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The

# Bible Tract Series

EDITED BY W. C. LONG.

The....

## Bible Student's Assistant;

OR A

COMPEND OF SCRIPTURE REFERENCES

EMBRACING THE PRINCIPAL TEXTS OF SCRIPTURE PROVING THE ESSENTIAL POINTS OF FAITH HELD BY THE CHURCH OF GOD.

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## INTRODUCTORY.

The Bible is our only rule of faith and practice; the law of language our only rule of interpretation. We acknowledge no mystical interpretation, but believe that when the law of language is applied to the Bible the same as to other books, it will enable us to understand it as we do them. Like some other books, the Bible contains literal and figurative words and sentences. *E. G.*: "Rivers of water run down mine eyes, because they keep not thy law." Psalm 119:136. The principal figures of speech are metaphor, simile, personification, allegory, irony, hyperbole, metonymy, antithesis and synecdoche.

A *metaphor* is a figure depending entirely on the resemblance which one thing bears to another. Example: "Thy Word is a lamp unto my feet and a light unto my path." Ps. 119:105. *Simile* expresses the resemblance which one thing bears to another. Example: "The wicked are like the troubled sea." Isa. 57:2. "If thou boast, thou bearest not the root, but the root (bearest) thee." *Personification* attributes life and action to inanimate things. Example: "The voice of thy brother's blood crieth from the ground." An *allegory* is a sort of parable or fable. For example see Gal. 4:24-26. *Irony* is a figure of speech by which we wish to convey an idea entirely different from the literal import of the words which we use. Example see

Job 12: 2. *Hyperbole* is a figure of speech which consists in expressing much more or less than the truth. Example: Psalm 119: 136. *Metonymy* is a figure by which the cause is put for the effect or the effect for the cause, the container for the thing contained, or the sign for the thing signified. Example: "The kettle boils." Here we have substituted the name of the container for the thing contained. *Antithesis* is a figure founded on the opposition or contrast of two objects. Example: "If you wish to enrich a person, study not to increase his stores but to diminish his desires." *Synecdoche* puts a part for the whole; as *fifty sail* for *fifty ships*. Consider the *lilies* how they grow. "Lilies" is put for all flowers, or for the whole vegetable world.

The Bible is a book of subjects, and in tracing these subjects through it, we find a beautiful arrangement of the grand whole. The Bible, governed by the law of language, furnishes a key that unlocks every mystery contained in it. God is his own interpreter and makes all plain when we do our duty in the study of the Word.

## BIBLE STUDENT'S ASSISTANT:

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### The Scriptures.

Search the Scriptures. John 5: 39; Acts 17: 11; 1 Peter 1: 11. What saith the Scriptures. Rom. 4: 11. Preached gospel, Gal. 3: 8, cannot be broken, John 10: 35, by inspiration of God, 2 Tim. 3: 16. Scriptures of truth. Dan. 10: 21; 9: 2. Thy word is truth. John 17: 17; Eph. 1: 13. Give me understanding accord- to thy word. Ps. 119: 169. Thy word is a lamp to my feet. Ps. 119: 105.

### How To Use Them.

Rightly dividing the word of truth. 2 Tim. 2: 15. Teach them diligently to thy children. Deut. 6: 7. From a child thou hast known the holy Scriptures. 2 Tim. 3: 15. Kept back nothing profitable. Acts 20: 20. Things thou hast heard. . . commit to faithful men. 2 Tim. 2: 2. Speak my word faithfully. Jer. 23: 28. Preach the word. 2 Tim. 4: 2. Profitable for doctrine, reproof, correction, instruction in righteousness. <sup>2 Tim.</sup> 3: 16

**For Us To Understand.**

Things revealed belong to us. Deut. 29: 29. Faith cometh by hearing. . . hearing by the word of God. Rom. 10: 17. Whatsoever was written . . . written for our learning. . . that we might have hope. Rom. 15: 4. Written for admonition on whom the ends of the world are come. 1 Cor. 10: 11. The wise shall understand. Dan. 12: 10.

**What They Will Do.**

Make us wise unto salvation. 2 Tim. 3: 15. Desire . . . Word that ye may grow. 1 Peter 2: 2. Build up and give an inheritance. Acts 20: 32. Sanctify them through the truth. . . thy word is truth. John 17: 17. Receive with meekness the engrafted word that is able to save the soul.

**The Kingdom of God.**

The everlasting kingdom yet future. Matt. 6: 10; 25: 31, 34; Luke 12: 32; 19: 12, 15; 21: 31; 23: 42; John 18: 36; Acts 1: 3; Dan. 2: 34-44; 7: 27; James 2: 5; 2 Peter 1: 5-11; Rev. 3: 21; 11: 15.

The kingdom is to be located on this earth, which is to be restored to its Edenic state. Matt. 25: 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Isa. 65: 17, 25; 66: 22; Acts 3: 21; 2 Peter 3: 13. The kingdom is to be under the whole heaven. Dan. 7: 27. The meek shall inherit the earth. Matt. 5: 5; Ps. 37: 9, 11, 29, 34; Prov. 11: 31; Micah 4: 8; Matt. 6: 10; 23: 29.

Christ is to be king of the coming kingdom. Isa. 9: 6, 7; Dan. 7: 13, 14; Micah 4: 8; Matt. 16: 28, and the transfiguration, 17: 1, 8; Matt. 25: 31, 33; Luke 1: 31, 32; 19: 12, 15; John 18: 36, 37; Rev. 11: 15. This kingdom is also called the kingdom of Israel and of David. 2 Sam. 7: 12, 14; 1 Chron. 28: 5. The kingdom is to be established by the second coming of Christ. Ezekiel 21: 27; Dan. 7: 14; Matt. 13: 37, 43; 19: 28; 25: 31, 34; Luke 19: 15; Acts 3: 19, 21; 2 Tim. 4: 1.

Jesus Christ is to receive the kingdom as the Son of David, and reign over the house of Israel forever, which reign will eventually comprise the whole earth. 2 Sam. 7: 16; Ps. 89: 4, 29, 36, 37; Luke 1: 32, 33; Acts 2: 30.

**The Metallic Image of Daniel. 2: 31-34.**

Thou, O king, sawest and behold a great image. The head was a symbol of the kingdom of Babylon. Dan. 2: 36-38. The breast and arms, Medo-Persia, the same as the bear, ch. 7: 5, and the same as the ram, ch. 8: 20. The third kingdom of brass is Grecia, ch. 7: 6; 8: 21. And the fourth kingdom shall be strong as iron. Ch. 2: 40; 7: 23; 8: 22-25; Rev. 19: 11-21. This represents the Roman empire which at Christ's time was at its zenith. The stone cut out without hands is a symbol of the fifth kingdom, or the kingdom of God. It smites the image on the feet, and breaks it to pieces, and becomes a great mountain and fills the whole earth. Dan. 2: 34, 35, 44; 7: 26, 27.

**Millennium.**

A temporal millennium not taught in the Bible. Matt. 7: 13, 14, 21-23; 13: 24, 30, 37, 40; Luke 12: 32; 13: 24, 25; John 16: 33; Mark 10: 30; Acts 14: 22; 1 Thess. 3: 3, 4; 2 Tim. 2: 12; 3: 12; Rev. 7: 9; Ps. 37: 9; 2: 7, 9; 2 Tim. 3: 1-5; Isa. 24: 1-7; Jer. 25: 26-38; Matt. 24: 11-14; 1 Tim. 4: 1, 2; 2 Tim. 3: 13.

**The Triumph of the Saints.**

1 Cor. 15: 54, 55; Rev. 14: 1, 2; 15: 2, 3; Matt. 25: 31-34; 1 Peter 4: 12, 13.

**The Second Advent.**

Christ will appear the second time. And to them that look for him shall he appear the second time without sin unto salvation. Heb. 9: 28; Acts 1: 9-11; John 14: 1-3; Titus 2: 13; 1 John 3: 2; Rev. 1: 7. Christ's coming will be personal. This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Acts 1: 9-11; Matt. 24: 30; Mark 13: 26; 14: 62; John 14: 3; 1 Thess. 4: 16; 2 Thess. 1: 7; Titus 2: 13; 1 John 3: 2; Rev. 1: 7.

At the second coming of Christ the saints will be raised immortal. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. 1 Tess. 4: 13-17; 1 Cor. 15: 50-55; 1 John 3: 2; Col. 3: 1-4.

At the second coming of Christ he will with the

saints take possession of the kingdom and reign forever and ever. 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. Matt. 25: 31-34; Dan. 12: 1; 7: 26, 27; Ps. 2: 7-9; 110: 2.

**The Saints Inheritance.**

Abraham was promised the land. And the Lord appeared unto Abraham and said, Unto thy seed will I give this land. Gen. 12: 7; 13: 14, 15; 17: 8; 26: 3, 4; 28: 13.

He has not possessed it. Acts 7: 2-5; Heb. 11: 8, 10, 32-40.

The faithful are heirs with him. Gal. 3: 7, 8, 16, 29; Rom. 4: 16.

The promise embraces the earth. Rom. 4: 13; Heb. 11: 13; Ps. 37: 11; Matt. 5: 5; Prov. 11: 31; Ps. 115: 16.

The earth cursed for sin will be redeemed. Gen. 3: 17; Rom. 8: 20-23; Eph. 1: 13, 14; 2 Peter 3: 13; Isa. 65: 17, 18; Rev. 21: 1.

Jesus, as the Son of David, will be king, as he is the seed to whom the promise was made. Gal. 3: 16; Ps. 89: 3, 4; Ezek. 21: 25-27; Isa. 9: 6, 7; Luke 1: 30-33.

The new Jerusalem will be the metropolis of the kingdom. Isa. 65: 18, 19; Rev. 21: 2-5. It will be the largest city that was ever on this earth. Read the description of this magnificent city in the 21st chapter of Revelation.

**The Hope of the Church.**

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Job 19: 25-27; Ps. 17: 15; 68: 22; 71: 20; Isa. 26: 19, 21; Jer. 30: 15, 17; Ezek. 37: 5, 14; Dan. 12: 1, 2; Luke 14: 14; John 11: 23-26; 6: 39, 40, 44, 54; Acts 28: 20; 26: 6-8; 24: 14, 15; 23: 6; Rom. 8: 18, 23; 2 Cor. 5: 1-4; Col. 3: 4; 1 Thess. 4: 13, 18; 2 Thess. 1: 7, 10; 2 Tim. 4: 6, 8; Titus 2: 13; 1 Peter 5: 4; 2 Peter 3: 11-13; 1 John 2: 28.

**Resurrection.**

Was taught to Abraham. Compare Gen. 22: 2, 9 with Heb. 11: 17-19.

The old Testament. Thy dead men shall live; together with my dead body shall they arise. Isa. 26: 19; Job 14: 14, 15; Ps. 16: 9-11; 17: 15; 49: 15; Prov. 14: 32; Isa. 25: 8; (compare 1 Cor. 15: 54) Jer. 31: 15, 17; (compare Matt. 2: 18); Ezek. 36: 12-14; Hosea 13: 14; Dan. 12: 2.

New Testament. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15: 22; Matt. 22: 23, 32; Mark 12: 18, 57; John 6: 39, 40, 44, 54; 11: 24, 25; Acts 4: 2; 17: 31, 32; 23: 6, 8; 26: 8; Rom. 6: 5; 8: 11; 1 Cor. 6: 14; 15: 12, 23, 32, 35, 56; 2 Cor. 1: 9; 4: 14; Phil. 3: 10, 11, 20, 21; 1 Thess. 4: 13, 14, 17; 2 Tim. 2: 18; Luke 14: 14; John 5: 28, 29; Acts 24: 15; 1 Cor. 15: 22, 23; Heb. 11: 35; Rev. 20.

4-6, 12, 13; Matt. 16. 21; 20. 19; 28. 6. Mark 8. 31; 9. 31; 10. 34; 16. 6, 9. Luke 9: 22; 18. 33; 24. 6. John 20. 9; 21. 14. Acts 2. 24, 32; 3. 15; 4. 10; 10. 40; 13. 30; 17. 31. Rom. 1. 4; 4. 24; 6. 4, 5; 8. 11. 1 Cor. 6. 14; 15. 4, 12, 20. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 1. 18; 2. 12. 1 Thess. 1. 10. Heb. 13. 20. 1 Peter 1. 3, 21; 3. 21. Rev. 1. 18; 2. 8.

**Signs of the Times.**

The sun shall be darkened, and the moon shall not give her light. Mark 13. 24; Matt. 24. 29. Luke 21. 25. Rev. 6. 12.

In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. See Pres. Dwight in Historical Collections; Gage's History of Rowley, Mass.; Sears' Guide to Knowledge; Stone's History of Beverly; The Nineteenth Century; also article, Dark Day, in Johnson's Cyclopaedia.

And the stars shall fall from heaven. Matt. 24. 29. Mark 13. 25. Luke 21. 25. Rev. 6. 13.

See "Greatest Events of the Greatest Century."

Prof. Olmstead of Yale College, a distinguished meteorologist, speaking of the falling stars says: "The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West: and from the northern coast of South America to undefined regions among the British Possessions on the North. In nearly all places the meteors

began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth his leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (margin, he) is near, even at the door. Matt. 24. 32, 33.

Perils of the last days. 2 Tim. 3. 1-8; 4. 3, 4. Matt. 24. 12, 13, 38, 39. Scoffers. 2 Peter 3. 3-7. Cry of peace and safety. 1 Thess. 5. 3. Evil servants. Matt. 24. 48-51. Luke 12. 45.

Spiritualism the work of Satan. Rev. 16. 13-15; 13. 13, 14; 18. 2. Matt. 24. 23, 24. 2 Thess. 2. 9-12. 1 Tim. 4. 1. Isa. 8. 19, 21.

#### The Law of God.

God spake the ten commandments in the hearing of his people, and wrote them with his finger on two tables of stone. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut. 4. 12, 13;

5. 22. Ex. 20. 1; 24. 12; 31. 18; 32. 15, 16. Neh. 9. 13.

Knowledge of the principles of the ten commandments existed before they were given on Sinai. (1) Gen. 34. 1-4; (2) Gen. 31. 19, 34, 35; 35. 2, 4; (3) Lev. 18. 3, 21, 24, 27. (4) Gen. 2. 1-4. Mark 2. 27. Gen. 8. 10. 12; 29. 27, 28. Ex. 16. 4; 22. 23, 25-30. (5) Gen. 9. 20-25. (6) Gen. 4. 8-11' 23, 24; 9. 5, 6. (7) Gen. 20. 5-9; 38. 24; 33. 7-9. (8) Gen. 30. 33; 31. 19, 30, 32, 39; 44. 8. (9) Gen. 39. 7-20. (10) The fact that the transgression of the tenth commandment must precede the violation of the eight, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before the law was given at Sinai. If these nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for sin is not imputed where there is no law. Rom. 5. 13.

1. The law of God a rule of action. Fear God and keep his commandments, for this is the whole duty of man. Eccl. 12. 13. Deut. 11. 18, 19. Ps. 37. 30, 31. Matt. 19. 16, 17. Rom. 2. 13; 3. 19, 20; 7. 7; James 1. 25. 2. 8, 12. 1 John 3. 4. Rev. 22. 14.

2. It is perfect. The law of the Lord is perfect converting the soul; the testimony of the Lord is sure,

making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. Ps. 19. 7-9; 119. 138, 142, 151. Isa. 48. 18. Rom. 7. 12, 14, 22, 25.

3. Unlimited in its duration. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever. Ps. 111. 7, 8. 1 Chron. 16. 15-17. Ps. 89. 30-32; 105. 8; 119. 144, 152, 160. Matt. 5. 18.

4. Ratified by the teachings of Christ and his apostles. Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5. 17-19; 22. 35-40. Rom. 3. 31. 1 Cor. 7. 19. Rev. 12. 17; 14. 12; 22. 14.

#### The Sabbath.

The word Sabbath is found in the Scriptures (in its singular and plural forms) 164 times; 106 times in the Old Testament, and 58 times in the New Testament. In the Old Testament the word refers as many as 81 times to the weekly Sabbath, called the Sabbath of the

Lord, and remaining twenty-three times it is used in reference to festival days and sabbaths of the land. In the New Testament the Sabbath of the Lord is mentioned 57 times, and those local sabbaths which expired by limitation, and ceased at the cross are mentioned once.

Old Testament. Ex. 16. 23, 25, 26, 29; 20. 8, 10, 11; 31. 13, 14, 15 (twice), 16 (twice); 35. 2, 3; Lev. 16. 3, 30, 31; 23. 3 (twice), 11, 15 (twice), 16, 33; 24. 8; 26. 2; Num. 15. 32; 28. 9, 10. Deut. 5: 12, 14, 15. 2 Kings 11. 5, 7, 9 (twice); 16. 18. 1 Chron. 9. 32. 2 Chron. 23. 4, 8 (twice). Neh. 9. 14; 10. 31 (twice); 13. 15 (twice), 16, 17, 18, 19 (thrice), 21, 22. Isa. 56. 2, 4, 6; 58. 13 (twice); 66. 23. Jer. 17, 21, 22 (twice), 24 (twice), 27 (twice). Ezek. 20. 12, 13, 16, 20, 21, 24; 22. 8, 26; 23. 38; 44. 24; 46. 1, 4, 12. Amos 8. 5. Total 81.

New Testament. Matt. 12. 1, 2, 5 (twice); 8. 10. 11. 12; 24. 20; 28. 1. Mark 1. 21; 2. 23, 24, 27 (twice), 28; 3. 2, 4; 6. 2; 15. 42; 16. 1. Luke 4. 16, 31; 6. 1, 2, 5, 6, 7, 9; 13. 10, 14 (twice), 15, 16; 14. 1, 3, 5; 23. 54, 56. John 5. 9, 10, 16, 18; 7. 22, 23 (twice); 9. 14, 16; Acts 1. 12. 13. 14, 27, 42, 44; 15. 21; 16. 13; 17. 2; 18. 4. Total 57.

The New Testament was written by inspiration of God in the the Christian age, and for the instruction of those who should live in this age. It is said to have been written thus; "Matthew's gospel, six years after the resurrection of Christ. Mark's gospel, ten years after the resurrection. Luke's gospel, twenty-eight

years after. The Acts of the apostles, thirty years after. The Epistle to the Romans, two to the Corinthians, and one to the Galatians twenty-four years after. Ephesians, Colossians and Hebrews, twenty-nine years after. To Timothy, Titus, and the second Epistle of Peter thirty years. The Revelation of John sixty-one years. His three Epistles, about sixty-five years after the resurrection." The inspired name of the seventh day in the Christian dispensation, then, is "the Sabbath," while the next day following is called by inspiration of God, simply "the first day of the week."

The Sabbath was instituted at creation. Gen. 2. 1-3. Ex. 20. 11. Mark 2. 27. Heb. 4: 4.

Pointed out and enforced before the law was given at Sinai. Ex. 16. 4, 22, 23, 25-30.

Sabbath law recognized in the New Testament. Matt. 12: 12. Luke 23: 56.

Apostolic example for the Sabbath. Acts 17: 2; 16: 13; 18: 3, 4, 11; 13: 42, 44.

The above texts, and also Acts 13, 14, 15, 27; 15: 21, show that the apostles and evangelists acknowledged the name of the Sabbath as belonging to the seventh day, in this dispensation.

#### Ceremonial Sabbaths.

Old Testament. Lev. 16: 31; 23: 32 (twice); 25: 2, 4 (twice), 6, 8 (twice); 26: 34 (twice), 35, 43. 2 Kings 4: 23. 1 Chron. 23: 31. 2 Chron. 2: 4; 8: 13; 31: 3; 36: 21. Neh. 10: 33. Isa. 1: 13. Lam. 2: 6. Ezek. 45: 17; 46: 3. Hos. 2: 11. Total 25.

New Testament. Col. 2: 16. The days mentioned in Rom. 14: 5, 6, are annual feast days. Compare with Lev. 23: 24-41.

#### Time to Begin the Sabbath.

The Sabbath begins with the evening. Proof: Lev. 23: 32. Neh. 13: 19. Luke 23: 54. Ezek. 46: 1, 2. The Sabbath is kept as a memorial of creation, hence it should begin with the evening, according to the original reckoning of time. Gen. 1: 5, 8, 13, 19, 23.

The evening begins with the setting of the sun. Lev. 22: 6, 7. Deut. 23. 11. Judges 14. 12, 18. Josh. 8: 29; 10. 26, 27.

Passover at even or sunset. Ex. 12. 18. Lev. 23. 5. Num. 9. 3. Deut. 16. 6. Matt. 26. 20.

Christ healed the sick at even or sunset. Matt. 8. 16. Mark 1. 32; Luke 4. 40.

#### First Day of the Week.

The first day of the week is mentioned only eight times in the New Testament, and not in a single instance is it referred to as a holy day or Sabbath. Matt. 28. 1. Mark 16. 2, 9. Luke 24. 1. John 20. 1, 19; Acts 20. 7. 1 Cor. 16. 2.

In contrast with the above, we find the Sabbath of the Lord mentioned 57 times in the New Testament.

As the testimony of "The Fathers" is invariably referred to in support of the first day of the week, it would not be amiss to give the opinion of Martin Luther and Dr. Clark on these writings:



When God's word is by the fathers expounded, construed and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack; which must needs spoil the milk and make it black: even so likewise God's Word is of itself sufficiently pure, clean, bright and clear, but through the doctrines, books and writings of the fathers, it is very surely darkened, falsified and spoiled."—*Martin Luther*.

"We should be cautious how we appeal to heathens, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the fathers in proof of the doctrines of the gospel: because he who knows them best knows that on many of those subjects, they blow hot and cold."—*Autobiography of Adam Clark*, p. 134 Book III.

#### The Christian's Lawgiver.

The Father is our Lawgiver, and Jesus Christ is our Advocate. "Sin is the transgression of the law." 1 John 3: 4. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Chapt. 2: 1.

Christ was a prophet or teacher like Moses, and not a lawgiver. "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." See Deut. 18: 15-18. Acts 3: 22.

Moses did not make laws for the people. He received words from the mouth of God, and spake them to the people. Lev. 24: 11, 14. Num. 15: 32-33; 27: 5-7.

Christ, like Moses, was a prophet or teacher. He did not legislate, but taught his Father's law. Jesus

testifies on this subject. "Jesus answered them and said, My doctrine is not mine, but his that sent me." John 7: 16; 8: 28; 12: 49, 50; 14: 24. Says Jesus in Rev. 22: 14, "Blessed are they that do his (the Father's ten) commandments."

#### Faith.

Being justified by faith we have peace with God. Rom. 5: 1.

Faith is the substance of things hoped for, the evidence of things not seen. Heb. 11: 1.

Through faith we understand that the worlds were framed by the word of God. Heb. 11: 4.

By faith, Noah being warned of God. Heb. 11: 7. By the word of God, Noah was warned. Gen. 6: 13, 14-22.)

Content for the faith once delivered to the saints. Jude 3.

Given them the words which thou gavest me. John 17: 8.

Preacheth the faith which he once destroyed. Gal. 1: 23.

Shall their unbelief make the faith (word) of God without effect? Rom. 3: 3.

And the faith of Jesus. Rev. 14: 12.

Gospel of Christ, power of God unto salvation. Rom. 1: 16.

He that cometh to God must believe that he is. Heb. 11: 6.

Preach the gospel, he that believeth. Mark 16: 15, 16.

But when they believed Philip preaching. Acts 8: 12.  
And faith toward our Lord Jesus Christ. Chapter  
20: 21.

If we receive the witness of men the witness of God  
is greater. 1 John 5: 9.

#### Repentance.

Except ye repent, ye shall all likewise perish. Luke  
13: 3.

Then Peter said unto them, repent. Acts 2: 38.

Repent ye therefore and be converted. Chapter 3: 19.  
Godly sorrow worketh repentance to salvation. 2

Cor. 7: 10.

Men of Nineveh repented at preaching of Jonah.  
Matt. 12: 41.

NOTE—Repentance being a turning away from our sins,  
brings us into obedience to the law of God: for the only  
way that a man can turn from sin is by obeying, and as  
sin is the transgression of the law, (1 John 3. 4) when we  
turn from sin, we go to obeying the law; therefore, the  
law is not made void by faith, but enforced by it.

#### Baptism.

##### DEFINITIONS.

BAPTIZE, (Greek *baptizo*): "To immerse, immerge, sub-  
merge, sink." Greenfield's "Greek Lexicon."

Robinson's "Lexicon to the New Testament" says:  
"To dip in, to sink, to immerse."

Dr. John Jones' "Greek and English Lexicon" says:  
"I plunge; I plunge in water; dip, baptize, bury, over-  
whelm."

Grove's "Greek and English Dictionary" says: "To  
dip, immerse, immerge, plunge."

Other authorities might be cited, but in citing one  
we cite the whole; for about the primary signification  
of the word baptize all learned men are agreed.

1. We are baptized in the name of the Father, Son  
and Holy Ghost, Matt. 28: 19. By this we express  
our belief in the existence of the one true God, the  
mediation of his Son, and the influence of the Holy  
Spirit.

2. The mode is immersion. This is proved (1) by  
the above definitions, and (2) by the manner and cir-  
cumstances of New Testament baptisms. Matt. 3: 6,  
13, 16; Mark 1: 5, 9, 10; John 1: 28; 3: 23; Acts 8:  
36, 38, 39; Rom. 6: 3-5.

3. Baptism follows faith and repentance. Mark 16:  
16; Matt. 3: 6; Acts 2: 38, 41; 8: 12, 13, 37; 9: 17,  
18; 10: 43-48; 16: 14, 15; 18: 8.

4. Administered to both men and women. This is  
proved by all the preceding propositions; but see Acts  
8: 12; 16: 14, 15, etc.

5. Its design. This sacred rite is intended to signi-  
fy the believer's entire abandonment of a life of impi-  
ety, and his entrance upon a new life of holiness and  
dedication to God. See Rom. 6: 3-5. The metaphors  
of death and burial express the former, and a resur-  
rection the latter. It also demonstrates our belief in  
the death and resurrection of Christ, for "If we have  
been planted together in the likeness of his death, we  
shall be also in the likeness of his resurrection." Rom.

6: 5. We become dead to sin by perfect obedience to the law of God, and this death is signified by being buried in baptism.

6. Baptism for the dead. By this, most critics understand, "immersion in the faith of a resurrection from the dead." 1 Cor. 15: 29.

On this verse Dr. Jenks remarks: "Baptized for the dead. The phrase seems idiomatical, and there is an ellipsis of the word resurrection. Thus the sense will be, 'Baptized in the confidence and expectation of a resurrection from the dead.'"—*Comp. Com.* on 1 Cor. 15: 29.

Dr. Clark says: "The sum of the apostles' meaning appears to be this—they are baptized for the dead in perfect faith of the resurrection."—*Commentary* on 1 Cor. 15: 29.

Penn translates this verse: "What will they who are baptized, gain more than all the dead, if the dead rise not at all?"

Dr. Geo. Campbell: "Otherwise, what shall they do who are baptized for the resurrection of the dead, if the dead rise not at all? and why are they baptized for the resurrection of the dead?"

We might mention other authorities but these are sufficient.

#### The Covenants.

The word covenant (Greek *diatheke*), signifies, according to Robinson, "A disposition, arrangement. Hence 1. Of a testamentary disposition, a testament, a will. 2. A covenant, that is, a mutual arrangement, embracing mutual promises, or mutual conditions, etc. Greenfield—"Any disposition, arrangement, institution, or dispensation; hence a testament, will, covenant, that is, mutual promises or mutual conditions,

or promises with conditions annexed; *meton.*, a body of law and precepts to which certain promises are annexed."

It is so variously used that its precise meaning in any place must be determined by its connection, as is shown by the following examples:

God's promise to Noah, Gen. 9: 8-17. His promise to Abraham, Gen. 17: 1-8. The agreement of Abimelech with Abraham, Chap. 21: 27, 32. Also his agreement with Isaac, Chap. 26: 28. The agreement made between the Lord and Israel at Sinai. Heb. 8: 9; Gal. 4: 24; Ex. 19: 4-8. The ten commandments. Ex. 19: 5; 34: 28; Deut. 4: 12, 13; 1 Chron. 16: 15-17. The Sabbath. Ex. 31: 16.

The promises to Israel through Moses. Deut. 29: 1, etc. An agreement between Ahab and Benhadad. 1 Kings 20: 34. Josiah's promise of obedience. 2 Kings 23: 3. Israel's promise to seek God. 2 Chron. 15: 12. The promises to David. Psa. 89: 3, 4, 34, 39. Agreement with death. Isa. 28: 15, 18.

Agreement between the king of Babylon and Israel. Ezek. 17: 12, 13.

#### The Abrahamic Covenant.

The blessings of the Abrahamic covenant embraced all that was lost in the fall of Adam.

The dominion of the earth. Gen. 1: 26, 28; Micah 4: 8; Gen. 12: 7; 13: 14-17; 17: 16-18; 24: 7; 26: 3, 4; 28: 3, 4, 13; 35: 9-12; Ps. 37: 11; Matt. 5: 5; Rom. 4: 13.

It is identical with the gospel, otherwise termed the New and everlasting Covenant. Gal. 3: 7, 8, 16-18, 29; Acts 26: 6, 7; Heb. 6: 11-20; Rom. 4: 1, 11, 12, 16; Luke 19: 9, 10; Gal. 4: 22, 26-28.

Its basis or condition is the law of God. Compare Gen. 26: 3, 5, and 1 Chron. 16: 15-17 with Deut. 4: 12, 13; Gal. 3: 13, 14. Compare Romans 4: 11, and 2: 25; 2 Cor. 5: 19, 20; Rom. 8: 7.

It is evident that the gospel was called the New Covenant, because it was second in order as made with the children of Israel, and it was ratified or confirmed by the blood of Christ after the Sinaitic. But it existed in promise (to Abraham) and its blessings were secured by faith before the Sinaitic covenant was made.

#### The Two Covenants.

Webster gives the following definition of covenant: "1. A mutual consent or agreement of two or more persons, to do or forbear to do some act or thing; a contract, stipulation. 2. A writing containing the terms of agreement or contract between parties."

It is used in both senses. The king *made a covenant to perform the words of the covenant*, written in the book found in the house of the Lord." See 2 Kings 23: 3.

In the Scriptures speaking of the "two covenants," both these senses are included, either expressed or understood.

I. Sinaitic. 1. The agreement made on conditions. Ex. 19: 5-8; 24: 3, 7; Deut. 26: 16-19.

2. Written condition of this agreement. Ex. 20: 1-17; Deut. 4: 12, 13; Ex. 24: 12; 31: 18; 32: 15, 16; 34: 28.

3. It had a mediator, or mediators. Gal. 3: 19; Ex. 20: 19, 21, 22; Deut. 5: 5, 23, 27; Lev. 10: 17; 16, 15, 16, 30.

4. Obedience to its conditions would have secured the same blessings that are now granted in the gospel. Compare Ex. 19: 5, 6, with 1 Peter 2: 5, 9; Lev. 18: 5; 20: 22, 23, 26; Deut. 5: 29; 7: 6-9; 14: 2; 23: 9. Compare Deut. 26: 18, 19, with Titus 2: 14; Deut. 30: 15-20; Ps. 19: 7, 11; 132: 12; Jer. 7: 22, 23; 11: 3-5; Ezek. 20: 11, 12, 19, 20; Eccl. 12: 13, 14.

II. New Covenant. 1. Its object is a perfect agreement between God and man. Isa. 53: 6; John 3: 16, 17; 14: 6, 16, 20, 23; 17: 22-26; Rom. 5: 1, 10; 2 Cor. 5: 18-20; Gal. 3: 26; Eph. 2: 13-18; 1 Peter 3: 18; 1 John 1: 3.

This object is accomplished by (1) the remission of sin. Isa. 53: 10-12; Jer. 31: 31-33, Dan. 9: 24, 26; Matt. 20: 28; Luke 5: 24; 24: 46, 47; Acts 2: 38; 3: 19; 5: 31; 10: 43; 13: 38, 39; 22: 16; Rom. 1: 16; 3: 25, 26; 1 Cor. 15: 3; Eph. 5: 25-27; Heb. 2: 17; 7: 27; 8: 12; 9: 14, 15, 22-28; 2 Peter 1: 4, 9; 1 John 1: 7, 9; 2: 1; Rev. 7: 14 (2) By bringing sinners back to obedience. Ps. 89: 30-32; Isa. 55: 6, 7; Ezek. 18: 31, 32; Daniel 9: 24; Matt. 1: 21; 5: 17-20; 7: 21-23; 19: 17; 21: 43; Luke 10: 25-28; John 7: 17; 8: 11; Acts 3: 25, 26; 5: 29-32; Rom. 5: 19; 6: 1, 2, 4, 6, 12-16, 18; 7: 22-25; 8: 4; 10: 20, 21; Gal. 5:

24; Eph. 2: 12, 13, 16; 2 Tim. 3: 15-17; Titus 2: 14; Heb. 9: 11-14; James 1: 22, 25; 2: 8-12; 1 John 1: 5-7; 2: 1-6; 3: 4, 8; 5: 2, 3.

3. Its basis or condition is the law of God. Jer. 31: 33; John 6: 38; Rom. 2: 12, 16; 3: 31; Gal. 3: 13, 14; Heb. 8: 10.

Execution of judgment or of the penalty of the law belongs to this arrangement as well as to its type. Ps. 9: 17; Eccl. 12: 14; Isa. 24: 6, 17-22; 63: 1-6; 66: 15, 16; 59: 17, 18; Jer. 25: 29-38; Dan. 7: 11; Joel 3: 12-16; Zeph. 1: 14-18; Matt. 16: 27; 24: 30; Luke 17: 29, 30; John 5: 22, 27; Acts 10: 42; 17: 31; Rom. 6: 23; 12: 19; 2 Thess. 1: 7-9; Heb. 10: 27; 1 Peter 4: 17; 2 Peter 2: 1-3; Jude 14, 15; Rev. 1: 7; 6: 14-17; 11: 18; 14: 9-11; 19: 9-21; 20: 9; 11-15.

By the above Scriptures it will be seen that the "better promises" of the New Covenant are, the placing the law of God in the heart, instead of on stone, and the forgiveness of sin, [by remission and surety of future obedience], which the Old did not contain, because its ministers had no blood to offer which could remove sin. The points of identity show that if it had not been broken, or being broken, if their sins could have been remitted under it, there would have been no need of another, as the object of the New would have been fully accomplished by that.

Some suppose that the covenant that passed away was the ten commandments. A contract or mutual agreement is made void by the failure of either party to fulfill its obligations; the children of Israel did not

obey as they promised, and the covenant ceased of necessity. But a law is never invalidated or annulled by being transgressed. The transgressor, by transgression, changes his position or relation to the government of which the law is the basis, but the law is not changed or weakened by his action.

#### Soul.

The word soul in the Old Testament is translated principally from the Hebrew word *nehphesh*, which occurs 845 times, and is translated soul about 473 times. The following are the passages where it first occurs.

#### Nehphesh.

Soul.—Man became a living soul. Gen. 2: 7; 12: 5, 13; 17: 14; 19: 20; 27: 4, 19, 25, 31; 34: 3, 8; 35: 18; 42: 21; 46: 15, 18, 22, 25, 26 (twice); 49: 6; Ex. 1: 5 (twice); 12: 4, 15, 19; 30: 12, 15, 16; 31: 14; Lev. 4: 2; 5: 1, 2, 4, 15, 17; 6: 2; 7: 18, 20 (twice), 21 (twice), 25, 27 (twice); 16: 29, 31; 17: 10, 11 (twice), 12, 15; 18: 29; 19: 8; 20: 6 (twice), 25; 22: 3, 6, 11; 23: 27, 29, 30 (twice), 32; 26: 11, 15, 30; Num. 9: 13; 11: 6; 15: 27, 28, 30 (twice), 31; 16: 38; 19: 13, 20, 22, etc.

Life.—And God said let the waters bring forth abundantly the moving creature that hath life (margin, soul) Gen. 1: 20, 30; 9: 4, 5 (twice); 19: 17, 19; 32: 30; 44: 30 (twice); Ex. 4: 19; 21: 23 (twice), 30; Lev. 17: 11, 14 (thrice); Numbers 35: 31; Deut. 12: 23 (twice); 19: 21 (twice); 24: 6; Josh. 2: 13, 14; 9: 24; Judges 5: 18, etc., in all 118 times.

Person.—And the king of Sodom said unto Abraham, Give me the persons [margin, souls] and take the goods to thyself. Gen. 14. 21; 35. 6; Lev. 27. 2; Num. 5. 6; 19. 18; 31. 19, 35, 40 (twice), 46; 35. 11, 15, 30 (twice); Deut. 10. 22; Joshua 20. 3, 9; 1 Sam. 22. 22; 2 Sam. 14. 14; Prov. 28. 17; Jer. 43. 6; 52. 25, 29 (twice); Ezek. 16. 5; 17. 17; 27. 13; 33. 6—29 times.

Mind.—If it should be your mind that I should bury my dead out of my sight. Gen. 23. 8; Deut. 18. 6; 1 Sam. 2. 25; 2 Sam. 17. 8; 2 Kings 9. 15; 1 Chron. 28. 9; Jer. 15. 1; 22. 27; [margin]; Ezek. 23. 9; Ezek. 23. 17, 18 (twice), 22, 28; 24. 25; 36. 5—14 times.

Heart.—Ye know the heart (soul, margin), of a stranger, seeing ye were strangers in the land of Egypt. Ex. 23. 9; Lev. 26. 16; Deut. 24. 15; 1 Sam. 2. 33; 2 Sam. 3. 21; Ps. 10. 3; Prov. 23. 7; 28. 25; 31. 6; Lam. 3. 51; Ezek. 25. 6, 15; 27. 31; Hosea 4. 8.—15 times.

Body, or dead body.—He shall come at no dead body (literally, dead soul). Num. 6. 6; Lev. 19. 28; 21. 1, 11; 22. 4; Num. 5. 2; 9. 6, 7, 10; 19. 13; Hag. 2. 13.—10 times.

Will.—Deliver me not over to the will of my enemies. Ps. 27. 12; Deut. 21. 14; Ps. 2. 1; Ezek. 16. 27.—4 times.

Appetite.—And put a knife to thy throat if thou be a man given to appetite. Prov. 23. 2; Eccl. 6. 7.—Twice.

Lust.—And they tempted God in their heart by asking meat for their lust. Ps. 78. 18; Ex. 15. 9.—Twice.

Thing.—All that move in the waters, and of any living thing, literally, living soul, which is in the waters. Lev. 11. 10; Ezek. 47. 9.—Twice.

It is translated 43 different ways. Besides the above, it is rendered by the various pronouns, breath, beast, fish, creature, ghost, pleasure, desire, etc. *Nephesh* is never rendered spirit.

Soul, in Job 30. 15, "They pursue my soul (margin, my principle one,) as the wind," is from the Hebrew word *n'dee-vah*, which does not occur elsewhere in the Bible.

#### Spirit.

Spirit is translated from two Hebrew words *n'sham-mah* and *roo-agh*. The following will give an idea of their use:

#### N'SHAM MAH.

This word occurs in the Old Testament 24 times, and is translated in five different ways, namely:

Breath.—And he breathed into his nostrils the breath of life. Gen. 2. 7; 7. 22; Deut. 20. 16; Josh. 10. 40; 11. 11, 14; 1 Kings 15. 29; 17. 17; Job 27. 3; 33. 4; 34. 14; 37. 10; Ps. 150. 6; Isa. 2. 22; 30. 33; 42. 5; Dan. 10. 17.

Blast.—The foundations of the world were discovered at the rebuking of the Lord, at the blast of the breath of his nostrils. 2 Sam. 22. 16; Job 4. 9; Ps. 18. 15.

Spirit.—To whom hast thou uttered words? and whose spirit came from thee? Prov. 20. 27.

Soul.—The Spirit should fail before me, and the souls which I have made. Isa. 57. 16.

Inspiration.—There is a spirit in man, and the inspiration of the Almighty giveth them understanding. Job 32. 8.

## ROO AGH

Occurs in the Old Testament 442 times, and is translated 16 different ways, as follows.

Spirit.—And the Spirit of God moved upon the face of the waters. Gen. 1. 2; 6. 3; 41. 8, 38; Ex. 6. 9; 28. 3; 31. 3; 35. 21, 31; Num. 5. 14 (twice). 30; 11. 17, 25 (twice), 26, 29; 14. 24; 16. 22; 24. 2; 27. 16, 18; Deut. 2. 30; 34. 9; Joshua 5. 1; Judges 3. 10; 6. 34; 9. 23; 11. 29; 13. 25; 14. 6, 19; 15. 14, 19; 1 Sam. 1. 15; 10. 6, 10; 11. 6; 16. 13. Eccl. 1. 14, 17; 2. 11, 17, 26; 3. 21 (twice); 4. 4, 6, 16; 6. 9; 7. 8 (twice), 9; 8. 8 (twice); 10. 4; 11. 5; 12. 7; Isa. 4. 4 (twice); 11. 2 (4 times); 19. 3, 14, etc.—In all 282 times.

Wind.—And God made a wind to pass over the earth and the waters assuaged. Gen. 8. 1; Ex. 10. 13 (twice), 19; 14. 21; 15. 10; Num. 11. 31; 2 Sam. 22. 11; 1 Kings 18. 45; 19. 11 (thrice); 2 Kings 3. 17; Job 1. 19; 6. 26; 7. 7; 8. 2, etc.—in all 97 times. It is also rendered cool. Gen. 3. 8; quarters, 1 Chron. 9. 24; side, Ezek. 42. 16, 17, 18, 19, 20; literally, wind in each case.

Breath.—And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and everything

that is in the earth shall die. Gen. 6. 17; 7. 15, '22; 2 Sam. 22. 16; Job 4. 9; 9. 18; 12. 10; 15. 30; 17. 1; 19. 17; Ps. 18. 15; 33. 6; 104. 29; 135. 17; 146. 4; Eccl. 3. 19; Isa. 11. 4; 30. 28; 33. 11; Jer. 10. 14; 51. 17; Lam. 4. 20; Ezek. 37. 5, 6, 8, 9, 10; Hab. 2. 19.—28 times.

Smell.—Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. Ex. 30. 38; Gen. 8. 21; 27. 27; Lev. 26. 31; Deut. 4. 28; Job 39. 25; Ps. 115. 6; Amos 5. 21.—8 times. Also, touching, Judges 16. 9; understanding, Isa. 11. 3; accept, 1 Sam. 26. 19; margin, of each, smell.

Mind.—Which were a grief of mind unto Isaac and to Rebeckah. Gen. 26. 35; Prov. 29. 11; Ezek. 11. 5; 20. 32; Dan. 5. 20; Hab. 1. 11.—6 times.

Blast.—And with the blast of thy nostrils the waters were gathered together. Ex. 15. 8; 2 Kings 19. 7; Isa. 25. 4; 37. 7.—4 times.

Tempest.—Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. Ps. 11. 6.

Anger.—Then their anger was abated toward him when he had said that. Judges 8. 3.

Courage.—And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man. Josh. 2. 11.

Air.—One is so near to another that no air can come between them. Job 41: 16.

**Soul in the New Testament.**

The word soul in the New Testament is rendered from *psukee*, and that only, and occurs 105 times. It is translated soul, life, mind, heart, us, and you, as follows:

Soul.—Matt. 10. 28; (twice); 11. 29; 12. 18; 16. 26 (twice); 22. 37; 26. 38; Mark 8. 36, 37; 12; 30. 33; 14. 34; Luke 1. 46; 2. 35; 10. 27; 12. 19 (twice), 20; 21. 19; John 12. 27; Acts 2. 27, 31, 41, 43; 3. 23; 4. 32; 7. 14; 14. 22; 15. 24; 27. 37; Rom. 2. 9; 13. 1; 1 Cor. 15. 45; 2 Cor. 1. 23; 1 Thess. 2. 8; 5. 23; Heb. 4. 12; 6. 19; 10. 38, 39; 13. 17; James 1. 21; 5. 20; 1 Peter 1. 9, 22; 2. 11, 25; 3. 20; 4. 19; 2 Peter 2. 8, 14; 3 John 2; Rev. 6. 9; 16. 3; 18. 13, 14; 20. 4.—In all 58 times.

Life.—Matt. 2. 20; 6. 25 (twice); 10. 39 (twice); 16. 25 (twice); 20. 28; Mark 3. 4; 8. 35 (twice); 10. 45; Luke 6. 9; 9. 24 (twice), 56; 12. 22, 23; 14. 26; 17. 33; John 10. 11, 15, 17; 12. 25 (twice); 13. 37, 38; 15. 13; Acts 15. 26; 20. 10, 24; 27. 10, 22; Romans 11; 3; 16; 4; Phil. 2; 30; 1 John 3. 16 (twice); Rev. 8. 9; 12. 11.—In all 40 times.

Mind.—Acts 14. 2; Philippians 1. 27; Hebrews 12. 3.—Three times.

Heart.—Eph. 6. 6; Col. 3. 23.—Twice.

Us.—John 10. 24.—Once.

You.—2 Cor. 12. 15.—Once.

**Spirit in the New Testament.**

The word spirit is translated from *pneuma*, which occurs 385 times, and is rendered ghost, spirit, wind and life, as follows:

Ghost.—Matt. 1. 18, 20, 3. 11; 12. 31, 32; 27. 50; 28. 19; Mark 1. 8; 3. 29; 12. 36; 13. 11; Luke 1:15, 35, 41, 67; 2: 25, 26; 3: 16, 22; 4: 1; 12: 10, 12; John 1: 33; 7: 39; 14: 26; 19: 30; 20: 22; Acts 1, 2, 5, 8, 16; 2: 4, 33, 38; 4: 8, 31; 5. 3, 32; 6. 3, 5; 7. 51, 55; 8: 15, 17, 18, 19; 9. 17, 31; 10. 38, 44, 45, 47; 11. 15, 16, 24; 13. 2, 4, 9, 52; 15. 8, 28; 16. 6; 19. 2 (twice), 6; 20. 23, 28; 21. 11; 28. 25; Romans 5: 5; 9. 1; 14. 17; 15. 13, 16; 1 Cor. 2. 13; 6. 19; 12. 3; 2 Cor. 6. 6; 13. 14; 1 Thess. 1. 5, 6; 2 Tim. 1. 14; Titus 3: 5; Heb. 2: 4; 3: 7; 6. 4; 9. 8; 10. 15; 1 Peter 1. 12; 2 Peter 1. 21; 1 John 5. 7; Jude 20.—In all 92 times.

Spirit.—Matt. 3. 16; 4. 1; 5. 3; 8. 16; 10. 1, 20; 12. 18, 28, 43, 45; 22. 43; 26. 41; Mark 1. 10, 12, 23, 26, 27; 2. 8; 3. 11, 30; 5. 2, 8, 13; 6. 7; 7. 25; 8. 12; 9. 17, 20, 25 (twice); 14. 38; Luke 1. 17, 47, 80; 2. 27, 40; 4. 1, 14, 18, 33, 36; 6. 18; 7. 21; 8. 2, 29, 55; 10. 20, 21; 11. 13, 24, 26; 13. 11; 23. 46; 24. 37, 39; John 1. 32, 33; 3. 5, 6 (twice), 8, 34; 4. 23, 24 (twice); 6. 63 (twice); 7. 39; 11. 33; 13. 21; 14. 17; 15. 26; 16. 13; Acts 2. 4, 17, 18; 5. 9, 16; 6. 10; 7. 59; 8. 7, 29, 39; 10. 19; 11. 12, 23; 13. 7, 16, 18. 17. 16. 18. 5. 25. 19. 12, 13, 15, 16, 21. 20. 22. 21. 4. 23. 8. 9. Romans 1. 4, 9. 2. 29. 7. 6. 8. 1, 2, 4, 5 (twice), 6, 9 (thrice), 10, 11 (twice), 13, 14, 15 (twice), 16 (twice), 23, 26 (twice), 27; 11. 8. 12. 11. 15. 19, 30. 1 Cor. 2. 4, 10 (twice), 11 (twice), 12 (twice), 14. 3. 16. 4. 21. 5. 3. 4. 5. 6. 11, 17, 20. 7. 34, 40. 12. 3, 4, 7, 8 (twice). 9 (twice), 10, 11, 13 (twice); 14. 2, 12, 14, 15 (twice).



16, 32. 15. 45. 16. 18. 2 Cor. 1. 22. 2. 13. 3. 3, 6 (twice), 8, 17 (twice), 18. 4. 13. 5. 5. 7. 1, 13. 11. 4. 12. 18. Gal. 3. 2, 3, 5, 14. 4. 6, 29. 5. 5, 16, 17 (twice), 18, 22, 25 (twice). 6. 1, 8 (twice), 18. Eph. 1. 13, 17. 2. 2, 18, 22. 3. 5, 16. 4. 3, 4, 23, 30. 5. 9, 18. 6. 17. 18. Phil. 1. 19, 27. 2. 1. 3. 3. Col. 1. 8. 2. 5. 1 Thess. 4. 8. 5. 19, 23. 2 Thess. 2. 2, 8, 13; 1 Tim. 3. 16. 4. 1 (twice), 12. 2 Tim. 1. 7. 4. 22. Philemon 25. Heb. 1. 7, 14. 4. 12. 9. 14. 10. 29. 12. 9, 23. James 2. 26 (margin, breath). 4. 5. 1 Peter 1. 2, 11, 22; 3. 4, 18, 19. 4. 6, 14. 1 John 3. 24. 4. 1 (twice), 2 (twice), 3, 6, (twice). 13. 5. 6 (twice), 8. Jude 19. Revelation 1. 4, 10. 2. 7, 11, 17, 29. 3. 1, 6, 13, 22. 4. 2, 5. 5. 6. 11. 11. 14. 13. 16. 13, 14. 17. 3; 18. 2; 19. 10; 21 10; 22. 17; Luke 9. 39, 42 —In all 291 times.

Wind.—John 3. 8.

Life.—Revelation 13: 15 (margin, breath).

We now call the attention of the Bible student to the following important fact: The word "soul," or rather the Hebrew and Greek from which it is translated, occurs in the word of God eight hundred and seventy-three times, seven hundred and sixty-eight times in the Old Testament, and one hundred and five times in the New. Also the word rendered "spirit," occurs in both Testaments eight hundred and twenty-seven times, four hundred and forty-two in the Old Testament, and three hundred and eighty-five in the New. Their aggregate use is seventeen hundred times. But notwithstanding the frequent use of these words, they are never once qualified by such expressions as "immortal,"

"deathless," "never-dying," etc., which so much abound in modern theology. Though the Bible speaks to us eight hundred and seventy-three times of the soul, it never once calls it an "immortal soul" and though it tells us eight hundred and twenty-seven times of the spirit, it never once tells of a "deathless spirit."

#### The Nature of Man.

I. Man's formation is entirely of the earth. "Dust thou art and unto dust shalt thou return." Genesis 3: 19; 2: 7; 18: 27; Job 10: 9; 34: 15. Psalm 103. 14; Eccl. 3. 20; 12. 7; Isaiah 64: 8; 1 Cor. 15: 47.

II. He is made alive by breath, or spirit. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. 2: 7; 7: 22 (Heb. breath of the spirit of life); Job 12: 10; 27: 3; 33: 4; Isa. 2: 22; 42: 5; Ezek. 37: 5, 6, 8, 9, 10; Acts 17: 25; James 2: 26; (margin, breath.)

III. Man is mortal. Shall mortal man be more just than God? Job 4: 17. He is told to seek for immortality, Rom. 2: 7, and that he will obtain it at the resurrection, 1 Cor. 15: 51-54. God only hath immortality, 1 Tim. 1: 17; 6: 16. Life and immortality are brought to light through the gospel. 2 Tim. 1: 10.

#### The State of the Dead.

I. They are not with Christ in heaven. No man hath ascended up to heaven. John 3: 13; 7: 33, 34; 8: 12; 13: 33; Acts 2: 34; Prov. 30: 4.

II. They are in the grave. I will ransom them from the power of the grave; I will redeem them from death. Hosea 13: 14; John 5: 28, 29; Gen. 3: 19; Job 3: 11-19; 7: 21; 10: 18-22; 14: 10-14; 17: 13-16; Ps. 88: 10-12; Eccl. 3: 20; 9: 10; Ezek. 37: 12, 13; Dan. 12: 2; Acts 2: 29, 34.

III. They sleep. David, after he had served his own generation by the will of God, fell on sleep. Acts 13: 36. Deut. 31: 16; 2 Sam. 7: 12; 1 Kings 1: 21; 2: 10; 2 Kings 20: 21; 2 Chron. 26: 23; Job 3: 13; 7: 21; 14: 12; Ps. 76: 5; Matt. 27: 52; Acts 7: 60; 1 Cor. 15: 6, 18, 20, 51; 1 Thess. 4: 13-15; 5: 10.

IV. They praise not the Lord, and exercise no power of mind. In death there is no remembrance of thee; in the grave who shall give thee thanks? Ps. 6: 5; Job 14: 20, 21; Ps. 88: 10-12; 115: 17; 146: 4; Eccl. 9: 5, 6, 10; Isa. 38: 18, 19; 63: 16.

#### Destiny of the Wicked.

They shall die. The soul that sinneth it shall die. Ezek. 18: 4, 20, 24, 31; Gen. 2: 17; Deut. 30: 15, 19; 2 Chron. 25: 4; Prov. 2: 18; 5: 5; 7: 27; 8: 36; 14: 12; 15: 10; 19: 16; Jer. 21: 8; 31: 31; Ezek. 3: 18, 19, 20; 33: 8, 11, 13, 18; Matt. 10: 39; John 5: 24; 6: 50; 8: 51; 11: 26; Rom. 6: 21; 8: 6, 13; James 1: 15; 5: 20; Rev. 20: 6, 14; 21: 8.

They will be destroyed. All the wicked will he destroy. Ps. 145: 20; 5: 6; 9: 5; 37: 38; 52: 5; 92: 7; Prov. 1: 32; 11: 3; 13: 13; Isa. 1: 28; Matt. 7: 13; 10: 28; Acts 3: 23; Rom. 9: 22; 1 Cor. 3: 17; Phil. 3:

19; 2 Thess. 1: 9; 2 Peter 2: 12; Rev. 11: 18. (Destroy: To kill, to slay, etc.—Webster.)

They shall perish. The triumphing of the wicked is short; he shall perish forever. Job 20: 7; Ps. 2: 12; 37: 20; 49: 12, 20; 68: 2; 73: 27; 92: 9; Prov. 19: 9; 21: 28; Isa. 41: 11; Luke 13: 3, 5; John 3: 15, 16; Rom. 2: 12; 1 Cor. 1: 18; 2 Cor. 2: 15; 2 Thess. 2: 10; 2 Peter 2: 12.

They shall be consumed. The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. Isa. 1: 28; 66: 17; Ps. 37: 50; 59: 13; 104: 35; Zeph. 1: 2, 3; 2 Thess. 2: 8.

Be devoured by fire. The fire shall devour them. Ps. 21: 9; Isa. 26: 11; Nahum 1: 10; Heb. 10: 27; Rev. 20: 9.

They shall come to an end. The end of the wicked shall be cut off. Ps. 37: 10, 38; Prov. 10: 25, and not be, for yet a little while and the wicked shall not be. Prov. 12: 7; Isa. 41: 11, 12; Jer. 10: 24; Obadiah 16.

They shall be rooted out and cut off. But the wicked shall be cut off from the earth and the transgressors shall be rooted out of it. Prov. 2: 22; Job. 18: 18; Ps. 37: 9, 22, 28, 34, 38; 52: 4, 5; 94: 23; Luke 12: 46. Margin.

They shall be burned up. 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. Malachi 4:

1; Ps. 21: 9; 97: 3; Matt. 3: 12; 7: 19; 13: 30, 40, 50; John 15: 6; Heb. 6: 8; Rev. 18: 8.

The wicked are compared to the most combustible and destructible materials, as chaff, Matt. 3: 12, stubble, Mal. 4: 1, tares, Matt. 13: 40, branches, John 15: 6, bad fish, Matt. 13: 47, 48, thistle down, Isa. 17: 12, margin; which would be utterly subversive of the idea of unending life in a consuming fire.

#### Hell.

The word hell in the New Testament is translated from three words, all of them having a different meaning. These words are *hades*, *gehenna*, *tartarus*. *Hades* means the grave, or state of the dead; *gehenna*, the place of future punishment, or lake of fire; and *tartarus*, the abode or condition of the fallen angels. The word hell in the following texts is from the Greek *hades*. Matt. 11: 23; 16: 18; Luke 10: 15; 16: 23; Acts 2: 27, 31; 1 Cor. 15: 55; (see margin) Rev. 1: 18; 6: 8; 20: 13, 14.

The word *gehenna* is defined by Greenfield, as, "Properly the valley of Hinnom, 2 Kings 23: 19, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which a mass of corruption would occasion, constant fires were kept burning. The Savior has used this word to denote future punishment. It is found only in the following texts and is usually

addressed to the Jews. Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; James 3: 6.

Hell from *tartarus*, occurs but once, 2 Peter 2: 4, and is applied to fallen angels.

#### The Sanctuary.

It is not the church. Daniel 8: 13; compare Dan. 9: 16 with Matt. 16: 18.

It was built by the children of Israel. Ex. 25: 8, 9; 36: 1-7; 2 Chron. 20: 8.

It was made after a pattern. Ex. 25: 9, 40; 26: 30; 27: 8; Num. 8: 4; Acts 7: 44; Heb. 8: 5.

It had two apartments—the Holy and Most Holy. Ex. 26: 33, 34; Lev. 21: 22, 23; Heb. 9: 1-7.

The priests ministered in it. Ex. 28: 41, 43; 29: 30; 35: 19; Lev. 4: 6, 7, 16, 17; 10: 1-4; 16: 2-19, 32, 33; 17: 5, 6; 21: 10-12; 24: 2-4, 8, 9; Num. 3: 10, 27-32, 38; 4: 5, 12, 15, 16; 18: 1-5; 1 Kings 8: 6-11; 2 Chron. 26: 16-20; Luke 1: 8, 9; Heb. 9: 1-7; 13: 11.

It was cleansed with blood. Lev. 16: 15, 16, 18, 19, 32, 33; Ex. 29: 36, 37; Ezek. 45: 18-20; Heb. 9: 22, 23.

It was destroyed. Ps. 74: 7; Dan. 9: 26; (for fulfillment, see Josephus, Book VI, ch. 4, Sec. 5.) The heavenly sanctuary is like the earthly, in that it has a service of priesthood. Heb. 8: 1-5; 9: 24; 10: 19-21; 6: 19, 20. It has two holy places. Heb. 9: 24; compare Ex. 26: 31-35 with Rev. 1: 12; 4: 1, 2, 5; 11: 19.

It contains the law, (covenant or testament). Ex. 25: 21, 22; 26: 33, 34; 40: 20, 21; 1 Kings 8: 6-9; Heb. 9: 1-4; Rev. 11: 19.

Jesus, as our high priest, entered the Most Holy in the heavenly sanctuary with his own blood at his ascension. Rev. 3: 21; Heb. 8: 1, 2; 10: 18-20; 6: 19, 20. That Christ entered into the Most Holy place of the heavenly sanctuary when he ascended to heaven is clearly and abundantly taught. Heb. 10: 19, 20 teaches that the way into the holiest of the heavenly sanctuary which in the former dispensation was covered, is now opened by the blood of Christ through the veil into the holiest of all. Again, Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil, whither the forerunner is for us entered, even Jesus made a high priest after the order of Melchisedec. Heb. 6: 19, 20. This text also teaches that Christ entered into that within the veil, which is the Most Holy place. The veil or the second veil are the same. Paul speaks of a second veil (Heb. 9: 3) this implies a first.

The expression "within the veil" always means in the Most Holy place of the sanctuary. Ex. 26: 33; Lev. 16: 2, 12, 15. These texts show that "within the veil" always means in the Most Holy place of the sanctuary. So when Christ entered into the veil he entered the Most Holy place of the heavenly sanctuary. Again, in Heb. 24, Paul states that when Christ ascended to heaven he went into the presence of God for us. God's presence is in the Most Holy place, for

it is his presence that makes it holy. The Scriptures represent Christ when he ascended on high as entering into the presence of God, seated on his right hand, occupying the same throne with the Father.

The sanctuary to be cleansed. Dan. 8: 14, is the same that was defiled. Ezek. 5: 11; 23: 38, 39; Jer. 16: 18; Ps. 79: 1; 74: 7; Isa. 63: 17, 18; Lam. 1: 10; 2: 6, 7. It is to be cleansed at the end of 2300 days (or years) Dan. 8: 14, of which time the seventy weeks of Dan. 9: 24, are a part.

Jesus Christ made the atonement when he ascended to heaven, Rom. 5: 11; Eph. 2: 16; Col. 1: 20. He then sat down with the Father on his throne, Rev. 3: 21, in the most holy place. Eph. 1: 20; Heb. 1: 3; 6: 19, 20; 9: 12, 23, 24; 10: 19, 20.

#### The Restoration of the Jews to the Land of Palestine.

The prophecies of Israel's restoration are positive and unconditional.

Israel was to be scattered, in which condition, they now are. Lev. 26: 27-3; Deut. 4: 27, 28; 28: 15-68; Jer. 9: 16; 13: 24; 31: 10; Ezek. 22: 15; 36: 17, 19; Dan. 8: 11, 13, 24; 9: 26, 27; 12: 7; Hosea 3: 4, 5; Amos 9: 9; Matt. 24: 15-21; Luke 21: 20-24; Rev. 11: 1, 2.

Israel shall not be forgotten. Isa. 43: 15, 16, 21; 44: 21; Jer. 31: 10.

They shall be restored to their own land. Lev. 26: 43-45; Isa. 11: 11, 12; 27: 12, 13; 43: 1-9; 49: 19;

60. 4, 5, 9; 62. 4; Jer. 23. 3-8; 30. 3, 7-12; 31. 8; 32. 37; 33. 19-22; Ezek. 34. 12-14, 26, 27; 36. 8-11, 24; 37. 21-25; Amos 9. 14; Zech. 8. 7, 8; Zeph. 3. 20.

The cities and land shall be restored to their former prosperity. Isa. 8. 11, 12, 15; 52. 9, 10; 58. 12; 61. 4; 65. 18, 19; Jer. 30. 18; Ezek. 36. 33-36; Amos 9. 11-15; Zech. 8. 11-14; 14. 8-11.

The judges will be restored as at the beginning. Isa. 1. 26; Matt. 19. 28; Luke 22. 30.

Israel shall be restored to God's favor. Lev. 26. 44; Isa. 10. 20, 21; 44. 21, 23; 49. 12-17, 21-23; 54. 9; 60. 3; 62. 1-4; Jer. 3. 16-19; 30. 10, 11-14; 31. 3, 11, 12, 28; 32. 38-40; Ezek. 36. 25-27; Hosea 3. 5; Zech. 8. 7, 8; Rom. 11. 25, 26; Heb. 8. 8-13; 10. 16, 17.

The people will all become righteous. Isa. 1. 25; 60. 18-21; 61. 6, 7; 62. 2; Jer. 31. 31-34; Ezek. 37. 23, 28; Zeph. 3. 13; Rom. 11. 26; Heb. 8. 8-13; 10. 16, 17.

God's favor shall no more be withdrawn from them. Isa. 52. 1; 54. 8-10; 60. 15-21; 61. 8; Jer. 31. 12; Ezek. 34. 22, 28, 29; 36. 12, 14, 15, 30; 39. 7, 22, 29; Zeph. 3. 15.

When restored they shall possess the land forever. Isa. 60. 21; Ezek. 34. 28; 36. 15; 37. 28; Joel. 3. 20; Amos 9. 15.

The restoration shall take place in the latter days. Isa. 11. 6-12; Jer. 30. 24; Ezek. 38. 8, 16 compared with 39. 25; Hosea 3. 5; Joel 3. 15.

Jerusalem is to be made the metropolis of the world.

Isa. 51. 17; 52. 1, 2, 9; 60. 9, 11; 66. 10-12; Jer. 3. 17; Zeph. 3. 16, 17; Zech. 8. 3, 20-22; 14. 16, 17.

After the restoration the Jews are to be a blessing to the world. Isa. 49. 8; 60. 3, 5, 16; 61. 6, 9; 66. 12, 19; Zeph. 3. 20; Zech. 8. 13; Rom. 11. 13.

#### The Earth the Future Eternal Inheritance of the Saints.

All the land . . . Will I give it to thy seed forever. Gen. 13: 14, 15.

All the land of Canaan for an everlasting possession. Gen. 17: 7, 8.

Will give unto thy seed all these countries. Gen. 26: 4.

The land whereon thou liest to thee will I give it and to thy seed. Gen. 28: 13.

Shall inherit the earth. Ps. 37: 9.

But the meek shall inherit the earth. Verse 11.

Such as be blessed of him shall inherit the earth. Verse 22.

The righteous shall inherit the land and dwell therein forever. Verse 29.

The upright shall dwell in the land, and the perfect shall remain in it. Prov. 2: 21.

The righteous shall never be removed. Prov. 10: 30.

The righteous shall be recompensed in the earth.

Prov. 11: 31.

At the resurrection of the just. Luke 14: 14.

Kingdom under the whole heaven shall be given to the people of the saints of the most high. Dan. 7: 27.

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

Promise that he should be the heir of the world. Rom. 4. 13.

Behold I create a new heaven and a new earth. Isa. 65. 17.

We, according to promise, look for new heavens and a new earth. 2 Peter 3. 13.

We shall reign on the earth. Rev. 5. 10.

#### WHO THE PROMISE IS TO.

I will give unto thee and to thy seed after thee. Gen. 17. 8.

Saith not and to seed as of many, but as of one and thy seed, which is Christ. Gal. 3. 16.

If ye be Christ's, then are ye Abraham's seed. Gal. 3. 29.

Children of the promise counted for the seed. Abraham, Isaac and Jacob sojourned in the land of promise consequently the land is not heaven. Rom. 9. 7, 8.

Into this land wherein ye now dwell. Acts 7. 1-6.

By faith he sojourned in the land of promise. Heb. 11. 8, 9, 10.

Died in faith, not having received the promises. Verse 13.

All these having obtained a good report through faith received not the promise.

#### God the Father and his Son Jesus Christ.

##### TITLES OF THE FATHER.

The following titles of supremacy belong alone to him who is from everlasting to everlasting, the only wise God.

The eternal God, Deut. 33: 27. Whose name alone is Jehovah, Ps 83: 18. The Ancient of Days, Dan. 7: 13. God alone, Ps. 86: 10. Lord alone, Neh. 9: 6. God of heaven, Dan. 2: 44. The only true God, John 17: 3. The King eternal, immortal, invisible, the only wise God. 1 Tim. 1: 17; 6: 14-16. Lord God omnipotent, Rev. 19: 6. Besides me there is no God, Isa. 44: 6. God the Father, 1 Cor. 8: 6. The God of our Lord Jesus Christ, the Father of glory, Eph. 1. 17. God and Father of all, who is above all. Eph. 4: 6. Lord God Almighty. Rev. 4: 8. Most High God, Mark 5: 7.

##### TITLES OF, AND DECLARATIONS CONCERNING THE SON.

The only begotten of the Father, John 1: 18; 3: 18. The Son of the living God, Matt. 16: 16, Was made higher than the angels. Heb. 1: 5, 6. Was sent into the world by God. John 1: 1, 2, 3, 14; 3: 34. In him dwells all the fulness of the Godhead bodily. Col. 2: 9. He is the resurrection and the life, John 11: 25. All power is given unto him in heaven and earth, Matt. 28: 18. He is the appointed heir of all things, Heb. 1: 2. God has ordained him to be the Judge of the quick and the dead, Acts 17: 31. Anointed with the oil of gladness above his fellows. Heb. 1: 9. Jesus says he could do nothing of himself, John 5. 19. That the Father which dwelt in him did the works, John 14. 10, 28. That the Father who sent him gave him a commandment what he should say; and that he came not to do his own will but the will of God, John 6: 38; 12.

49. And that his doctrine was not his, but the Father's, John 7. 16.

With such inspired declarations before us, ought we to say that Jesus Christ is the Self-existent, and only true God; or the Son of God, begotten, exalted and glorified by the Father?

#### God a Personal Being.

God created man in his own image, in the image of God created he him, Gen. 1. 26, 27; 5. 1. That this image refers to personal form, see Gen. 9. 6; Rom. 1. 23; 1 Cor. 11. 7; Similitude of God, James 3. 9.

Jesus Christ's person was the express image or likeness of God's person, Heb. 1. 3; 2 Cor. 4. 4; Col. 1. 15; John 14. 9. Christ was made in the likeness of men, and was a man, Phil. 2. 7; 1 Tim. 2. 5.

God is represented as having body and parts as man, Ex. 33. 18-23; Gen. 3. 8; Ex. 24. 10; Dan. 7. 9.

#### The Church.

##### NAME.

Feed the Church of God. Acts 20. 28.

Unto the Church of God. 1 Cor. 1. 2.

Give none offense . . . nor to the Church of God. Chapter 10. 32.

Or despise ye the Church of God. Chapter 11. 22.

I persecuted the Church of God. Chapter 15. 9.

Persecuted Church of God. Gal. 1. 13.

Take care of Church of God. 1 Tim. 3. 9.

Churches of God in Judea. 1 Thess. 2. 14.

#### IS THE TEMPLE OF GOD.

That ye are temple of God, 1 Cor. 3. 16.

Any man defile the temple of God. Verse 17.

An holy temple in the Lord. Eph. 2. 19-22.

House of God which is the church of the living God, the pillar and ground of the truth. 1 Tim. 3. 15.

#### FAMILY OF GOD IN HEAVEN AND EARTH.

Household of God. Eph. 2. 19.

Of whom whole family in heaven and earth is named.

Chapter 3. 15.

Of thy brethren, the prophets. Rev. 19. 10.

NOTE.—The angel here claims to be one of John's brethren, therefore, angels are members of the church, or a part of the family of God.

#### NUMBER OF MEMBERS.

Rev. 7. 4 sealed 144,000 of all the tribes.

A great multitude which no man could number. Verse 9.

Ten thousand times ten thousand and thousands of thousands. Rev. 5. 11.

#### CHURCH RECORD.

Rejoice because your names are written in heaven. Luke 10. 20.

Names are in the book of life. Phil. 4. 3.

Not blot name out of book of life. Rev. 3. 5.

Written in the book of life. Rev. 13. 8.

Not written in the book of life, cast into lake of fire. Rev. 20. 15.

The things that thou hast heard, commit to faithful men who shall be able to teach. 2 Tim. 2: 2.

A bishop must be blameless, the husband of one wife, vigilant, sober . . . apt to teach. 1 Tim. 3: 2.

Not a novice lest he be lifted up with pride. Verses 3, 4, 5, 6, 7.

The servant of the Lord must not strive but be gentle unto all men, apt to teach, patient. 2 Tim. 2: 24.

Feed the flock of God which is among you. 1 Peter 5: 2.

Against an elder receive not an accusation, but before two or three witnesses. 1 Tim. 5: 19.

Likewise must the deacons be grave, not double-tongued. 1 Tim. 3: 8-14.

NOTE.—It is very important that those that hold office in the church, study each point of character carefully that they may know how to behave in the house or church of God. "Study to shew thyself approved unto God." 2 Tim. 2: 15.



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