the prophets.—

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

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Psalm 89:

34 My covenant will I not break, nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness that I will not lie unto David.
36 His seed shall endure for ever, and his throne as the sun before me.
37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Psalm 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

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

Isaiah 25:

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Isaiah 51:

1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

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

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a gar-

ment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

VIII.—That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself and all who should believe and obey him.—

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Hebrews 2:

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Hebrews 5:

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Hebrews 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Romans 5:

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Galatians 4:

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

5 To redeem them that were under the law, that we might receive the adoption of sons.

Romans 8:

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Hebrews 2:

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Hebrews 5:

3 And by reason hereof he ought, as for the people, so also for himself, to

offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

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

Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

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

Acts 13:

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

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

John 5:

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

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

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 3:21 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.

Matthew 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Hebrews 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned

Acts 13:

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Psalm 2:

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Daniel 7:

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

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

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Zechariah 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Ephesians 1:

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

IX.—That it was this mission that necessitated the miraculous begettal of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore one who could rise after suffering the death required by the righteousness of God.—

Matthew 1:

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.

19 Then Joseph her husband, being a just man, and not willing to make her a

publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Luke 1:

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

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

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

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

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

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Romans 1:

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

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Hebrews 2:

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

X.—That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam’s transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.—

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Hebrews 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

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

Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

XI.—That the message he delivered from God to his kinsmen, the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets.—

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

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

Matthew 5:

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

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

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

John 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

John 19:21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

John 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Matthew 27:

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

John 10:

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

Matthew 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Matthew 21:

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 23:

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 25:

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

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

35 For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Luke 4:43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Luke 13:

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

Luke 19:

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Luke 22:

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

XII.—That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done, viz., the condemnation of sin the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseth from sin.—

Luke 19:47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

Luke 20:

1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

John 11:

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

Acts 10:

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

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Acts 13:

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Acts 4:

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Acts 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Hebrews 9:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

Galatians 3:

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 4:

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

5 To redeem them that were under the law, that we might receive the adoption of sons.

Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Luke 24:26 Ought not Christ to have suffered these things, and to enter into his glory?

Luke 24:

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

XIII.—That on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth.—

1 Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

Acts 10:40 Him God raised up the third day, and shewed him openly;

Acts 13:

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

Acts 2:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

XIV.—That he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins.—

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Ephesians 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;39

Hebrews 8:1 Now of the things which we have spoken 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;

Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Hebrews 4:

14 Seeing then that we have a great high priest, that is passed into the heavens,

Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

John 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Hebrews 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

XV.—That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved.—

Acts 1:8 But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Matthew 28:

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Luke 24:

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

Acts 26:

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast

seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

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

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

XVI.—That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognised as his friends except those who do what he commanded.—

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

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

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Acts 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?

Acts 8:12 But when they believed Philip preaching the things concerning the

kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

John 15:14 Ye are my friends, if ye do whatsoever I command you.

XVII.—That the gospel consists of “the things concerning the kingdom of God and the name of Jesus Christ”.—

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.

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

Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Acts 19:20 So mighty grew the word of God and prevailed.

Acts 28:

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

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

XVIII.—That *the things of the Kingdom of God* are the facts testified concerning the Kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs. —

XIX.—That God will set up a kingdom in the earth, which will overthrow all others, and change them into “the kingdoms of our Lord and his Christ”.—

Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Daniel 7:

13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

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

Isaiah 32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Isaiah 32:17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

Isaiah 2:

2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above

the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

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

Isaiah 11:

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

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

XX.—That for this purpose God will send Jesus Christ personally to the earth at the close of the times of the Gentiles.—

Acts 3:

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Psalm 102:16 When the LORD shall build up Zion, he shall appear in his glory.

Psalm 102:21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

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

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1: 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

XXI.—That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant.—

Micah 4:

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

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

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Amos 9:

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Ezekiel 37:

21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Jeremiah 23:

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Genesis 13:

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Hebrews 11:

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Leviticus 26:42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Micah 7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

XXII.—That this restoration of the kingdom again to Israel will involve the ingathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from “the desolation of many generations”; the building again of Jerusalem to become “the throne of the Lord” and the metropolis of the whole earth.—

Isaiah 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Jeremiah 31:10

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

Zechariah 8:

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

Ezekiel 36:

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

Ezekiel 36:

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

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

Isaiah 60:15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Isaiah 62:4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

Jeremiah 3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Micah 4:

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

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Joel 3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Isaiah 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

XXIII.—That the governing body of the kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective “seed of Abraham”, in whom all nations will be blessed, and comprising “Abraham, Isaac, and Jacob, and all the prophets”, and all in their age of like faithfulness.—

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Luke 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

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

1 Thessalonians 4:

15 For this we say unto you by the word of the Lord, that we which are alive

and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

John 5:

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 6:

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

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

Luke 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Matthew 25:

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

Matthew 25:

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

XXIV.—That at the appearing of Christ prior to the establishment of the kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgement seat “to be judged according to their works”; and “receive in body according to what they have done, whether it be good or bad”.

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

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

Romans 2:

5 But after thy hardness and impenitent heart treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Romans 14:

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

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

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

XXV.—That the unfaithful will be consigned to shame and “the second death”, and the faithful, invested with immortality, and exalted to reign with Jesus as joint heirs of the kingdom, co-possessors of the earth, and joint administrators of God’s authority among men in everything.—

Matthew 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Matthew 25:

31 When the Son of man shall come in his glory, and all the holy angels with

him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

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

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Galatians 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Galatians 5:21 Envynings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

2 Thessalonians 1:

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Hebrews 10:

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

2 Peter 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Psalm 37:

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the

land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

Proverbs 10:

25 As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

29 The way of the LORD is strength to the upright: but destruction shall be to the workers of iniquity.

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

1 Corinthians 15:

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

2 Corinthians 5:

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Romans 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

John 10:28

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Matthew 5:5 Blessed are the meek: for they shall inherit the earth.

Psalm 37:9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

Psalm 37:22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

Psalm 37:29 The righteous shall inherit the land, and dwell therein for ever.

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation

Daniel 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

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

2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Revelation 3:21 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.

2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Revelation 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Psalm 49:

7 None of them can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul is precious, and it ceaseth for ever:)

9 That he should still live for ever, and not see corruption.

Luke 22:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

XXVI.—That the Kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject inhabitants, though in a much milder degree than now.—

Revelation 20:

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the

saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

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

Isaiah 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

Ezekiel 37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

1 Corinthians 15:

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

XXVII.—That a law will be established which shall go forth to the nations for their “instruction in righteousness”, resulting in the abolition of war to the ends of the earth; and the “filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea”.

Micah 4: 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of

Zion, and the word of the LORD from Jerusalem.

Isaiah 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 11:

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isaiah 2:

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

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

Habakkuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

XXVIII.—That the mission of the Kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close.—

1 Corinthians 15:

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

Revelation 21:4 And God shall wipe away all tears from their eyes; and there

shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Revelation 20:

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Isaiah 25:

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

XXIX.—That at the close of the thousand years, there will be a general resurrection and judgement, resulting in the final extinction of the wicked, and the immortalisation of those who shall have established their title (under the grace of God) to eternal life during the thousand years.—

Revelation 20:

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

1 Corinthians 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have **put** down all rule and all authority and power.

XXX.—That the government will then be delivered up by Jesus to the Father, who will manifest Himself as the “all-in-all”; sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity.—

1 Corinthians 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

BELIEVING THE TRUTH

It is of primary importance that we believe the truth, and not a substitute for it; for it is by the truth only we can be saved; “the truth as it is in Jesus”, neither more nor less, is that to which our attention is invited in the word. “The truth” is set forth in the law and the prophets; but we must add to these the apostolic testimony contained in the New Testament if we would comprehend it “as it is in Jesus”. The kingdom is the subject matter of “the truth”; but, “as it is in Jesus”, is the truth concerning him as the king and supreme pontiff of the dominion; and the things concerning his name, as taught in the doctrine of the apostles. As a whole, “the truth” is defined as “the things concerning the Kingdom of God and the Name of Jesus Christ”. This phrase covers the entire ground upon which the “one faith,” and the “one hope”, of the gospel are based; so that if a man believe only the “things of the kingdom”, his faith is defective in the “things of the name”; or, if his belief be confined to the “things of the name”, it is deficient in the “things of the kingdom”. There can be no separation of them recognized in a “like precious faith” to that of the apostles. They believed and taught all these things; God hath joined them together, and no man need expect His favour who separates them, or abolishes the necessity of believing the things He has revealed for faith.

(John Thomas Elpis Israel, p. 188–189).

DOCTRINES TO BE REJECTED

- 1.— That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed.
- 2.— That God is three persons.
- 3.— That the Son of God was co-eternal with the Father.
- 4.— That Christ was born with a “free life”.
- 5.— That Christ’s nature was immaculate.
- 6.— That the Holy Spirit is a person distinct from the Father.
- 7.— That man has an immortal soul.
- 8.— That man consciously exists in death.
- 9.— That the wicked will suffer eternal torture in hell.
- 10.— That the righteous will ascend to the kingdoms beyond the skies when they die.
- 11.— That the devil is a supernatural personal being.
- 12.— That the Kingdom of God is “the church”.
- 13.— That the Gospel is the death, burial, and resurrection of Christ merely.
- 14.— That Christ will not come till the close of the thousand years.
- 15.— That the tribunal of Christ, when he comes, is not for the judgement of saints, but merely to divide among them different degrees of reward.
- 16.— That the resurrection is confined to the faithful.
- 17.— That the dead rise in an immortal state.
- 18.— That the subject-nations of the thousand years are immortal.
- 19.— That the law of Moses is binding on believers of the Gospel.
- 20.— That the observance of Sunday is a matter of duty.
- 21.— That baby-sprinkling is a doctrine of Scripture.
- 22.— That “heathens”, idiots, pagans, and very young children will be saved.
- 23.— That man can be saved by morality or sincerity, without the Gospel.

- 24.— That the Gospel alone will save, without the obedience of Christ's commandments.
- 25.— That a man cannot believe without possessing the Spirit of God.
- 26.— That men are predestined to salvation unconditionally.
- 27.— That there is no sin in the flesh.
- 28.— That Joseph was the actual father of Jesus.
- 29.— That the earth will be destroyed.
- 30.— That baptism is not necessary to salvation.
- 31.— That a knowledge of the truth is not necessary to make baptism valid.
- 32.— That some meats are to be refused on the score of uncleanness.
- 33.— That the English are the ten tribes of Israel, whose prosperity is a fulfilment of the promises made concerning Ephraim.
- 34.— That marriage with an unbeliever is lawful.
- 35.— That we are at liberty to serve in the army, or as police constables, take part in politics, or recover debts by legal coercion.

UNDERSTANDING THE TRUTH

“No one has any right to set up his own ignorance as the limit of what God hath revealed. A thing may be unknown to such a man, but it doth not therefore follow that it is either absolutely unintelligible or a secret. He may not know of it, or, if explained to him, he may not have intellect enought to comprehend it, or his prejudices, or sectarian bias may darken his understanding - this by no means makes the thing unintelligible or mysterious to other people. All that such persons have the right to say, is, “We do not know anything about it”. They may confess their ignorance, and resolve to look into the matter, or not; but they are presumptuously overstepping the bounds of propriety to venture to do more.”

(John Thomas, Elpis Israel)

THE COMMANDMENTS OF CHRIST

1. — Love your enemies; do good to them that hate you :

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

2.— Resist not evil: if a man smite thee on one cheek, turn to him the other also

Matthew 5:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

3.— Avenge not yourselves; rather give place unto wrath; and suffer yourselves to be defrauded

Romans 12:

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

1Corinthians 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

4.— If a man take away thy goods, ask them not again

Luke 6:

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

5.— Agree with your adversary quickly, submitting even to wrong for the sake of peace

Matthew 5:25 Agree with thine adversary quickly, whiles thou art in the way

with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

1Corinthians 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

6.— Labour not to be rich; be ready to every good work, give to those who ask; relieve the afflicted

Proverbs 23:4 Labour not to be rich: cease from thine own wisdom.

Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

1 Timothy 6:8 And having food and raiment let us be therewith content.

Romans 12:13 Distributing to the necessity of saints; given to hospitality.

Hebrews 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

7.— Do not your alms before men: let not thy left hand know what thy right hand doeth

Matthew 6:

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

8.— Recompense to no man evil for evil: overcome evil with good

Romans 12:

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
18 If it be possible, as much as lieth in you, live peaceably with all men.
19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
21 Be not overcome of evil, but overcome evil with good.

9.— Bless them that curse you; let no cursing come out of your mouth

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Romans 12:14 Bless them which persecute you: bless, and curse not.

10.— Render not evil for evil, or railing for railing; but contrariwise, blessing

1 Peter 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

11.— Pray for them that despitefully use you and afflict you

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

12.— Grudge not; judge not; complain not; condemn not

James 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

Matthew 7:1 Judge not, that ye be not judged.

13.— Put away anger, wrath, bitterness, and all evil speaking

Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

14.— Confess your faults one to another

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

15.— Be not conformed to this world; love not the world

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

1 John 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16.— Deny all ungodliness and worldly lusts. If thy right hand offend thee, cut it off

Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Matthew 5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

17.— Servants, be faithful, even to bad masters

Ephesians 6:

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

18.— Mind not high things, but condescend to men of low

estate

Romans 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

19.— Owe no man anything

Romans 13:

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

20.— In case of sin (known or heard of), speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view to recovery

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Galatians 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

21.— Love the Lord thy God with all thy heart

Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

22.— Pray always; pray with brevity and simplicity; pray secretly

Luke 18:1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Matthew 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

23.— In everything give thanks to God and recognise Him in all your ways

Ephesians 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

Proverbs 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

24.— As ye would that men should do to you, do ye even so to them

Matthew 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

25.— Take Christ for an example and follow in his steps.

1 Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

26.— Let Christ dwell in your heart by faith.

Ephesians 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

27.— Esteem Christ more highly than all earthly things: yea, than your own life

Luke 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

28.— Confess Christ freely before men

Luke 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

29.— Beware lest the care of life or the allurements of pleasure weaken his hold on your heart

Luke 21:

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole

earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Matthew 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

30.— Love thy neighbour as thyself.

Matthew 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

31.— Exercise lordship over no one

Matthew 23:

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

32.— Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others

Philippians 2:4 Look not every man on his own things, but every man also on the things of others.

Galatians 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

33.— Let your light shine before men: hold forth the word of life. Do good to all men as ye have opportunity

Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Philippians 2:16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

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

34.— Be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation

Philippians 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

35.— Be gentle, meek, kind-hearted, compassionate, merciful, forgiving

2 Timothy 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

Titus 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

36.— Be sober grave, sincere, temperate

Titus 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Philippians 4:5 Let your moderation be known unto all men. The Lord is at hand.

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

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

37.— Speak the truth every man with his neighbour: put away all lying

Ephesians 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

38.— Whatsoever ye do, do it heartily as unto the Lord, and not unto men

Colossians 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

39.— Be watchful, vigilant, brave, joyful, courteous and manly

1 Corinthians 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

Philippians 4:4 Rejoice in the Lord alway: and again I say, Rejoice.

1 Thessalonians 5:

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

40.— Be clothed with humility: be patient toward all.

Colossians 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Romans 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

41.— Follow peace with all men

Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

42.— Sympathise in the joys and sorrow of others

Romans 12:15 Rejoice with them that do rejoice, and weep with them that weep.

43.— Follow after whatsoever things are true, honest just, pure, lovely, of good report, virtuous, and praiseful

Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

44.— Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred emulation, boasting, vainglory, envy, jesting, and foolish talking

Ephesians 5:

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

45.— Whatever you do, consider the effect of your action on the honour of God's Name among men. Do all to the glory of God

1 Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

1 Corinthians 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

46.— Reckon yourselves dead to all manner of sin. Hence forth live not to yourselves, but to him who died for you, and rose again

Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

2 Corinthians 5:15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

47.— Be zealous of good works, always abounding in the work of the Lord, wearying not in well-doing

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works.

1 Corinthians 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Galatians 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

48.— Speak evil of no man

Titus 3:2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

49.— Let the word of Christ dwell in you richly

Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

50.— Let your speech be always with grace, seasoned with salt

Colossians 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Colossians 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

51.— Obey rulers; submit to every ordinance of man for the Lord's sake

Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

52.— Be holy in all manner of conversation

1 Peter 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme

1 Peter 1:

15 But as he which hath called you is holy, so be ye holy in all manner of con-

versation;

16 Because it is written, Be ye holy; for I am holy.

**53.— Give no occasion to the adversary to speak reproach
fully**

1 Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.